THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

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A REVIEW OF A RELIGIOUS CONVENTION.

BY HENRY HANSON.

A convention of the American Federation of Catholic Societies has just closed its session in this city (Buffalo) with great enthusiasm. This assembly represented an organization of 1,500,000 people, and their chief object seemed to be Divorce and Socialism. They opposed these principles without a moment's thought as to their value in the development of the human race.

It is regretful to note that such a large body of supposed learned men have not advanced enough to consider human progress in the light of evolution and modern research. They still hug the old thread-bare fables and mysticisms of the orient, as tightly as ever, declaring that marriage is a divine institution, and "What God has joined together let no man put asunder." They do not stop to analyze that divorces are the result of the expansion of the human mind, and mismated individuals. They are ignorant of the law of natural selection and would [illegible] living love upon the altar of misery, for the sake of promoting their selfish religion. They ask for the support of state legislators to enact laws for the perpetuity of the marriage tie, forgetting, that they are trespassing upon civic affairs which recognize no religion. Church authority in marriage should be abandoned, such transactions should belong wholly to civic control. Then we might hope for at least a little betterment in the selection of life partners. If God is the promoter of marriages, then he is responsible for all the misery connected therewith, and it is high time that man and woman proclaim their liberty and right to adjust domestic matters according to sound reason. Socialism is the outcome of accummulated wealth by the few at the expense of the many, and the common people thru education having awakened to the realization that the present system of governmens is unsound and cannot long endure without disaster to social and domestic life. If God is the promoter of politics as these holy (?) men would have us believe, then he is responsible for all the corruption connected therewith, and it is high time that men educated himself by experience and observation to find new methods of government. If there were no divorces in the world, human ambition would be dead, and if there were no socialists in the world intellectual stagnation would be evident, and the grafter would never have been discovered.

The motto of this assembly is, "God first, then home and country." A doctrine which has set father against son, husband against wife, community against community and nations against nations. It is the mill-stone of ignorance and hypocrisy that prevents the van of progress from mounting the summit of reason. The educating process is going on, and so rapid is the growth that it is shaking the foundation of all theology. Science in its ceaseless march of development waits for neither creed nor dogma, and its wonderful achievments are poison arrows to all religion.

Christianity, you have vigorously opposed all forms of new thot, commercially, religiously, scientifically and politically. You condemned [illegible] for tampering with the [illegible]; but in spite of your [illegible] electricity has evolved to such an extent that [illegible] without it would mean misery and retrogression. Even your churches [illegible] hosannas under its brilliant light, and utilize it in the [illegible] of saving grace. The knell [illegible] will be seen [illegible] in the annals by remote posterity, when churches and cathedrals will be known only by their ruins. You opposed Voltaire and made him flee for safety; but he dared to speak and today France stands among the most liberal nations of the world, stripped of the vestments of papal rule. You burned Bruno at the stake because of your prejudice; but fair minded men have erected a monument to his memory that defies all the saints of Rome. You condemned Thomas Paine and threw him into prison, but his individual efforts were greater than all the imaginary gods of Christendom. He escaped the guillotine and his works are now being searched for by advancing civilization in the ash heaps of decaying theology. That Paine is the author of the Declaration of Independence there is now but little doubt, and in the investigation of this truth, or any other, we say to the church "hands off!" Your finger of scorn has had its day, the arm of justice is rising from out the clouds of prejudice and ignorance, and superstition is fading away beneath the "Age of Reason," like the mist before the morning sun.

You tried your utmost to slander and defame the name of Ingersoll, but your mental swords have been too dull to pierce his intellectual shield. His character is untarnished and his unswerable logic against your Pagan festivities has taught men to understand that their soul's welfare does not depend upon your ceremonies. He labored to save men here, not in the hereafter, and he will live in the history when popes and priests have been forgotten.

You threatened Tolstoy with banishment from Russia for opposing the tyranny of their government, but his words were seed sown in fertile soil and the result will be the downfall of monarchy and the overthrow of church rule. Poets and thinkers are born, hence they live in history. Preachers are manufactured, consequenely they die and what they have said bursts like a bubble of soap and is lost in space.

You have suppressed woman in all walks of life, you have fettered her hands in her struggle for education and protection. You have held the threatening sword of damnation against her soul, and when she has rebelled you have heaped curses upon her womanhood. Yet in the face of all this and with the awful horrors of the inquisition still blinding our sight, has risen such lofty minds as Harriet Beecher Stowe, Elizabeth Cady Stanton, Susan B. Anthony, Josephine K. Henry, Anna Shaw, Harriet M. Clozs and others too numerous to mention. You crucified Joan D'Arc because you feared her genius, and in after years you canonized her a saint to try and atone for your barbaric deed.

Oh Christainity! your path is traceable by footprints of human blood! Every station at which you have stopped is a slaughter-house and every mile-stone is a corpse groaning for revenge. You have demanded money from poor-paid labor to purchase property and to support your institutions, and all you have given in return is faith. You have built magnificent cathedrals and temples in which to preach immortality and a future state. You have laid millions under the sod with your ceremony, but you have not been able to produce evidence enough to soften the heart-pangs of one mother grieving over her babe. You have preached endless misery for innocent childhood unless they subscribed to your creeds, but the mind of progressive humanity have rebelled at the thot, and compelled you to modify your wrath. You have given the world a philosophy of gloom and fear, with downcast countenance, but the present day thinker demands a sane philosophy of cheer and beauty, to cause sick people to smile instead of making well people frown.

You may continue your teachings of total depravity, endless misery, purgatory, and all, covering the horizon of thot with the clouds of despair, but the very air we breathe is pregnant with life that foretells the birth of a wonderful change. The clouds will burst and out from the travails of nature, reason will have its birth and hold its sway over the minds of men. Gods come and gods go, but man remains. Yesterday it was Jupiter—today it is Jehovah. Cults and creeds have swayed the minds of millions, but gods and creeds and cults will all be swept away by the broom of time into the world's great rubbish heap, to be hidden by the murky darkness of the centuries.

HOW HE FINDS DEAD BODIES.

Here is my explanation of finding drowned bodies. There is but one explanation to make and that is, in my case my spirit guides direct me to the spot. If the drowned person was of unsound mind and traveled several miles, making several turns, I would be led over the same route, which is very tedious.

The controling spirit walks along beside me, always on the right side and I hear his voice just as plain as tho he was in the body, directing me where to go, and as I approach the spot there is a red glare of fire before me or sometimes a blue flame. In locating gold, silver, coal or oil there is the same red fire or blue flame escaping from the earth.

When a small boy brought up on a farm in Herkimer Co. N. Y. near Little Falls, many times I would be entranced and go out in the forest and gather roots and herbs examining [illegible] with my back up against the tree communicating with the Indian spirits—Mohawk Indians, and one who is called "Many Moons two Feather Monarch of the Mountains." He seems to be a powerful control. I have been told by other clairvoyants that when he was living he was noted for locating metals.

As to the spirit doctor he was an English doctor known in England as Dr. Shefflin and lived in Sheffield, England. He makes a correct diagnosis and there is no more successful physician to be found anywhere. I think I am known all over the state for my cures and as a seer I was born with a "vail" over my face. The Markleys were all more or less gifted people and also my mother was a medium. Spirits tell me I was born under the planet Leo, that I am ruled by the sun, with magnetic healing powers. I have explained to you just as my spirit guides have explained matters to me.

DR. S. CLAY MARKLEY.

Auburn, N. Y.

Psychic-Forecasts.

The following are the most prominent influences to be observed by those who are sensitive:

Feeling an intuitive dread with no effects in sight denotes a calamity impending.

Feeling low spirited hints at pain or sickness as the cause.

But feeling unconcerned, calm or peaceful bespeaks of effects compatible with these causes; and feeling joyful foretells something pleasing to mind or heart.

AURTHUR F. M[illegible]TON.

O, striving soul strive quietly
Whate'er thou art or dost,
Sweetest the strain when in the song
The singer has been lost
Trust the work when 'tis the deed,
Not doer, counts for most.

Adelaide Procter.

SPIRITUALISM AND THE LAW.

HON. CHARLES R. SCHIRM,
President of the First Spiritual Church of Baltimore.

Practically no attempt at classification has been made in these papers. I have elsewhere intimated that this must be left for some one to do at a later date. The demands upon my time will not permit me to make a careful arrangement under various headings. It seems urgent that the substance be given as quickly as possible, leaving details to be attended to in the future, as I am convinced that we have reached a period of general interest in spirit phenomena and that every Spiritualist should be as thoroly equipped as possible in a knowledge of his legal rights and the method of enforcing them, as well as phenomena and philosophy.

The first case I shall take up in this paper is interesting from the fact that the opinion of the Appellate Court lays down a broad rule for deciding cases wherein the opinions of the testator are made the ground of contest.

In the matter of W. F. Story, 20 Ill. App. 183, decided 1886.

Wilbur F. Story died October 27th, and on December 5th, 1884, his widow, the executrix, presented his will, dated February 1st, 1891, to the Probate court of Cook county for probate. Objection thereto having been made, a hearing was had. Testimony of witnesses to the will was taken and upon that testimony the court refused to admit the will to probate. An appeal was taken to the Circuit Court which court reversed the decision of the Probate court and ordered the will to be probated. An appeal was then taken to the Appellate Court. The grounds of the appeal were want of testamentary capacity, undue influence and other grounds based on legal technicalities. The Appellate court affirmed the finding of the Circuit court. As we are interested in that phase of the case which bears on Spiritualism, I shall quote such portions of the Appellate Court pertaining to the subject.

"To support the contention that the testator was not of sound mind it was shown that in 1878 he suffered a paralytic stroke, which, it was claimed, affected his mind, and from the effects of which he never recovered; and an offer was made to show by the record of the probate court that on August 8th, 1884, testator was declared by said court, by an order based on the verdict of a jury, to be a distracted person, but this record was ruled out by the court as being too remote. It was shown that for several years prior to his death, testator held the belief that communications could be had with the spirits of another world, it is contended that advantage was taken of his credulity in the matter of such spiritual communications by Mrs. Story and her sister, one Mrs. Rose, to practice imposition upon him. Mrs. Rose pretended, it is said, to have received communications from the spirit of some Indian, who took great interest in the welfare of Mr. Story. It is shown by references made by said Story in some letters written by him, that he thot himself in receipt of advice as to some of his matters, from a spirit or individual, to whom he alluded as the 'Little Squaw'; that he is receiving treatment for his bodily ailments from the same source, which is greatly benefitting him. His faith in these 'Little Squaw' manifestations and communications, which they regard as delusions and the result of the imposition alleged, is one of the main facts stated in support of their opinion by the witnesses who testified that the testator was of non-disposing mind."

"This witness (Alfred S. Trude, the attorney who drew the will and signed it as a witness) also mentions a belief of the testator's that he was a victum of sewer-gas, which belief was based on information obtained from the spirit of 'Little Squaw' thru Mrs. Rose; that testator was urged by 'Little Squaw' to hurry the completion, and at the same dictation, change, in many ways, the plans of the building known as the Story mansion, the expenditure for the erection of which was, it is argued, out of all proportion to testator's financial ability and not in accordance with prudent business management; that testator was led on to gratify the ambition of Mrs. Story in this course, by conspiracy of Mrs. Story and her sister and thru means of the pretended spiritual communications, and that the signing of the will in question was brought about by the same means."

Such are the salient facts as rehearsed by the court and now I quote its opinion as to the application of the law to such a state of facts.

"The fact that a man somewhat advanced in years, and suffering from disease, holds the opinion, whether founded on his own imagination or the suggestion of others, that his ailment is due to this or that cause, or that one who professes a belief in what is known as Spiritualism, may be influenced by and led to give credence to alleged communications from spirits which are, in fact, no communications, but impositions and delusions contrived by designing persons, is very far from sufficient to prove in such persons want of testamentary capacity. Such beliefs, even if whims or delusions, are compatible with disposing mind on the part of those holding them, but such facts are proper to be considered with reference to questions of mental weakness and the susceptibility of the testator to the arts of those who would mislead him for some purpose of their own."

The court in commenting upon the testimony of some of the witnesses, said:

"There is much in the testimony of these witnesses to lead to the belief that they confused the term sound memory with defective memory. Sound mind and memory is equivalent to the term sanity, and the mind and memory which is sufficiently sound to constitute testamentary capacity, has the capacity to transact ordinary business."

In the support of the doctrines contained in the foregoing paragraph, I refer to five Illinois cases.

"If the testator was of sound mind but of poor or impaired memory, he was of sound mind and memory, as the phrase is known in law. The failure of memory is not sufficient to create the incapacity, unless it be quite total or extend to his immediate family and property. As known in law, sound memory is something quite different from good or unimpaired memory, in which sense the subscribing witnesses understood it. Failure of memory does not constitute unsoundness of memory."

Yoe vs. McCord, 74 Ill. 33.

"A person who is capable of transacting ordinary business, is also capable of making a valid will. It is not required that he shall possess a higher capacity for that than for the transaction of the ordinary affairs of life. A man capable of buying and selling property, settling accounts, collecting and paying out money or borrowing or loaning money, must usually be regarded as capable of making a valid disposition of his property by will. The rule is the same in the case of a sale of a property and its disposition by will and the usual test is, that the party be capable of acting rationally in the ordinary affairs of life."

(Continued on Page 5.)

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ARE WE ASHAMED OF OUR NAME?

[illegible]

The Quiet Observer.

Mr. Erastus Wilson, the "Quiet Observer" of the Pittsburg Gazette-Times, was a recent visitor at Lily Dale, and the following is an expression of his opinions published in that paper. [illegible]

[illegible]

Will J. Erwood, Missionary for Indiana.

The Indiana State Association of Spiritualists have again secured the services of Will J. Erwood as missionary for the coming fall and winter. Mr. Erwood's work will be arranged on the circuit plan, thus [illegible] and towns where there are no organized societies an opportunity to have one of our best speakers at a very small expense.

Anyone desiring the services of this able worker please correspond with us at once regarding terms, etc., so he can include you in his route.

[illegible] H. Mosc, Secretary,
[illegible] S. Franklin St., Muncie, Ind.

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LILY DALE NEWS.

Notice of Meeting of The City of Light Assembly.

A special meeting of the St[o]ck[holde]rs of the City of Light Assem[bly] will be held in Library Hall, on [th]e Assembly Grounds, Lily Dale, [N. Y.,] at 10 a. m., Friday, August [31,] 1906, for the election of offi[cers,] consideration of the advisa[bility] of amending our certificate of [inc]orporation and the transaction [of such] other business as may come [be]fore the meeting.

ALEX. CAIRD, Secretary.

[Aug.] 25—Sep. 1.

NOTES.

[The] week succeeding Woman's [Day] is usually a dropping off from [the] former attendance, but this [year] seemed to be an exception [as] many went, new ones took [their] places and the grounds pre[sented] their customary activity.

[Satur]day was "Peace Day." An [address] by Mrs. Gougar opened the [day at] the Auditorium while the [afterno]on was also a peace lecture [by] Miss Brehm. Both of these [speakers] undertook to show the de[sirabili]ty of peace from the stand[point of] war, and succeeded a[dmirab]ly—in theory as all of us do. [While] the nations of the world are [ta]lking peace, and to enforce [their] remarks and prove they are in [earnest] they are spending more [money] of f[ighting] ships and guns than [they] ever did before in the history [of the] world. Who was the world's [greatest] peace maker? is a question [that might] be answered in many [ways] but we would say "Krup[p, the] great German gunmaker." [...] because he made war [...] only a few years ag[o ...] get close to each other [...] Now, with modern guns, [...]nders, smokeless powder, [projecti]les that explode on striking, [war] has been made far different [from w]hat it was in the past, and [one eff]ective shot will outdo the [whole] broadside of a 74-gun man[-of-war] of former days a dozen times [over,] while the skill evolved makes [it no]minally certain that a gun fired [at a t]arget four to ten miles away [will] be hit nearly every time.

[Th]e Ladies Schubert Quartetre [gave] another of their fine concerts [Sun]day evening at the Auditorium. [It wa]s full of good things in music [and] recitations, and was fully ap[prec]iated by those who attended.

Monday was devoted to the [bu]siness meeting of the Assembly [in] the morning. It held only a [for]mal session and adjourned to [me]et at Library Hall, Friday, Au[gu]st 31 when the reports and for[mal] business of the year will be [tr]ansacted, including the election of [offic]ers.

[I]n the afternoon a peoples' [mee]ting was held in the Auditorium [a]t which an interchange of thot [too]k place regarding Lily Dale and [it]s future. Matters are slowly [sha]ping themselves and it is hoped [tha]t in a very short time—probably [in] a few days—the matter will be [cons]ummated.

Tuesday Hon. Noah Webster [Coo]per took us "Back to Eden," [whil]e Wednesday introduced Oscar A. Edgerly to us for his first lecture. After that, occured a reception to Mrs. Wm. Barnsdale in honor of [h]er eightieth birthday which is re[po]rted in detail elsewhere and which was a most enjoyable occa[si]on.

Thursday Mrs. Lillie, Friday Oscar Edgerly, Saturday Mrs. Lillie, Sunday Mr. Edgerly with the class lectures each morning by Dr. Lock[wood] and the meetings, seances [and] entertainments, made a week [no]t to be exceeded any part of the season.

Dr Knowles has given tests at the close of a number of the lectures during the week, and Sunday evening Oscar Edgerly [g]ave a seance in the Auditorium. The German meetings have been [q]uite successful this season altho there has not been so many Germans [he]re this season as last.

An event of the week at the [Fo]rest Temple was the annual corn [roa]st. It is a season of enjoyment to all who participate in it, and is a relaxation from the heavy mental food we are receiving during the entire season.

City of Light Assembly Changes Hands.

Saturday afternoon the arrangements were completed whereby Lily Dale passes into the hands of the people. Mr H. A. Clark, acting for the Pettengill interests, made an offer for which the indebtedness to Mrs Pettengill in notes, aggregating about $8300, and 947 shares of stock held by Mrs. Pettingill and members of her family, were transferred to the Association for $10,000. Of this sum $2500 was paid in cash and the balance must be paid half October 1 and half November 1. A goodly proportion of this money is already pledged and the balance must be provided for by the people who are interested in perpetuating Lily Dale as a Spiritualist meeting place. Fuller particulars next week.

The dances still continue in popularity, 123 tickets having been sold last Saturday evening and over 200 to the Woman's Day dance.

The coming week promises much. Dr. Lockwood, Mrs. Cora L. V. Richmond, New York State Day, with H. W. Richardson, Mrs. Twing, Mrs. Reynolds, and Lyman C. Howe, represent the platform talent during the week. Quite a Galaxy. Sunday evening September 2, will mark the closing exercises, and the season of 1906 will go down to posterity as a thing of the past and very successful.

Inadvertently the Woman's Day Policeman was left out of last week's report. Mrs. Wm. White, as usual, filled the position to the eminent satisfaction of all. Woe to the luckless man who happened to violate the written or unwritten law of the day, and if he did not violate one of them, a trumped up charge was more than likely to meet him. Of course, he had to plead guilty, and the incidents made many a laugh and turned many a joke during the day.

A Birthday Reception.

Among the many pleasant events that have occurred at Lily Dale this season was the birthday reception tendered Mrs Fidelia Barnsdale, relict of the late Hon. William Barnsdale of Titusville, Pa., at the Auditorium Wednesday afternoon, Aug. 22d, 1906. At the close of Brother Edgerly's lecture several stands were brought in and placed on the rostrum on which were placed several beautiful floral tributes from loving hearts, among them one piece containing 80 purple and white asters—a gift from a daughter, I believe.

Mr. John T Lillie, the genial chairman, called the audience to order in his usual urban manner and made a few appropriate remarks relative to the occasion, aluding to the fact that Mrs. Barnsdale was the oldest living member in the work of establishing Lily Dale, and this was her 80th anniversary, giving an eloquent eulogy of her life and character, after which he introduced Mrs. Barnsdale to the audience. She arose, and leaning on the arm of Mr. Lillie, in a clear voice but full of emotion, replied as follows: "Ladies and gentlemen, relatives and friends, I am very happy to see you all here on my 80th birthday. Many times my dear husband and I have met with the loved ones at old Lily Dale, and now he has been in spirit life over four years, and today I feel his spirit is here with us, and he will enjoy all as he used to in days gone by. Oh, may we all grow in knowledge, in sympathy and in love for poor suffering humanity, for such is the teachings of Christ, and he wished us to be good and kind to the poor and needy and thereby grow more divine as we become immortal

Then Mrs. Lillie arose and gave a most beautiful improvised poem weaving in the beautiful attributes of love and noble deeds, and the higher unfoldment of the spiritual nature. The lilly of the valley, given by a son, symbolizing the purity and constancy of mother love. Turning to the water lily with its heart of gold, symbolizing the depth and richness of her love for all humanity. The purple and white asters in all their purity and richness, symbolizing each degree of development year by year in human progress, and other vases of flowers from loving hearts, kind and true, symbolizing the love and esteem by which the recipient was held by all. The rythmic poetry as it flowed from the lips of Mrs. Lillie fell like a benediction from the angel w[o]rld on that great audience, an[d] hearts were moved with love to [o]verflowing. At the close of Mrs Lillie's remarks, all were invited [to] shake the hand of this loving mo[th]er.

Mr. Barnsdale was on[e] of the founders of this camp and was an indefatigable worker in the [a]dvancement of Spiritualism. Mr[s.] Barnsdale's life is crowned with [d]eeds of love and charity and the [u]pbuilding of humanity. Her pr[o]geny is known from the Atlant[ic] to the Pacific, from the Gulf of [M]exico to the Great Columbia, and [in] whatever walks of life they ha[ve] identified themselves they hav[e] arrived at the highest pinacle of success, the best known of them be[in]g T. N. Barnsdale, the Oil and Gas [M]agnate, whose executive ability h[a]s given him a national repretation

From five to six o'clock [a] private reception was given at th[e] beautiful Barnsdale cottage, fro[n]ting the lovely park just south of [th]e Auditorium. Mrs. C. W. Sn[a]kard, of Titusville, Pa., Mrs. Luc[y] Cleland of Providence R. I. [a]nd Mrs. Withrop of Pittsburg, Pa., all daughters of Mrs. Barns[d]ale, assisted by Miss Ailene [Ba]rnsdale, Miss Olivia Withrop of [T]itusville, granddaughters, and M[is]s Edna Snakard niece of Mrs. C. [W.] Snakard of Mariette, Ohio, [a]cting as hostesses.

The home was prettily [d]ecorated with seasonable flowers [a]nd ferns gathered from the groves [a]nd lowlands of this locality. Beautiful and fragrant were the w[at]er lillies freshly plucked from t[h]e placid waters of Cassadaga La[k]e. Rare roses and other flowers sent or brought from city couserv[a]tories.

The music of the No[rt]hwestern Orchestra added pleasu[re] to the occasion.

At 6 oclock an elabor[at]e course dinner prepared under th[e] direction of Caterer Mrs. Mecham [of] Warren, was served, covers wer[e] laid for twenty members of the f[a]mily the menu was sumptuous. [Th]e tables were beautifuly decorated [w]ith flowers resplendant with cut [g]lass, silver and damask, an enor[mou]s birthday cake ornimented with [8]0 lighted candles a gift from he[r] daughter Mrs. C. W. Snakard was a [n]ovel feature of the occasion. A beautifnl birthday fruit cake brou[g]ht from Hampton, R. I., by her daughter Mrs. Lucy Cleland bearin[g] the dates 1826 and 1906, and also [or]namented with a betutiful rose i[n] remembrance of her sister Rose.

Seldom or never are ga[t]herings of this kind attended by eve[r]y near relative but one, J. M. W[i]throp of Spokane, Washington w[a]s unable to come but sent loving [m]essages of congratulations and best [w]ishes for the continuance and en[jo]yment of health and happiness, [w]hich her good deeds had earned.

Following were many [of] her messages and telegrams from [f]riends far distant. Especially one from the far away country San Jose California from Mrs Libbie Lowe W[a]tson, expressing love and best wi[sh]es.

The guests from abroa[d] were as follows: Mr. and Mrs William Barnsdale, Mrs. Martha [B]arnsdale, Mr. and Mrs. T. N. Bar[n]sdale, H. Bradford, Mr. and Mrs. C W. Snakard and son Barnsdal[e] Snakard, Titusville, Mr. and Mrs. R[o]bert Law, Jr., Denver, Col., Miss E[d]na Snakard, Marietta, O., and [M]iss Rhea Barnsdale, Bradford, Pa.

Thus we leave our frie[n]d quietly, patiently resting on the [b]orderland for the parting of the ve[il] where her companion and loved o[ne]s waiting with outstretched han[d]s to greet and guide her to that h[om]e eternal not made with hands.

TRUTH.

Truth as seen thru eyes [o]f fear
Is a cruel enemy, tur[n] where we may,
And no wild beast, far [or] near,
So surely springs upo[n] its prey.

Relentless as the hand [o]f death,
Turning never, bleedi[n]g hearts,
Tho you plead with dyi[n]g breath,
From her course she ne[ve]r departs.

Yet gently as thy moth[er]'s heart
A steadfast friend [t]o those of kind,
Uutil from her we stray [a]part
Truth's smiling fac[e] we'll often find.

JOH[N] D. CASE.

Who owns a gift or talent can bring it nearer to our u[n]derstanding in three minutes, than a [t]heorist can in that many hours.—[A]RTHUR F. MILTON.

METAPHYSICAL.

Conducted by EVIE F. BACH.

THINK BEAUTIFUL THOTS.

[illegible]

FIGHTING FISH.

[illegible]

DRINK IN THE ARMY

WHISKY A DEPRECIATING FACTOR OF EFFICIENCY.

Surgeon Lang of the Navy Refuses to Admit Any Necessity For the Use of Alcohol—World Would Be Better For Its Absence.

The recent cashiering of a number of young officers of the army after conviction by courts martial of drunkenness has been a topic of quiet comment in all divisions of the service here, army, navy, marine corps and civil branches of the government, says the Washington correspondent of the New York Post.

Putting aside entirely the sentimental and ethical arguments against intoxication, the most effective summing up of the case against such men as have been lately deprived of their army commissions is the fact of their unreliability and impaired usefulness in positions which demand the highest qualities of self control, physical power and mental alertness.

One of the most straightforward and interesting reviews of the degrading effect of overindulgence in intoxicating liquors has been made by Dr. George A. Lung, surgeon, United States navy.

Dr. Lung's review is called "Alcohol, a Depreciating Factor of Efficiency," and was delivered at a recent meeting of the Association of Military Surgeons of the United States. It goes thoroughly into the historical data relating to drinking from records of the ancient Egyptians' tombs, erected 3000 B. C., through all ages and countries to the present time. He adopts the premise that the use of alcohol as a beverage may be and often is an evil. "As a matter of principle all clean minded men must condemn drunkenness as they do any other evil that afflicts the race," says he, "and if we recognize the principle we cannot escape the duty naturally imposed on us to exert our best influences to further the every day practice of that principle."

It is to the physical bad effects of the use of alcohol in causing the deterioration of officers in active service that Dr. Lung calls attention, rather than to that among men of the enlisted force. Ample regulations and punishments are provided for enforcing discipline among the rank and file.

Dr. Lung does not admit any necessity for the use of alcohol. On this point he says:

Alcohol, with its good and bad effects, has always been with us and probably will forever be with us. Glorified in song, praised in verse, figured in statuary, honored in famous paintings, deified by the ancients, alcohol stands as something we cannot dismiss with a mere judicial nod of approval or disapproval. Like the craving for food, it gives rise to appetites that hold no small place in the complex affairs of life. That it has its legitimate uses in the human economy no one can truthfully deny and that it has saved life no one can honestly doubt. The evils that arise from alcohol are from its abuse, not its use. But who is to be the authority to set the limit and say where safety ends and danger begins? As a beverage, or even as a medicine, I am almost convinced that the world could be deprived of alcohol and not suffer. I am almost convinced that the world would be better for its absence.

The nations most addicted to drunkenness today, the author finds, are the United States, Great Britain, Germany, Russia and France. The opening wedge is usually the insidious argument that "a little drinking will do no harm," but soon this develops "the universal craving which sooner or later gives license for an indulgence, making an evil end not only possible, but even probable."

Whatever may be said about the imperfections in the methods employed by temperance advocates and the apparent lack at times of definite results, Dr. Lung asserts his conviction that "the intention at least is a most commendable one and worthy of support, since it has for its aim the betterment of mankind."

Those who drink in moderation, whether the youth just beginning the habit or the mature individual who partakes sparingly, form the first class. He forms the second class described as follows:

Finding solace and comfort in alcohol, they resort to its use more frequently. Like the beginner in the use of opium and cocaine, an appetite is acquired. Fondness for the taste increases, and a longing for its peculiar effects soon becomes fixed. What was at first an innocent practice now comes to be the nature of a vice. The will is often placed in abeyance. The moral sense is disturbed. The health is functionally disarranged. The victim becomes offensive to his neighbors, and he is often wholly or in part incapacitated for the performance of his duties. His straying from the path of rectitude renders him liable to legal punishments. Sooner or later he becomes a defective citizen and a bad example to growing youths. Perhaps he may recognize his defect and rise above it, but ordinarily the habit becomes so confirmed he cannot remain superior to it except by some unusual and often heroic means. He soon displays outwardly the manifestations of the pathological changes occurring within his body. The craving for stimulants grows apace. What was at first a satisfying quantity now is insufficient, and the inordinate and insatiate thirst demands enormous quantities at frequent intervals. He now drinks not to satisfy a normal thirst or alone for the desire to promote conviviality, but to satisfy an abnormal craving and to obtain the artificial temporary support that the intoxicant gives his deranged nervous system.

SLAVES.

They are slaves who dare not speak
For the fallen and the weak
—J. R. Lowell.

All do err and are liable to go astray; the strength of will or character imparted to them at birth and developed in a condition suitable to the disease, springs up and flourishes, and is known by the fruits thereof. It is only when the individual has learned how to govern self that anything like a respite comes to them. He who overcomes self is greater than he who takes a great city. Let us not forget the faults of ourselves when remembering those of your neighbors. We, who are so ready to condemn, are very often weak ourselves, and it is by realizing the trait in our own natures that we so readily detect it in others. "He who taketh away my good name," wrote Shakespeare; ah, then my friend, look after it, guard it with jealous care, for it is a precious boon to have a good name. And, mind you, the fallen and the weak once had a good name. "Once I was pure like the beautiful snow." Oh, the pity of it, that that beauty of purity should ever have become tarnished and soiled by contact with a lower condition of thought and being. Purity and goodness is our birthright, and we should see to it and preserve it, so that no thief shall come in the night and steal it from us and leave us poor indeed. Bless those who curse you and spitefully use you, was the old dispensation. But a man or a woman who is such a cur or a coward as to rob and filch from his neighbor that which he has striven to attain, viz., a good name, is a villian of the worst type, and should be made to feel that his meanness has been discovered, and our censure should be sharp and to the point. We live not to ourselves, but for the human family of souls, who are dependent upon one another for love, help and sympathy to guide and help us on our way. It is better far to rule by love than fear. The soul of man looks for the love of men, aye, and of women also; for women have been the saviours of countless thousands, as well as the reverse. But who has led them, who has taught them, who has deceived and maltreated them? Ask, and answer the question yourself.

PAUL DEVEREUX.

SILENCE.

BY THOMAS MC CLARY.

Away from the noise and clatter,
From the world's distracting care,
Into the deep deep silence,
To meet with God in prayer.

To face again the real,—
I'm missing it in the crowd;
For the still small voice is smothered
In the voices sharp and loud.

In the silence I meet the real
Below the changing tide;
And I ask am I in unsion
With that which will abide.

And my soul draws strength for living
From the source of life and power,
Above the earthly scramble
And beyond the present hour.

And to know myself, I'm learning
In the silence, all alone;
There I find the Master's meaning
When he prayed we might be one.

"Be one in us, as Thou in me,
And, my Father, I in Thee."
There may be billows many
On the one, vast, mighty sea.

And I rest upon Thy bosom
As the ship upon the tide,
Borne safely from the shallows
On Thy love so deep and wide.

"Every outward manifestation acts as counsel and support to the inward force. Sweetness of manners, politeness of language, desire to oblige, these, by expressing goodness, strengthen goodness."

He who says there is no such thing as an honest man is himself a knave. Better be driven out from among men than to be disliked by children.—Dana.

With the sunset of existence, also comes the sunrise of truth or wisdom—its records left behind for those who attain this state of maturity.—ARTHUR F. MILTON.

SPIRITUALISM AND THE LAW.

Continued from Page 1

Meeker vs. Meeker, 75 Ill. 266, decided 1874.

Rutherford vs. Morris, 7 Ill., 410, decided 1878.

Carpenter vs. Calvert, 83 Ill., 67, decided 1876.

"The property owner, unless an idiot or a lunatic, must be allowed to make his own distribution of his own property, nor does the fact that a party is physically unable to look after his property, or that his mind is enfeebled by age or disease, if not to the point of lunacy or absolute imbecility, take from him this power."

Kimball vs. Cuddy, Supreme Court, Ill., 6 N. E. Rep. 539.

(To Be Continued.)

A DECLARATION OF PRINCIPLES.

Introduced by Dr. W. O. Knowles of Grand Rapids, Mich.

FIRST—I WILL NOT PERMIT MYSELF, IF POSSIBLE, TO SPEAK WHILE ANGRY. If I must speak before I can control my anger, I will force myself to speak in a low tone of voice, and I will not make a bitter retort to another person who speaks to me in anger.

SECOND—I WILL NEITHER GOSSIP ABOUT THE AILINGS OF ANOTHER NOR WILL I PERMIT ANY OTHER PERSON TO SPEAK SUCH GOSSIP TO ME. Gossip will die, with all its hateful, deadly train of slander and broken hearts and blighted lives, when it cannot find a listener.

THIRD—I will respect weakness and defer to it on the street car, on the elevated train, in the store and in the home, whether it be in man or woman.

FOURTH—I will always express gratitude for any favor or service rendered to me on the spot and at once. If prevented from doing it, then I will seek an early opportunity to give utterance to it in the most gracious way within my power.

FIFTH—I will not fail to express sympathy with another's sorrow or to give hearty utterance to my appreciation of good work by another, whether the party be friendly to me or not. *One buttonhole boquet offered amid life's stress of trial is worth a thousand wreaths of roses laid on a man's coffin who died discouraged and broken hearted.*

SIXTH—I will not talk about my personal ailments. If my shoulder is rheumatic or I have the gout in my big toe, or my knee joint is stiff, it will be one of the subjects on which I am silent and not open to interview.

SEVENTH—I will look on the bright side of the circumstances of my daily life and will seek to carry a cheerful face and speak cheerfully and hopefully to all whom I meet.

EIGHTH—I will neither eat nor drink what I know will detract from my ability to do my best work and be of the most service to myself or others.

NINTH—I will speak and act truthfully, living with sincerity toward God and man.

TENTH—*I will strive to be always ready for the very best that can happen to me. I will seek to be ready to seize the highest opportunity, to do the noblest work, to rise to the loftiest place which God and my abilities permit.*

DR. W. O. KNOWLES,
247 Coit Ave., Grand Rapids, Michigan.

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MISCELLANEOUS.

"All That Can be Said For Spiritualism."

Mr. Podmore has said all he thinks that can be said on Spiritualism, and hence it would seem superfluous for anyone to arise with another word.

He has written a book on the subject which has been declared by bigoted critics to give a final quietus to the hateful cause. The assurance and arrogance of that book is a defect the author's friends must feel a deep sense of shame and pity for.

A Debt to Memory Due.

GRAND LEDGE.

FOURTEENTH ANNUAL CONVENTION.

Of The National Spiritualists Association of the United States.

Will be held in the ... Building ... La Salle street, Chicago, Ill., October 16, 17, 18 and 19, 1906.

ANNOUNCEMENT.

Mr. Geo. P. Colby of Lake Helen, Fla., who holds Spiritualistic meetings at his beautiful home ... purposes holding meetings, classes and seances during the summer of 1907 at Shady Side Pavilion, Lily Dale Park, Lily Dale, N. Y. ... proprietors of the New Temple and Camp Grounds, invite the co-operation of all true mediums, speakers and followers of what is termed Modern Spiritualism to meet on these grounds the coming summer.

Come and let us have an old fashioned camp meeting. Plenty of rooms for tents, a shady grove, an out-door platform, a beautiful lake, Shady Side cottage, as well as the Pavilion, consisting of a large hall, platform and stage ... all can be utilized for the comfort and convenience of the public.

Correspondence solicited, ... further particulars, please address

Mme. Tantie Vignier, Lily Dale, N. Y.

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Prof. John N. Larson, the noted astrologist, will give business adaptations, hereditary ... children, lucky years and dates for important ... transactions. ... State date of birth, the hour if known and correct address.

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$2.00 for Horoscope of five hundred words; $1.50 for Horoscope of two hundred words; 25 cents for lucky dates for one year.

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WEST SOUTH

This department is conducted to enable Spiritualists and Workers to keep in touch with each other and the work. Send us notices of your engagements or any other items of interest. Officers of societies send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Mrs. E. J. Demorest was called home from Lily Dale by the accidental drowning of her son, 28 years of age, at Pittsburg, Pa.

Mr. Nicum, father of W. V. Nicum, of Dayton O., passed to spirit life August 15th. Mr. Nicum belonged to the Dunkards and was very highly respected.

Lois Waisbroker writes: As I am in need of funds to complete my work I will furnish my book, "Century Plant," for 60 cents in cloth or 30 cents in paper, Address me at Antioch, Calif.

The State Spiritualists Association of Oregon will hold their fourth annual convention, September 1 and 2. Everybody in Oregon is invited to correspond with the state president, Sophia B. Seip, and become connected with the state association and help to make future conventions and work a success.

Dr. J. M. White will spend the season at the Winfield, Kans., camp meeting. He has been working successfully in Kansas and Indian Territory and can be addressed for engagements at Winfield, Kans., Island Park campground.

Augusta Metcalf writes: "In my far-off home on the western coast of these United States, the SUNFLOWER is a very welcome guest every week, and especially welcome at the present time, bringing news from the Lily Dale camp and the friends gathered there for their yearly feast of soul. As a Spiritualist I send you all greetings. feeling assured in the unseen future we shall meet and know each other."

Mrs. Dr. Dobson-Barker writes: The First Spiritual Union, of San Jose, Calif. are reviving their meetings. The conference meetings at 11 a. m. are well attended. August 19th, Mrs. M. E. G. Howe of Los Angeles, secretary of the California State Spiritual Association, was with us She is an able platform worker. In the evening she gave a short and pointed address on organization, after which she gave many good tests in her beautiful readings from flowers. Mrs. Nettie P. Fox will speak for the society August 26th.

QUEEN CITY PARK.

This campmeeting is not dead by any means, altho it has not been in evidence among other camps reported in some of our papers; the reason was that our folks were too busy to send in reports, and the present correspondent was hampered by circumstances. Mrs. Abbie Crossett kindly furnished the items for this report.

Rev. B F. Austin filled an engagement of a week or more, closing it Friday evening, August 17. His lectures were well attended, by appreciative audiences. For a few days, Mrs. Marguerite Jacobs of Lawrence, Mass., gave platform tests after the lectures, but illness obliged her to leave for home.

Mrs. Carrie S. Thomas of Brooklyn, N. Y., gave her first lecture, following it with spirit communications, Sunday forenoon, August 19th. She was very satisfactory in all respects, and her seance to be held Tuesday evening, will probably be well attended.

Mrs. Helen Ressegue delivered the first lecture of her engagement Sunday afternoon, August 19th, which was followed by spirit messages from Dr. W. B. Mills. Mrs. Ressegue will remain until the close of the campmeeting, September 2. Next Wednesday evening, she gives one of her interesting psychometric readings.

Rev. J.J. Lewis recently gave a very interesting lecture on the "Canadian Rockies," with stereopticon and moving pictures, and will give the third in his course Friday evening, subject: "That Reminds Me."

Mrs. Effie I. Chapman went recently to fill an engagement at another camp and is expected to return on the 25th inst., which is the date of the annual fair held by the Ladies'Aid Society.

A. J. Maxham and John Withell sang solos at the Sunday afternoon meeting.

Word has been received from Chittenden of the death of L. C. Atwood, one of the oldest stockholders of Queen City Park.

Among the missing faces this year is that of Newman Weeks, for so many years a faithful worker in this camp, who now resides with his daughter near Philadelphia.

Frequent excursions from various points pour in crowds which fill the grounds to overflowing, as was the case Sunday—a day of tropical heat; but the people took the discomfort cheerfully and apparently enjoyed themselves in spite of it. The grounds are in very good shape, with swings and tables in the grove, while at convenient points faucets and pump supply good water from springs. Hotel and cottages are well filled, many guests from distant points, and some campers are of the orthodox stamp. Let us hope that they may become enlightened.

T.

PROPHECY.

Prophecy is the science of being able to sense the causal influences or vibrations governing the person or subject on which the consciousness is centred, and knowing the purport or meaning of these influences. To the non-sensitive this has no existence, and he must judge the future by surface effects entirely—his knowledge of human character or of the subject to which he is devoted. A feeling of peace or quietude; that which disturbs or irritates; animates or enervates; engenders joy or gloom; that which attracts or repells without visible effect, are some of the sensations experienced, and have their specific meanings, which must be grouped, their counter-effects considered, and conclusion drawn from this to make the forecast or outline of the subject's future. To avert mistakes, however, the reader of destinies must have sufficient self-knowledge to distinguish his own influences or vibrations from those sensed in others and not combine them as coming from one source. Every individual is governed by this "cause upon him," and if he studies himself he can become his own prophet.—A. F. M.

Self-Love

Who loves himself cannot love humanity. Egotism like mental disturbance diverts the soul's vibration. As we cannot focus the mind on but one subject at a time, we cannot centralize our love or sympathy on but one object. If it be on self it cannot be on others; and many devote seven-eights of their time to loving self. To be in co-partnership with nature, we should have at least a little over fifty-percent in her favor—that is, love for others—or we might when placed in the balance, be found wanting, as a past revelator says.—A. F. M.

OLD GOSSIP.

Talk, talk, oh yes, I like to talk,
Whether on a trot or on a walk,
It is my life, it is my love;
I'll talk until I waft above.

So, let me talk while I am here,
Listen or not, I do not care.
'Twould kill me, yes, if I were dumb,
My tongue's my brain's own pendulum.

—Nears.

An ad in the SUNFLOWER brings good returns.

The Lyceum at Lily Dale.

One of the most beautiful and interesting entertainments at Lily Dale was given by the children and teachers of the Lyceum Friday Eve Aug 10th. The Rostrum of the large Auditorium was beautifuly decorated with ferns and flowers. The seats for the children so arranged as to form a circle elevated in the rear which contained the larger pupils which gradually descended to the footlights where the smallest children sat, and in the center of this beautiful representation of the Sunflower sat one of the sons of man who directed the execution of program.

The Sunflower the emblem of spiritual unfoldment, and the beautiful spiritual enlighted faces of the children in their various doings, recitations and dances, showing the individual expression of a higher state of development from the youngest to the oldest.

There was no prosy rendition, all was an intelligent expression of life harmony and beauty.

The rendition of some Negro melodies by Aunty Hampton was a quaint and refined expression of the sympathetic and poetic relation of the race, and brought out most demonstrative enchores. The dancing by a Master of the Art Mr. Keeler was a deep lesson for all. It showed the power of the spirit over the physical in the keeping of perfect time and rythm with the music. Last but not least was the drama of a Mother's love portrayed most beautifully by Mrs. Cadwallader representing the mother, and a little child, who were assisted by some of Misses of the Lyceum, representing the Spirits of Love, Truth, Ambition, Fame, Duty, and Death. The Mother in her intense love for her child called upon each spirit representing the several principles requesting each to so guide her darling as to bring it happiness, love, and fame. Even death would bring peace.

After each had presented their different petitions to become the guides of the child of love, the Mother decided to place the child in the care of all, granting to her all the various experiences of love, truth, ambition, fame, sorrow and death, recognizing the truth of each as a necessary unfoldment of the soul leading to a full and perfect life.

FRIDAY A. M. AUG. 17.

The Grand March through the Park by the Lyceum children this morning and the exercises in the Auditorium show the interesting efforts of the teachers to bring out the best expression to a higher unfoldment. Miss Marie C. Brehm of Chicago addressed the children for a few moments. She told them she would tell them a story, and asked them what they would like best to hear about, and at once in a chorus of voices they exclaimed "hear about the little Swiss Republic," which in itself denoted quick intuitive and progressive trend of the young friends.

M. L. POPE.

The State Fair.

The State Fair will be held on the State Fair Grounds, at Syracuse, the week beginning Monday, September 10th, 1906, and will be held every day during that week.

All applications for privileges should be made at once to Stanton C. Shaver, Secretary, State Fair Grounds, Syracuse, N. Y.

During the carnival the streets of Syracuse will be illuminated by strands and designs that will eclipse anything attempted before. Music will be discoursed from three band stands in the center of the city by crack musical organizations throughout each evening. Plan to remain in Syracuse at least one night during the State Fair and witness this most pretentious carnival ever presented.

DEW-DROPS.

The Borgias of civilization are the food adulterators.

A law that creates a necessity outlaws itself.

Aggravation stirs quicker than consolation.

The insolence of pride Ignorance overreaching itself.

The diabolism of pride: Refusing to right the wrong on the assumption of principle.

When a man conjures up fiction or allegorical character from the vasty deep as real he needs a blood purifier to clarify his reason—be he lawyer, doctor or dean.

Did you ever think that if you called your neigebor's attention to the SUNFLOWER it would extend its circulation and enable us to improve it?

The SUNFLOWER, $ 1.00 per year.

HOW I BECAME A SPIRITUALIST.

BY O. H. SMITH

Soon after the Rochester rappings were attracting the attention of the world, Miss Emily Harvey and myself were married, July 5th, 1851. We were neither of us connected with any church or creed, but were both liberal in thought, belonging really to that class of people known as Free-thinkers.

We had to quite an extent, investigated what was known as animal magnetism, now called psychology or hypnotism. Then there commenced to be published not only reports of Spirit rappings, but accounts of people being influenced by Spirits to write and speak, and wife and I commenced to reason on the matter, and wife said "if Spirits can rap and produce sounds that appeal to our physical senses, and as we now know it is possible for one mind here to mesmerize or influence another, and if we are ourselves in the after life; if we retain our powers of mind beyond the grave, why could not a spirit disrobed of the body, under this same law of nature (now known as psychology) influence a mortal mind?" This reasoning seemed consistent to me, and we commenced investigation along this line.

We sat one evening in the quietude of our home life with thoughts uplifted to the spirit world that if possible our friends departed should manifest to us. Soon the hand and arm of Mrs. Smith began to move as if by mechanical action; she declared the movement was involuntary on her part. A few rapid motions were made as if writing; pen and ink were secured and under this mechanical impulse or movement of the hand a message was written signed by my father, Clark Smith, my father having been in spirit life three years.

The writing was a fac-simile of his hand writing. Our interest was aroused as well as that of our relatives and friends and we continued our quiet home efforts and were rewarded; added evidences of proof of spirit influences and helpfulness were manifested in a variety of demonstrations. Mrs. Smith developed a marked mediumship, passing through several, as writing, talking, personating, foretelling events, telepathy, etc., which continued with her until the time of her transition. At one time Mrs. Smith was being controlled by Charles Travers, deceased, to her brother, Isaac Harvey. They had both been members of the Otto Lodge of Odd Fellows. Isaac said "control Mrs. Smith to give me a test of your personality." Mrs. Smith raised her arm and hand, gave a recognition sign of Odd Fellows, took him by the hand gave an Odd Fellow's grip and then placed her left over her eyes, turned her face from the slate and wrote the Odd Fellow's pass word, which Isaac declared was perfect.

Mr. and Mrs. Aaron Myers who were very intimate friends of ours went to Minnesota and lived among and near the Indians at the time of what was called the "New Ulm Indian Massacre." Mrs. Myers was not murdered by the Indians, but lost her life in getting away from them to safety, and besides her family, left a baby. Mrs. Smith was influenced to say that "Mary Myers is in the spirit life and has left a baby, and wants me to take it and care for it as my own; please take it for my sake. Oh! the Indians, how awful." Within forty-eight hours we received the fearful news. The father, Mr. Myer's father would not consent to part with the child. Mrs. Smith asked for a test from my spirit father through her young sister (Eliza Ann, 12 years old, who had become controlled to write very readily,) to write for us something the sister knew nothing of, which was responded to very quickly by writing several tests which were wholly unknown to the sister. One was, that in the middle of the night previous to father's death a bird came and sat on the window sill and sang very merrily for several moments, which Mrs. Smith called to mind as a fact, and a other saying "It's a sweet messenger for me." At the time the wife of Dr. Abram Wilson of East Otto was sick for several weeks, it was thought unto death, Mrs. Smith acting as nurse, and was often directed by spiritual powers to withhold the medicines ordered, which she did, or rather, was compelled to, and substituted other remedies. When the family and friends all thought she was dying, Mrs. Smith said no, and insisted that they leave the room, saying she will revive and recover, and she did.

At another time Mrs. Smith was instrumental in raising the life of her sister, Mrs. Jerome Walker. A little childlife had come to bless the home, and the mother's life seemed slowly but surely ebbing away. Mrs. Smith was controlled, and a vision presented itself showing conditons necessary for the sister's restoration to health, which were strictly adhered to and the sister recovered.

At a time in my own case I had a severe attack of sciatic rheumatism in my hip and leg. After suffering for several days and all the time growing worse. I said "I cannot endure it any longer; we will have a doctor." She was positively influenced by her control and said "No, get a bath-tub, thoroughly bathe once a day for five days, which will give relief." This was happily verified.

Miss Margaret Barse was afflicted with hip difficulty, which confined her to a pair of crutches for a long time. Mrs. Smith said "All invisible helpers say you can be relieved. Come to my home and we will see what the out come will be," which was assented to. In less than two weeks she was relieved of the crutches and has never used them since.

These are only a few of the cases of hundreds aided and cured by Mrs. Smith's unassuming efforts, as she was directed and impelled by the spiritual forces. Lost and stolen money and articles were found and recovered through the same helpful source, when going and coming influenced to take a different route than planned and always with good results.

In the line of telepathy, or thought transferrance she was often able to impress others and receive impressions from others.

Now, relatives and friends this recital covers only a small part of experiences that were instrumental in convincing, not only myself, but both of us of the continuity of life and of accepting that system of thought known as modern Spiritualism, in our daily lives in the past fifty-three years. Since the transition of my wife April 13th, 1905, I have had satisfactory evidence of her presence with me at times, in spirit, and her ability through the psychic or spiritual powers of others to give me greetings from her home over there.

It would make this writing to lengthy to relate all particulars regarding the manifestations from her, nor would they interest others as they have me, the messages being of a more personal nature. I will relate, however, one received through what is termed the independent slate writing at Lily Dale, through the mediumship of P. L. O A. Keeler. That these writings are produced between two tightly closed slates, independent of human hands can be testified to by hundreds of reliable people, and I have only to say to my skeptical friends, try this wonderful phenomenon for yourselves and be convinced.

The following is the message from August 22nd, 1905: "Dearest, I have found it all real over here, more so, than I expected. You need have no fear of death. It is like falling asleep. You make the journey to the spirit world as if in a sleeping car. You wake up at the journey's end. I am always with you. I shall be glad when you come over here. Your loving wife, Emily Harvey Smith."

(To be continued.)

Is Labor A Curse?

If all had the work to do they loved best—had the employment most compatible to their tastes—the world would be much happier. But as such is not the case it surely seems like a curse to many; though without it, all mankind would likely fall into a dreamy state in which progress would cease. But, this assigned labor, duty so-called, however, furnishes reason to believe that this world is more of a penitentiary than a paradise, whatever it may have been originally. If Eden be but figuratively ... merits faith in a past that was more natural than the present ... events, and probably was the "good old time" the world ever had.

—ARTHUR F. MILTON.

PROGRAM

Of the City of Light Assembly at Lily Dale, N. Y. July 13 to September 2, 1906.

JOHN T. LILLIE, Chairman.

JULY.

13—Mrs. A. J. Pettengill
14—J. Clegg Wright
15—Dr. Geo. B. Warne
16—Conference
17—Dr. Geo. B. Warne
18—Dr. S. L. Krebs
19—Dr. Geo. B. Warne
20—Dr. S. L. Krebs
21—NAT'L SPIRITUALIST ASS'N DAY Dr. Warne, Carrie E. S. Twing
22—Mrs. R. S. Lillie
23—Conference
24—Rev. Wilson Fritch
25—Prof. S. P. Leland, Ph. D. L. L. D
26—Wilson Fritch
27—J. Clegg Wright
28—Wilson Fritch
29—Rev. Frederick A. Wiggin
30—Conference
31—Rev. Frederick A. Wiggin

AUGUST.

1—Rev. C. L. Herald Ph. D
2—Rev. Frederick A. Wiggin
3—Rev. Chas. Laying Herald, Ph. D
4—Rev. Thos. P. Byrnes
5—J. Clegg Wright
6—Conference
7—Miss Susie C. Clark
8—Mrs. Annette J. Pettengill
9—Miss Susie C. Clark
10—Mrs. Annette J. Pettengill
11—Miss Susie C. Clark
12—Mrs. Helen L. P. Russegue
13—Conference
14—Mrs. Helen L. P. Russegue
15—WOMAN'S DAY—Miss Marie C. Brehm
16—Marie C. Brehm
17—Mrs. Helen M. Gougar
18—TEMPERANCE DAY—Marie C. Brehm
19—PEACE DAY—Marie C. Brehm, Helen M. Gougar
20—Conference
21—Hon. Noah Webster Cooper
22—Oscar A. Edgerly
23—Hon. N. W. Cooper
24—Oscar A. Edgerly
25—Mrs. R. S. Lillie
26—Oscar A. Edgerly
27—Conference
28—Mrs. R. S. Lillie
29—Rev. Cora L. V. Richmond
30—N. Y. STATE SPI. ASS'N DAY—H. W. Richardson, Carrie Twing, and Tillie U. Reynolds
31—Rev. Cora L. V. Richmond

SEPTEMBER.

1—PIONEER DAY—Carrie E. S. Twing, Lyman C. Howe
2—Rev. Cora L. V. Richmond

SPECIAL CLASSES AT 10:30 A. M.

July 18 to Aug. 5, J. Clegg Wright
Aug. 6 to 27, Prof. W. M. Lockwood
Aug. 28 to Sept. 2, Rev. Cora L. V. Richmond

SPECIAL EVENING ENTERTAINMENTS

JULY

20-22—Frank Caldwell—2000 Miles on the Yukon. Stereopticon Views.
24—Wilson Fritch—Reading, Ulysses.
27—Prof. W. M. Lockwood, Lecture illustrated with Crookes vacuum tubes.
31—Aug. 3.—Frances Carter.—Shakespearean Readings

AUGUST

5—Ladies Schubert Quartette—Concert
7-9—A. T. Kempton—Hiawatha and Evangeline Illst.
12-13—Miss Alice Ethel Bennett—Book Recital
14-16—Prof. E. B. Swift—Microscope and Telescope Ent.
19-21—Ladies Schubert Quartette—Concert, Miss Bennett, Recicals
28—The Lillies—Entertainment

TEST MEDIUMS

Mrs. A. J. Pettengill, Oscar Edgerly, R. A. Wiggin, Dr. V. O. Knowles, Mrs. Dr. Caird, Mrs. Mamie Helyett.

Forest Temple meetings daily at 9:30 a. m., 4 and 7:30 p. m. Mrs. D. Devereaux, Leader.

German meetings every Sunday, Tuesday and Friday at 4 p. m. in Library Hall. Mrs. Elise Stumpf, Leader.

Children's Lyceum daily, except Saturday and Sunday, at 9:30 a. m.

Demonstrations of Unseen Forces daily at 7 p. m. in Library Hall.

Progressive Euchre every Monday evening in the Auditorium.

Dance every Wednesday and Saturday evening in the Auditorium.

Sociable every Thursday evening in the Auditorium.

The Ladies Schubert Quartette of Boston has been engaged from ... and the ... Northwestern Ob... of Meadville, Pa., for the entire season.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 17. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., SEPTEMBER 8, 1906. | Issued Every Saturday at One Dollar a Year. | Number 284

PROGRESS AND REACTION IN SPIRITUALISM.

J. P. COOKE.

When the "progressives," the forward looking Spiritualists of today, see the younger societies organizing and taking up with "rituals" and stated ceremonies, "forms of words" for all the special occasions of life, they are apt to pause thoughtfully, for awhile, and to ask themselves whether the progress that they believe in, really exists. Whether the world of religion is or is not moving forward as fast as they expected. As fast as they fondly hoped.

Thoughtful people, as yet not entirely convinced, look about and they may see, here and there, scholarly and able men, going back to the old churches, to the old bulwarks of authority and priestcraft, and they naturally wonder which party is right. The progressive party, the hold-fasts, or the re-actionists.

When we consider the conservative tendencies of age, of weakness and weariness, and many other potent influences, we cannot wonder at this, much as we may regret it.

Then think what a heroic soul is required if a man or woman is to throw away all social and business opportunities for the sake of an untried truth. Think of the inward power of self interest.

Take a man who belongs to one of the old established churches and what does it mean? It means millions of money; social standing; heirship of the past, the prestige of success and of antiquity; it means opportunity for rising and many other things.

In reasonableness, we must expect that the weak-kneed piety of the world will fall back to rest and find support against the old churches of the past, that still endures because apparently needed.

Catholic or Protestant, the passive piety, the piety of affliction, will find refuge in the old churches, more or less.

There is a spirit of babyhood that cries in the night and looks about for some hand to clasp. The spirit which cannot trust in God or in his own soul as a spark of living truth; this sort of man or woman will slip away from the advance guard and seek rest and oblivion in some old institution.

These institutions are rich and powerful; they have money and influence, organization, a disciplined army of workers, and all going in good working order and without being pushed.

Among the "radicals," the "come-outers," the convinced Spiritualists, one "hero" soul, here or there may say "One with God is a majority." But suppose it is only one with an enlarging head, or an over-dose of self-confidence. If it is only the one without God, and almost all the world against him, then it is anything but a majority.

A man needs to be very much alive in his spiritual faculties, to stand alone against the intelligent suffrages of his fellow being. He must be quite sure of his truth.

Nine times out of ten, when a man starts out to lecture and teach the waiting world, and he is alone and the world is all the other way, the world is right and he is wrong. The world can not spare time to listen to all of its would-be reformers.

The Spiritual Philosophy stands four square on truth. It stands for belief in the Omnipresent living Intelligence or Power. Power there is everywhere.

We may indeed look at those who avoid the living paths of this truth. We may pity them. We may think of the years it will take them on the "other side," to unlearn all their theologic misinformation, and to outgrow their prejudices.

SPIRITUAL POWER.

All things are bathed in a universal ocean of power. In the passage of motion from molecule to molecule there is power, and no such passage in however minute a field can now be made save by the exercise of power. In the growth of the caterpillar within its egg is power.

As Richard A. Armstrong said in his own eloquent and truthful way: "In springing of the grass, in burst of forest into spring-tide bloom, in tidal swaying of the sea, in roll of this ball of earth around its circled path, in upheavals of molten fires athwart the flaming face of the sun, in career of colossal worlds through endless corridors of space, in these all and each is even, perpetual power, never spent, never outworn, but in changing form ever as fresh and strong as it was in the remotest epoch astronomy can conceive.

Now rise for a moment to the mental effort of conceiving this perpetual, eternal, unmeasured, unmeasurable power, always active, with never a moment's rest, always outspread through all imaginable universes, never withdrawing from any speck of space. Exalt your soul to realize it, and what is it you are realizing, conceiving, but the Soul of all Souls, the Eternal Infinite, Living God.

You are told to believe in power without beginning, without end in time or space, told to believe in it by the very men who say you cannot know there is a God. And lo! that power you can only conceive as living conscious will. The human mind is so framed that it cannot conceive of ultimate power save as living will. You cannot conceive of him who is uttering words to you now save as a living soul.

You cannot conceive of the power that is uttered in all the perpetual rhythm of that universe that extends from the butterfly's egg to the group of a myriad worlds, save as a living God.

It is only in the moments in which you do not realize the perpetual, universal movement of physical nature, that you can leave God out of your mind. The moment you realize the Central Living Light, the all-controlling power which science itself declares, that moment you realize the living God.

Herbert Spencer, the man who gathered up the threads of science and twisted them into a philosophy, has called God whom we know and believe in, "the Unthinkable." But in a sense profound and true, it is not God that is the Unthinkable, but a universe without God. Without a central control.

So that we may boldly defy all men so much as to think of the Almighty Power which is manifested in all the movements of nature save as God, and from science itself, which has pictured to us power on a scale and endowed with a constancy which had never entered the mind of man before, we get a renewed and transcendent idea of God as the only possible interpretation of this august and imperial power.

And when we are thus persuaded that, after all, this condemned "theistic hypothesis" or supposition of a God is the only possible supposition which will tally with the astounding facts of science—that science herself, when her language once is plainly understood, is destined to prove the very demonstrator of God, proclaiming Him with a voice which none shall be able to gainsay; why, then once more the unnatural strain is taken off our minds, and all the sweet experiences which have ever been the assurance of unscientific men, of humble sons of toil and gentle women, reassert their message and re-kindle faith in all its shining beauty.

Then once more we feel the strength that flows into us in prayer, the peace of the Silma, the peace past understanding that steals upon the soul, which seeks its proper rest, the inspiration to noble strife that comes of communion in the lonely chamber. These experiences and such as these, renew their rightful hold upon our minds, as plain manifestations of God as the ever present Being, ever ready to help and bless, enlighten and save.

Once more we know how right were prophets of the pre-scientific day when they thought that God or His angels, breathed into them the holy thought and bade them declare it to the people.

Our natural converse with our Father Light is restored. The world is no longer the anvil on which clash and clang blind and relentless forces, but shine, a beautiful with the sheen of the Divine presence, displaying itself in every rippling breeze and every growing flower. And these, our fellow men, seem no longer piles of molecules, moving and slipping over each other with mindless pertinacity, but living souls reflecting the life and the conscious light of the Infinite God, who is their eternal source.

"Our lives are songs;
God writes the words
And we set them to music at leisure,
And the song is sad, or the song is glad
As we choose to fashion the measure."

Special Notice from The N. S. A. Headquarters.

To societies, delegates and visitors to the convention in Chicago.

The N. S. A. convention will convene in Chicago October 16th 1906, at the Y. M. C. A. Building—large Auditorium—153 La Salle St. N. S. A. headquarters will be at the Palmer House, where public reception will be held, free to all, on Monday, October 15th at 8 p. m.

Special notice is hereby given to all travelers by R. R. to the convention. Secure tickets over your special line—if your railroad agent does not have the certificates you can get them at nearest town or city to your starting point—bring certificates to N. S. A. secretary for signature at convention; this will enable you to secure fare home for one third regular rate, provided you remain till October 19th to have the certificate countersigned by our special R. R. agents for which you must pay 25 cents.

All R. R. lines will grant you an extension of return limit to October 30th, by depositing your certificate with our R. R. agent on October 19th and paying him fifty cents for extension—this will enable you to remain in Chicago over time of convention of the New Thought Federation.

SPECIAL TO PACIFIC COAST DELEGATES.

Certificate tickets will not be issued west of Denver, Colo., but all visitors and delegates to N. S. A. Convention can get excursion rates to Chicago and return, limited to October 31th; call for excursion rates from the Pacific Coast.

MARY T. LONGLEY.
Secretary N. S. A.

WHAT COLOR ARE YOUR RAYS

The Complexion of the N-Rays Said to Betray Character.

The so-called N-rays are said to be emitted by the human body. In a report of them, published in London Lancet, a certain Dr. Harker says, that they vary in color according to the temperament, character and dominant marks of the individual.

A very passionate person gives off rays of a deep red blue. An ambitious man gives off an orange colored ray. The Philosopher, the deep thinker, is surrounded by an aura of deep blue. A person habitually anxious, worried and depressed will send off rays of a grayish tint.

Now is the only bird that lays eggs of gold.

—Lowell.

SPIRITUALISM AND THE LAW.

HON. CHARLES R. SCHIRM,
President of the First Spiritual Church of Baltimore.

The next case, like many others, shows to what length contestants will go, even tho they be collateral heirs, to overthrow the wills of respectable and intelligent people who leave their money for a good purpose of a public character, rather than give it to persons between whom and the testator there existed little, if any, sympathy or affection.

The General Convention of the New Jerusalem Church vs. Crocker. 7 Ohio, Circuit Court, 327, decided 1893.

The estate of the testatrix had passed to her by the will of her husband who died about twenty months before her. They had no children. The contestants were collateral heirs. She devised the property to a trustee, directing a portion to be used for the place of a library and school where religious instruction should be given according to the doctrine of Emanuel Swedenborg, and the residue for its support; and if after a fair trial this project was found impracticable, then the property was to go to the convention of the New Jerusalem Church.

In the court below the jury found against the will. Some of the evidence offered by the contestants tended to show that about twenty-five years before her death the testatrix had a delusion that a lady who spent a year in the family had attempted to poison her, and that about five years before her death she had a delusion concerning another person, and that she insanely believed that a poison exuded from her skin.

It was shown on behalf of the contestees, that thru her life she had transacted business with the plaintiffs in the case and other persons and that she was regarded by her neighbors as a person capable of taking care of her own affairs and of sound mind.

To show that the testatrix was a religious monomaniac, the attorney for contestants urged upon the jury the opinion of one who was introduced to them as "the highest authority in the world on mental alienation," and that the leader of her religious faith, in so far as it was peculiar, was himself insane. But the court said:

"The insanity of Swedenborg was not in issue in the case. If it had been introduced by either party. This line of argument was pursued against the protest and objection of counsel for the proponents (contestees) and with the express sanction of the court. Considered in the light of the authorities cited, it was error, for which the judgment should be reversed."

Another ground for reversal was found in the instruction given by the court below to the jury, which instruction was as follows:

"Evidence has been offered tending to prove that the testatrix believed that she had communications from the spirit of her deceased husband. Such a belief does not of itself prove that she was of unsound mind, but the fact that she had such belief is an item of evidence, which you can consider, etc."

The Appellate court in commenting upon this instruction, draws a very fine distinction which is worthy of notice. There seems to me to run thru the opinion of the upper court a subdued indignation on account of the judgment of the court below. Says the upper court in its comment:

"It was not proper for the court to assume that that was a fact which the evidence had only tended to establish; but the jury might have supplied the necessary condition, viz: if the evidence established the fact. But it is fatal to this instruction that there was no such evidence. In this direction the only testimony was that she believed that the spirit of her deceased husband 'was present with her.' The law laid upon the trial judge no such hard duty as rehearsing the testimony which had occupied more than a month in its introduction; but when he undertook to do so, it was indispensible that he should do it with substantial accuracy. Who shall say that in the domain of spiritual belief, a mis-statement of this character is not substantial? Those whose interpretation of the scriptures lead them to believe that the spirits of the departed are among the living, are not to be confounded with those who believe in actual communication between the living and the spirits of the dead."

The fine distinction to which I alluded above is contained in the last sentence, and seems to me to force one of two conclusions; either that the court was making fine distinctions in order to correct what it believed to be a falacious or prejudiced finding of the court and jury below, or it believed that some jurors might consider a person sane who held the opinion that spirits of the dead could come among the living but the same jurors would consider a person insane who believed that it was possible for the living and the spirits of the dead to have intercommunication.

There is another statement in the opinion of the upper court which contains a sensible suggestion, it is as follows:

"The testimony shows affirmatively that the will in question was the natural product of the opinions, associations and affections of the testatrix. It was the result of a purpose long entertained by her and her husband."

Nothing seems more reasonable than that people should dispose of their property by will in conformity with their "opinions, associations and affections." And I might say right here that the great surprise is, that people who for many years have been the rich possessors of the knowledge of spirit communion, who have been comforted and guided by the loved ones who have gone before, should feel content to die without leaving something of this world's goods for the support of the movement whose aim and purpose is to put that knowledge and guidance and comfort within the reach of every human being. There is a species of self gratification in the attitude of many Spiritualists; they pay liberally to convince themselves and there their liberality ends. A little of the missionary spirit among us would work wonders. If there be mistrust of local conditions, the National Spiritualists Association can be trusted to make a proper application of every dollar left to it for missionary purposes. "Where your heart is, there will your treasure be also."

(To Be Continued.)

The feeling of despair or distress ofttimes arising from the central consciousness without apparent cause, and to many unaccountable, may be the soul struggling for release or freedom as the unborn of this world does upon its near approach to freedom. But, like the latter, it must abide its natural birth for perfect results.—A. F. M.

As a universal centre implies limitation; and being unable to conceive of any limit to space or the invisible, we must infer that the latter is all centre or the cause of the visible effects existing within this cause.—A. F. M.

Excessive apology often betrays just what we don't want known.

Some may fear God and shame the Devil, but those who fear truth should shame themselves.

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W. H. BACH, - - - - - - Managing Editor.

CONFLICTING STATEMENTS.

A reader wants to know how we harmonize two conflicting statements he read in the SUNFLOWER.

Why, bless your soul, we don't attempt to harmonize them. This world would not be any kind of a place if we were all agreed. Did you ever think of that? Friction generates heat, light, electricity, in fact, many things we need and need badly.

But this particular conflicting act, is an easy matter. It was written by two different people whose ideas were expressed—not ours at all. Even had the same author written both, it would have been all right as we believe a person should have the opportunity of changing his mind as many times as he wants to. If we did not, there would be no progression in this world. It would stagnate. That is what we advocate. Change—eternal change until we shall reach the highest possible goal of development. Then we may be absorbed into one eternal—but we do not know, and it is so far in the future that individually we do not care. What those who have preceded us have passed thru we can also pass thru. This is a great world and but very few get out of it alive. What happens afterwards happens to each one, so if others have stood it, we can and must.

Now we want to say a word that should apply to every article that appears: We do not necessarily endorse any article that appears in this paper. We publish the diverse views of the people for the purpose of telling you what your neighbor in an adjoining town, or one a thousand miles away, thinks on a certain subject. It would be a case of supreme egotism to decline to publish an article because someone else thinks differently from what we do.

Open the flood-gates of thot, ask the world to turn in and give us their best endeavors, thots and aspirations, and thus spread a symposium of thot that will give the world a higher ideal. That is the thing that is needed. We trust the publishers of the SUNFLOWER are big enough and wide enough to do this, without regard to personal ideas or prejudices.

OUR READING MATTER.

Statistics have been taken recently in a number of public libraries to see what class of reading matter makes the largest percentage of books taken by the people. It indicates that the greater number of readers read light fiction, and that the heavier class of books are left to themselves on the shelves.

This is a bad indication for the intellectual development of the coming people. It means that the solid information upon topics of great interest to the world and its people are being relegated to the rear, while the minds of the people are continually going to that state where they are not interested in the real things of life.

It is true that there are a few writers who make a book of fiction that is calculated to build up the minds of the people and set them to thinking on instructive topics, but such is not the case with the majority of the works of popular fiction. Jules Verne, Tolstoy, Dickens, Scott and others wrote in a vein that induced thot among the people. Jules Verne particularly made his books instructive, and put them in popular novel form, but he was one among the thousands. The average popular novel of today is only calculated to stimulate the nervous system to a high degree and the only point is to wait for some fancied climax. Not a word that would aid humanity in their struggle with the vicissitudes of life.

Parents owe it to their children to put them in touch with a good class of reading matter. "As the twig is bent the tree is inclined." As the little minds are turned while they are in a plastic state, so they are likely to go after they become more mature. The novel with its sensational features is not calculated to put a good stable brain into a head or develop what is there.

But a good class of novels have their place in the world. They can be used to illustrate a point that might never be reached by the slower processes of heavy reading. Religions have been made and unmade by such books, while many scientific facts have been brought home to the people by the aid of the scientifically written novel. Let us try to use not abuse them.

A Letter From One of Uncle Sam's Sailor Boys.

Dear Brother Phelps, your note in the July 14th SUNFLOWER struck a sympathetic chord in my heart, coming as it does from a working-man.

I am not occupied on shore, but still belong to the class who must use brains and brawn in combination. I am a sailorman, for the present a gunner's mate in Uncle Sam's Navy. The trade of a sailorman was the only trade I ever learned, to the credit of my father, who decreed it was my only place in the world. That was twenty-five years ago.

Passing over the thousand varieties of experiences in that length of time gone by, I have but six years to my credit for the effort I have made in living a better life, not referring in any way to any particular cult or religion. I am, like Brother Phelps, a total abstainer from all kinds of meat diet in any form whatever, as well as tea and coffee, and of course, whiskey and tobacco. I am getting along a thousand times better without any of the above. I would not for the world touch meat again. I can do any amount of physical labor and any athletic stunt without living on these heavy articles. Any day when I do not work hard a few bananas and a drink of water is all I need. I am 5 feet 5 inches, and weigh 145 pounds and that is all the weight I care to carry. I am as young looking as the boys of twenty around me (I am now forty-two) and a good deal happier than many of them as I am in no wise bound to indulge in vices of that youthful age.

I love the SUNFLOWER very much as it is an impartial paper, all sides of a question are discussed and every point of view is shown in its pages. It is a light but the blind cannot see it.

With sincere congratulations, I am,
MARTIN HOLMES,
U. S. S. Paducah.

Resolution in Memory of Carrie Firth Curran.

At a special meeting of officers and trustees of the O. S. A. called by the president, F. D. Dunakin and held at his home in Cecil, O., August 25, the following resolution was adopted:

Whereas, our sister, co-worker and ex-president of the O. S. A., Mrs. Carrie F. Currran, recently ascended to a higher sphere of activity:

Be it therefore resolved, that the Ohio Spiritualists Association, thru its officers and trustees, do herewith express sincere appreciation of her excellent work in and for the cause of Spiritualism and the general welfare of humanity.

That a copy of this resolution be sent to her family and to the Spiritualist Press for publication.

F. D. DUNAKIN, President.
D. A. HERRICK, Trustee.
ELIZABETH SCHAUSS,
Sec. Pro. Tem.

An ad in the SUNFLOWER brings good returns.

HELEN KELLER.

Helen Keller is noted for her attainments, though deaf and blind from childhood. She is a marvel of contentment in her manifold privations, a wonder to her friends. She is an example of the fruits of patient persistence, for notwithstanding her afflictions, she is highly educated, having been taught to speak and read and write through methods of instruction of the deaf-blind. She has written many beautiful things, expressed beautiful sentiments. She has said, "We may not realize our ideas, but we may idealize our realities; and our ideal must be made practical if we are to make a religion of them, and live by them." She has set about to do good to her fellow unfortunates, to make practical as far as may be, her ideals of life. Let no one say because of some privation, that he has reached the limit of usefulness. It is sadly true that hundreds of thousands of people fail to improve golden opportunities, while others, handicapped by some serious infirmity, are exerting their remaining power for good. There is little real excuse for failure in lines of personal development. Where the will and desire are strong enough there is the possibility of achievement.—Flaming Sword.

The Quality of Sleep.

There are good sleepers and bad sleepers—light sleepers, disturbed by the least light or sound; heavy sleepers, who rest calmly through a thunderstorm. Some fortunate people fall asleep almost as soon as the head rests on the pillow every night; others, less fortunate, must woo sleep patiently. The quality of sleep also varies. The neurasthenic wakes tired after a long night's sleep; the after dinner sleep of undue repletion is unrefreshing and sometimes stupefying. On the other hand, a brief nap may dismiss at once the fatigue and languor of a busy man. The greatest foe of sleep is perhaps terror; suspense and anxiety come next. Speaking generally, emotional excitement relating to the future and to action is a greater cause of wakefulness than grief and regret for the past. Grief, however, often gives rise to protracted sleeplessness indirectly; it affects the digestion, and then dyspepsia interferes with sleep. When cold feet interfere with sleep, it is by an influence on the cerebral circulation.—London Practitioner.

The Hunter's Moon.

The hunter's moon is the full moon next following the harvest moon, which is itself the full moon nearest the autumnal equinox. At the period of the hunter's moon the full moon (which is necessarily opposite the sun) is at that point in the ecliptic near enough to Aries to make an extremely small angle with the earth when rising. On that account there are several successive nights during the October full moon when the rising is nearly at the same hour. In some cases the difference is only a half hour in four nights. In old times the harvest moon was supposed to be a special provision of the Almighty to allow the husbandman to care for his grain, and when it was noticed that the October moon also gave more than the normal amount of light some one named it the hunter's moon, arguing that it was a special interposition of Providence to prolong the day in order that the nimrod could do better execution.

Bird Friendship.

A curious case of friendship between birds most strangely assorted is reported from Rosenberg, in Prussia. A hen had just hatched a single chicken, when one morning, nobody knows how, there appeared in the nest a young sparrow, just beginning to wear its first fluff of feathers. The chick and the sparrow became fast friends at once, and the parent hen, taking kindly to the changeling, gave equal care to both alike, the sparrow hopping about the nest at first and the hen never going far away and sheltering both her young at night, until, as the sparrow's wings grew stronger, he at first indulged in little flights, returning to the sheltering wings at night, and finally disappeared altogether into the sparrow world.

The refusal of President Roosevelt to accept foreign aid anent the San Francisco disaster, may be a hint to stop the begging petitions that are constantly coming from Europe to this country—many of which would make the old world's monarchs blush if they took the same interest in their people that our president does.

Having more luck than sense is often due to having more love than learning; the latter is the principle which substitutes natural or common sense (intuitive wisdom) for educated wisdom.

WHAT IS LAW?

ARTHUR F. MILTON.

Law with most people is that which they conceive to be right.

Might is right under circumstances—whether of the sword, acquired or conceded authority, or money.

Yet neither of these is law in the absolute, because not spiritual.

Love is the only law acknowledged in spirit. Without love in the cause, no moral enterprise or undertaking can succeed.

Self-love, self-laudation, or the "rule or ruin" policy weakens the foundation of every cause.

Selfishness is not love, and autocracy is a mode of selfishness which disintegrates more than it consolidates.

There is selfishness in religion as well as in business—the only difference being that the more true religion one begets the less selfish he becomes, while in business it is the reverse.

True religion is spirituality. But some only have religion enough to hate and not enough to love.

In Spiritualism some only have Spirituality enough to be selfish, and not enough to be temperate or just in soul. They want all their own way and sublimely imagine they are right. Such may attract a few sychophants, but repel the bone and sinew of a cause.

Leniency with reason, intuition or a little perspicuity in spiritual matters, is superior to autocracy or too much worldly wisdom.

Our life's trials are the reflections of the causes within us, and who takes himself to task in consequence of these reflections needs no club to govern his neighbors. Self-study places a causal weapon in his hands which is more effective than selfishness or arrogance.

But a heart congested by selfishness cannot sense the influence of love, and therefore does not see beyond his own conception of right or law.

Love—by which is meant spiritual love or humanity—is soul-action. It sees, feels or operates thru the heart—is as conscious of things as the brain or the mind, so-called. Mind operates thru the brain and only sees effects. Soul or love operates thru the heart and sees causes.

Spiritualism is a cause in its true meaning. We create the effects; and these are good or bad, right or wrong, as we view them, handle them or perpetuate them. Seen thru the brain exclusively we weaken the cause. Seen thru the heart we strengthen it. For love is the law that gave birth to Spiritualism, and by its own law it must be governed.

To Eastern Spiritualists

WITH the passing of the Banner of Light from the weekly Spiritualist papers, the SUNFLOWER is left as the sole occupant of the eastern field. While a monthly paper, such as the Banner now becomes, and Reason has been since it started, has its field, it can not, nor does it attempt to enter the field of news, but opens its columns more to the ethical points of the subject than to the live news items.

That being the case, we invite the attention of the Eastern Spiritualists to the SUNFLOWER. It is located at Lily Dale, the "Mecca of Spiritualism." Here all the eyes of the world are turned yearly to its annual conclave. Here meet people of all races and climes. Here is formed a psychic center from which should and can radiate all the best in our movement.

The SUNFLOWER is equipped to fill this position, and will if the people of Spiritualism will do their part. We have our own office complete. We own the office building, type, presses, stereotyping outfit—even a repair shop right in our own building, where the greater proportion of the little breaks and mishaps of machinery can be fixed in a few minutes time. We have ample mail, telephone and telegraph service, and the conditions are such that the expenses of maintenance are reduced to a minimum. We have not got to go from under our own roof to turn out a paper complete, a condition that does not prevail with any other Spiritualist publication on this continent.

Our facilities are ample with the exception of a little more help, to turn out a larger paper. Our large cylinder press will take it, our folder is large enough to fold it, and if the Eastern Spiritualists will rally round the SUNFLOWER standard, we can make a paper as large and as good as can be produced anywhere. All it wants is sufficient support to pay the bills.

Our former Associate Editor, Mr. A. F. Melchers, is anxious to again get into the harness and help to turn out a first class Spiritualist paper in the East, but at present our support is not such that we can offer him what would be required to keep him and his family in the necessities of life, consequently he is debarred from this field in which his heart and soul are wrapped.

We present this to our readers and to Spiritualists in general. The Progressive Thinker in an editorial statement says: "All of the Spiritualist papers must go the way of the Banner, but the Progressive Thinker is good for twenty-five years yet." We want to say that on the present basis the SUNFLOWER can continue indefinitely. Notwithstanding the severe sickness with great expense we have passed thru, and the consequent unavoidable neglect of business, the SUNFLOWER finds itself a little better off than it was last year at this time. Now with this new field open, if the Eastern Spiritualists will join hands with us we will make a desperate effort to turn out so much better a paper that the next year will show a more decided improvement in every way.

What will you do? Write us at once saying what you CAN and WILL DO to help this movement along. Remember that two of our best papers have died in the last year. We have but three weeklies left, two of which must be self-sustaining or they must go the way of the others.

Spiritualists, "It's up to you." WHAT WILL YOU DO?

W. H. BACH,
Editor and Publisher
Lily Dale, N. Y.

LILY DALE NEWS.

WORK AND WORKERS AT LILY DALE.

The program has been very full the past week—changes were few from that printed. The rights of women has been most completely presented for the past week or more. We all believe in woman's rights and the power of her influence, not only in the home, but in all the avenues in life, where the womanly character influences the lives of man. The opening of the paths that bring woman into prominence in all the political, religious, business or social life has been broadened into all fields of thot which we as Spiritualists hail with delight. It was one of the first moves in Spiritualism to enthrone woman upon the pedestal of honor or fame on an equality with her brother man.

The pioneers in Spiritualism over half a century ago urged the better birth right of the child. From the Spiritualist rostrum first came the voice demanding the rights of woman, the right to control her person at all times and upon all occasions, radical these thots seemed to be then, but they hewed their way thru the forests of ignorance, superstition and bigotry, and paved the way for the advancement of such representative women as Miss Marie C Brehm and Mrs. Helen M. Gougar who represented the W. C. T. U. upon the Spiritualists platform of Lily Dale.

Spiritualism is, and has ever been in the fore-front of every reform, it being the foundation of the science of life as it relates to man in all social and economic relations on earth It demonstrates and proves the continuity of this expression of life into a spiritual and higher unfoldment. Yet not a word of commendation for the work and obliquy of the earnest pioneers of Spiritualism, nor the liberal platform of Lily Dale to which these representative women have been invited to speak. Yet we are glad they came as their brilliant minds and earnest souls must have caught a glimpse of a broader and fuller view of life's unfolding processes, and in their eloquent manner extend the influences broadcast into new and undeveloped fields of thot, which leads to a broader humanity. We hope so and are content.

J. CLEGG WRIGHT.

The scientific class lectures of J. Clegg Wright leads his class into the realm of the unseen causes, with all the force that the mortal mind of man can conceive or understand. His language plain, but forceful and earnest, at times with great eloquence, than with the loving pathos of a mother to her own children, carrying the conviction to the minds of his hearers of the truth of the thots expressed.

DR. W. M. LOCKWOOD.

To this class work then comes that peerless philosopher and man, Dr. W. M. Lockwood, who takes up the word pictures of Wright and demonstrates the forces in nature with his Crooks tubes, magnetic bars and numerous electrical and dynamic mechanisms, showing the power and potency of these universal forces. He demonstrates the power of the selective forces that build from the cosmic atoms (whatever they may be) into protoplasm, on and on up to plant, insect, animal, man, mortal and immortal, worlds and systems of worlds, all coming into objective or visible form, by and thru, the corelation of the dynamic and cosmic forces of the universe. These are so fully presented and scientifically explained that all who listen and think can catch a glimpse (if no more) of the most wonderful creative forces, which in all time have been as active as now and will ever be pressing forward toward a higher unfoldment of human consciousness.

Dr. Lockwood seeks to untrammel and free the minds of men from all bigotry and superstition and proves beyond question the fallacy of the story of world and man building as portrayed by Moses. To our mind the philosophy of Lockwood far exceeds in reason, logic and beauty that of Moses. Lockwood's Genesis of creation, far exceeds it in sublimity of thot and reason, judging from the constant increasing interest in his very interesting and instructive lectures.

The Exodus of the people held in bondage of past superstitions in numbers will far exceed that of Moses in leading the children of Israel from the bondage of the Egyptians. Lockwood's creative history will never record turning canes into snakes, nor will it record an edict that all male children born to the tribes in ignorance and superstition shall be put to death, that he and his followers may have the female children for their future uses. Nor will he cause murrain to kill all the cattle of those who villify and traduce him.

These stories are too foolish and absurb to allude to, but similar ones have been believed in for many centuries, and should be presented and compared with the teachings of our Lockwood (our modern Moses) in his electro and cosmic creative forces. He is liberating the children of the world from the bondage of bigotry and superstition thru and by education and knowledge of the creative forces in nature. All hail to Lockwood and may he live long to extend his good work.

In writing of the class work of Dr. Lockwood which has been one of the most important features of the season, so interesting and instructive to all, I must add a few words of commendation to the management of Lily Dale for the most excellent talent they have presented to the people from their rostrum. The latest and best thot from the most liberal minds from college, pulpit, extensive travelers, as well as the most advanced thinking Spiritualists, students and cultivated mediums.

Frank Caldwell with his 200 stereopticon views gave us a glimpse of the country 2000 miles beyond the Klondike and back. We saw pictures of the midnight sun and the ice bound fields of gold.

Prof. Samuel P. Leland in his lecture on world building, gave us a wonderful description of the thousands of suns and worlds. The old Mosaic account of creation fades away in the bright light of the knowledge of today. Again comes Wilson Fritch Ph. D, a very advanced thinker, speaker and writer for whom I predict a very remarkable future as he is yet a young man.

Then comes the only Frederick A. Wiggin of Unity Church Boston, Mass., whose lectures are among the finest, and his ballot tests the best from the Lily Dale platform. His tests will convince the most skeptical of the truth of conscious life beyond the grave and he should be heard and seen by all the world.

Then comes that brilliant thinker, Henry Frank of whom Dr. R. Heber Newton writes, "Go forward my brother, in your unique work in building an independent church. Tho new your work now appears, yet so well are you building character and conduct, its success must be assured in future time." No past history environs his mind and he hails all progress toward a more perfect life here; the blessings of the future to be attained by improving the present. "Glorious philosophy."

Then comes that unequaled Schubert quartette of Boston whose beautiful songs have captured the camp at Lily Dale. They are ladies of refinement and culture as well as finished artists in music. It is no wonder they drew a large following of admirers. The sweet melody of their voices will linger with us forever, and they will carry the blessings of their Western friends back to their homes as they go hence to sing to other appreciative audiences.

The portrayal of the thought of Longfellow in his word pictures of the lives of "Hiawatha," and Evangeline" by the Rev. A. T. Kempton with his 500 steriopticon views, throwing upon canvas the living thought of Longfellow, was a wonderfuly interesting study and should be seen by all interested in poetry, history and art.

Dr. E. B. Swift gave us two very wonderful and interesting lectures with his telescope and microscope. The smallest insect life, the finest plant fiber of different character from these on and up to worlds. One view of a photo by Barnard showing sixty thousand suns with their planets swinging around them. We learn by the use of the greatest telescopes of today our astronomers have lately discovered a sun four billion miles away from this earth, we are learning the infinity of what was once thought to be s[illegible]ace is filled with millions of su[illegible]s and worlds, what a wonderful p[illegible]iod of time we live in, and the end [illegible]s not yet. I find this article mu[illegible]h too long and much left unsaid of t[illegible]e management, and especially shou[illegible] there pages written of the Lillies i[illegible] their indefatgiueable work. Osc[illegible]r A. Edgerly, who has forged to t[illegible]e head as a trance lecturer as well a[illegible] a psychic reader, Mrs. Annette Pettingill, a fine lecturer and psych[illegible]c reader, Mrs Eliza Stumpf, ou[illegible] little German lecturer and psychi[illegible]. Mrs. Tyler Moulton, in psychic a[illegible]d astrological science, Miss Alic[illegible] Ethel Bennett, teacher in physical [illegible]ulture, Miss Frances Carter, a finis[illegible]ed artist in dramatic circles, Mr. a[illegible]d Mrs. Bixby, teachers of the danci[illegible]g class, Mrs. Amelia Peterson supe[illegible]ntendent of the Lyceum Work, w[illegible]th her assistant Mrs. Cadwalla[illegible]r, and others, Miss Bernice Baldw[illegible]n, our pianist, Miss Lucy A. Gre[illegible]n, the librarian, and among our m[illegible]st, efficient workers are Mrs. Dev[illegible]reaux, conductor of Forest Templ[illegible] Meetings.

The Northwestern band o[illegible] Meadville, Pa. has rendered the f[illegible]nest of music the entire season. It has enlivened the thousands of [illegible]steners upon the grounds, in the [illegible]uditorium, and at the dances it ha[illegible] quickened the light fantastic to[illegible] where joy reigned supreme. [illegible]f the ladies auxiliary consisting [illegible]f Mrs. M. A. Carpenter is Pres., M[illegible]s. M. E Clark, Sec'y, Mrs. E. Al[illegible]r, and their corps of assistants. [illegible] much could not be said of their [illegible]fficient work, but time prevents.

Of the workers yet to com[illegible] I trust there will be written a mo[illegible]e comprehensive and better recor[illegible] of the noble workers consisting of Mrs. R. S. Lillie, Mrs. Cora L. V. Ri[illegible]hmond, Lyman C Howe, H. W. Ric[illegible]ardson, Mrs. Carrie E. S. Twing, M[illegible]s. Tillie U. Reynolds. The success [illegible]f these eminent workers is assured.

MRS. I. W. POPE.

The dance Monday evening September 3, will be held in the Auditor[illegible]um, and the electric lights will be on Everybody come.

ANNUAL MEETING.

The adjourned annual m[illegible]eting of the stockholders of the City of Light Assembly, and also [illegible] special meeting, was held in Libra[illegible]y Hall, Friday, August 31, Mrs. [illegible]ssie C. Humphrey, acting presiden[illegible], in the chair.

Business pertaining to [illegible]he season's work, including repor[illegible]s of the president, and of the financial standing of the Assembly [illegible]ere presented and approved. T[illegible]ese reports will be published ne[illegible]t week.

Matters of a general na[illegible]ure were discussed, and it was d[illegible]ided to change the name of the [illegible]ssembly from City of Light Ass[illegible]mbly to LILY DALE ASSEMBLY

The contract between H. A. Clark, representing the in[illegible]erests of Mrs. Pettengill, and th[illegible] City of Light Assembly was rea[illegible] in order that all might know its e[illegible]act construction, and was approv[illegible]d.

The election of officers resulted as follows: Mrs. Essie C. Humphrey, New York City, Dr. [illegible]eorge B. Warne, Chicago, Harvey [illegible]V. Richardson, East Aurora, N. Y., J. W. Stearns, Buffalo, R. W. Savage, Hamburg, N. Y., Lee M[illegible]rse, Lily Dale, Mrs. Laura G. Fixe[illegible] Chicago.

The Board of directors met and organized with Mrs. [illegible]ssie C. Humphrey, president, H[illegible]rvey W. Richardson, vice presiden[illegible] Dr. Geo. B. Warne, treasurer, and M[illegible]rs. Laura G. Fixen, recording [illegible]ecretary. They also appointed com[illegible]ittees into whose hands the arran[illegible]ments of next year's session wa[illegible] placed, each committee to be he[illegible]l responsible for the proper carry[illegible]g out of its especial work.

The program for the [illegible]veek was carried out practically a[illegible] the program called for, with the [illegible]xception that the conferences w[illegible]re made simple meetings for the [illegible]urpose of talking up plans for the future of Lily Dale.

Monday afternoon w[illegible] devoted to such a meeting and n[illegible]arly $500 was raised.

Sunday marked the c[illegible]se of the engagement of the Schu[illegible]ert Quartette. They are missed by all, as the harmony of their sw[illegible]et music was an incentive to a[illegible] to get to meeting on time and the [illegible] rendered Spiritualistic music th[illegible]t was appreciated by everybody.

(Continued on Page 7.)

Dark thoughts sometimes lead to dark deeds, but dark deeds always lead to a lowered vibration of the interior forces with compatible effects upon the illumination of the spirit— i. e., a dark mentality.

Envy is a mirror of distorted reflection.

People often imagine they have been misjudged because they attract feelings in response to those which they are hiding.

Who can remain the same in defeat as in victory, in adversity as in prosperity—is individualized.

METAPHYSICAL.

Conducted by EVIE P. BACH.

THT SECRET.

I searched thru strange pathways and winding
For truths that should lead me to God;
But further away seemed the finding
With every new by-road I trod.

I searched after wisdom and knowledge—
They fled me, the fiercer I sought;
For teacher and text book and college
Gave only confusion of thot.

I sat while the silence was speaking,
And chanced to look into my soul;
I found there all things I was seeking—
My spirit encompassed the whole.

—Ella Wheeler Wilcox.

FRIENDSHIP AND GOD.

He is with me when the day breaks,
Thru the long sweet hours of light,
When the evening shadows gather,
In the silent, darkening night.
The Ineffable is with me;
By his love my soul is filled
With a joy beyond expression,
And its hungering is stilled.
While he stoops to guide my footsteps,
He informs and fills the whole,
All created things controlling—
Vast, mysterious Oversoul!"

—Wanda West.

WHY THINGS ARE MADE HARD FOR US.

BY WILLIAM E. TOWNE.

"I don't see why life should be made so very hard for us. Why should it be so difficult to obtain wisdom? And what is the use or object of life anyhow?"

The speaker was an interesting character—an Engish woman forty-six years of age. During the lifetime of her husband, a civil engineer of more than ordinary ability, she had never known responsibility or want of any material thing. At his death she was left with three children, slender means and no relatives near her. After reviewing the situation carefully she decided that America offered better inducements in a business way than England, and with her three children she migrated to the wilds of Canada, and later came to the United States. She has succeeded in supporting herself and children in comfort, and the latter are now grown and able to care for themselves. But she feels that her life has been unduly "hard," and that it now holds out no inducements to her.

Now what has the New Thot philosophy to offer in solution of such a problem as the one suggested by this case, and thousands of similar cases which exist wherever the human family dwells?

In the first place it seems to me that each one of us is living as a result of his own innate desire for life. The Life Urge possesses us and has always possessed us, since that remote period, ages ago, when we first became individuals as distinguished from the universal.

And the one life of the universe is not a thing apart from and altogether outside of us. We live in it as the drops of water live in the sea, but our souls are one with the Universal. Hence, there is no arbitrary power outside of our real selves which "makes" life "hard" for us. We each attract to ourselves exactly such experience as we need for our further growth and development and the further attainment of wisdom.

Exact justice reigns thruout the universe, and we must and do reap exactly what we sow. We get exactly what we earn.

And the use of obstacles is to make us strong, to develop character in the process of overcoming them. The object of life is to gain wisdom by experience and the joy of life consists in conquering obstacles—in other words, in doing useful work. The Life Urge finds expression thru us in our work.

I said to the lady mentioned above: "You know there is Paul C—, a rich man's son. You know very well that he is in great danger of becoming a backboneless jelly fish, a mush of concession, so far as the development of knowledge, and practical business ability is concerned, simply because his father is so wealthy and makes the son's pathway so easy that he does not feel any need for effort on his own behalf.

"Now, suppose there were a God sufficiently powerful to suspend his own eternal laws, and he were to make the way to wisdom perfectly easy for us, so that we could attain wisdom without effort, so that no 'trouble' would ever come to us, so that no friends would ever leave us, but we would dwell eternally with them, free from the necessity for an effort of work on our own part. What kind of a race of backboneless jelly fishes do you think that would develop? Would such a dead level, lifeless-as-a-salt-codfish state develop strength and nobility or beauty of charucter? Of course not.

"The happiness of life consists in meeting with difficulties and inventing ways to overcome them—in expressing creative energy. You go into the kitchen with the necessity for getting a dinner staring you in the face. You take certain raw materials—sugar, flour, eggs, apples—and combine them with the skillfulness acquired by experience, and lo' we have appetizing dessert, good to look upon and a pleasure to the taste. Other materials are combined into other dishes until the necessity for dinner has been beautifully, successfully, gloriously overcome.

"Now, is there not joy in such overcoming? And the same principle involved here is involved in all work and constitutes the object and joy of all life.

"We live, as I believe, to give expression to the universal spirit on the material plane, and to gain wisdom by practical experience. To express this one spirit, the universal creative energy, in useful work, in overcoming seeming obstacles, is life and joy.

"If you put your individual will into your work and work in harmony with the law, you are happy. If you rebel and sulk you are unhappy and everything goes wrong. You cut off the creative energy which would otherwise find expression thru you, and life seems barren.

"If you do not work with the life urge, you get into a rut. Then hard experiences are necessary to get you out again. Growth is the law of nature. We cannot stand still.

"The experiences that seem so hard to you are really friendly if you would but so regard them. They have forced you out upon your own resources, taught you to stand alone and to develop strength and self-reliance.

"Try for a while to accept as good every experience that comes to you. 'Resist not evil.' Set your will to work with the law of life instead of against it, and then watch results."

CONCENTRATION.

There should be no misunderstanding in regard to the principle of concentration. It is as easy to overdo it as it is to underdo it, and many make that mistake. While we should not permit our thoughts to run riot and not be able to control them sufficiently long to seriously consider a subject, we should not go to the other extreme of concentration to a point where we can only consider one thing at a time and have it take such a hold of us that we can not throw it away long enough to weigh and measure a number of ideas at once.

Concentration is good in its place, but its use must be tempered with much good judgment. We should use, not abuse, these powers to make them of value to us. We should practice all such with the greatest discretion. We need a mental balance wheel as much as a steam engine requires a governor.

THE WORLD'S SAVIORS TO-DAY. WHO ARE THEY?

We have to-day a grea[t] many Saviors at work trying to sa[v]e humanity from the dark sphe[r]es of the Spiritual world, and also to set humanity free from physic[a]l, mental, and spiritual bondage i[n] the here and now.

Who are these Savio[r]s? These are they. Men and Wom[e]n who go out into the world and [p]reach the gospel of Love and Trut[h] regardless of public opinion. Men [a]nd women who dare go before the [p]ublic and declare unto them the [u]nderlying principles of Truth, prin[c]iples that stand forth to make be[t]ter conditions for all life. Princ[i]ples that stand for Truth, Justice a[nd] Mercy for all life. These men and [w]omen are the Saviors of the world [t]o-day.

But we need many m[o]re Saviors at work to help set free [t]he toiling masses, who under the p[r]esent competitive system are mere Slaves in the hands of the Capitali[sts], and who have no opportunity for [t]he higher mental and spiritual unfo[ld]ment, because it takes all their tim[e] to struggle for an existence. I have been waiting to hear from some of the more advanced thinkers on th[is] l[i]ne, but have failed to see anyth[i]ng touching severely upon the p[r]esent prevailing conditions of the [c]lasses and the masses. But I fee[l] confident now that Rev. Moses Hu[nt] has been nominated as candidate [o]f the first congressional district of Wisconsin on the Social Democratic ticket, we shall hear of many bein[g] educated to become Saviors and th[e] principles of Social Democracy [w]ill be set forth in such plain lan[gu]age that anyone can understand t[h]em unless he be an idiot.

And now, co-workers [as] the next election is not many m[o]ons off so let us all become Saviors [b]y casting our votes in the next e[l]ection for the Social Democratic [t]icket and thus help to bring ab[o]ut a new system under which eac[h] producer will receive his just rewa[r]d for the product of his labor In other words let each producer [h]ave a full grainery, instead of a [d]inner pail full of promises, and to [g]et the full grainery, we must a[ll] become Saviors today.

There are many of t[h]e Saviors today who are doing all [t]hey can to save humanity from [m]ental and spiritual slavery, but [t]o be true Saviors we must save humanity from physical slavery fi[r]st, because physical slavery makes [b]rutes out of the master and ser[v]ant alike, and to save humanity f[r]om physical slavery we must teac[h] the true principles of Social Dem[o]craoy.

Dr. R. T. He[n]dricks.

STRANGE EVENTS FOLLOW VISION.

Was it a revelation from the other world beyond death, or was the vision of Rector Doane of the Catholic Cathedral of Newark, N. J., merely a fancy of a fevered brain on the brink of death? These questions are being warmly debated by clergymen, church members of all creeds, and investigators of psychic phenomena.

Dr. Doane gave this version of the vision he had 24 hours before death claimed him, telling it to Patrick Healey, of Newark, and to several brother clergymen:

"I thought I was in heaven and speaking with your son. I can hardly say whether the phenomenon was a dream or a vision, for I cannot be absolutely certain whether I was asleep or awake.

"At any rate, I suddenly seemed to be translated to a place of ineffable light and exquisitely sweet music. The effect of the scene was such no words can describe. Entrancing strains of music filled my ears and the air was flooded with a brilliant, golden light. Although I could see no one, there seemed to be voices singing such songs I never heard.

[illegible]

James of Harvard, Prof. Munsterberg, Dr. Hyslop and others are striving to form [illegible]

As to dreams and visions and this one in particular, I have no word to say. The matter I should say belongs to the psychologists. I should say that such a thing might be investigated by such a jury as I have referred to and some practical results might thereby be attained.

WAYS OF THE SPANIARDS.

Oriental Habit of Secluding Their Women Still Prevalent.

[illegible]

THE TALE OF THE EYE

DISPOSITION IS REVEALED IN THE COLOR OF THE OPTICS.

The Black Eye [illegible] and the [illegible] Eyes of Shakespeare, Coleridge and Byron.

It has been remarked by those who are most conversant with the anatomy of the optic that the darkest hued eye is more susceptible to disease. The fading of the black eye [illegible] as it is almost universal, and this is natural and [illegible] known fact that the black eye is not black but a yellow of deep color and sometimes found in combination with [illegible]. The light blue and the gray seem to be the most lasting.

[illegible]

PREMIUM BOOKS? YES.

We still have a few.

They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

"HEROES AND HERO WORSHIP." A series of lectures by Carlyle on this interesting topic, given in the inimitable style of the author, and it makes an interesting book, one that is calculated to throw light upon the myths of the present and past. No verbiage is necessary regarding any of Carlyle's works.

"ROMANCE OF TWO WORLDS" by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism it becomes more than a story to the student of such.

"SARTOR RESARTUS." This is Thomas Carlyle's greatest work on the Philosophy of Life. If you have not read it you have missed a treat that you now have an opportunity of enjoying for a very modest sum.

Are you doing anything to extend the circulation of the SUNFLOWER? If not, why not?

BOOKS AND PAMPHLETS

—BY—

Moses and Mattie E. Hull.

The Old and the New.

[illegible]

Spirit Echoes.

[illegible]

Spiritual Songster.

[illegible]

The Spiritual Birth, or, Death and Its To-Morrow.

[illegible]

The Spiritual Alps and How We Ascend Them.

[illegible]

Swept Away.

[illegible]

Our Bible: Who Wrote It? When—Where—How? Is it Infallible?

[illegible]

Joan, The Medium.

[illegible]

The Real Issue.

[illegible]

Two in One.

[illegible]

All About Devils.

[illegible]

The Hull-Jamieson Debate.

[illegible]

The Christs of the Past and Present.

[illegible]

Encyclopedia of Biblical Spiritualism, With Portrait of the Author.

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THE SUNFLOWER

An Exponent of the Spiritual Philosophy, Its Science, and Allied Subjects.

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The Secret of How to Keep Young [illegible]

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The Eightieth Birthday Anniversary of Dr. Peebles [illegible]

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Are Animals Immortal? [illegible] **What of Prayer?** **Whatever is, is Right,** are in manuscript ready for the press.

To be had at this office or direct from Dr. Peebles, Battle Creek, Mich.

MISCELLANEOUS.

The Efforts of Astrologers.

Their Time, Patience, Re[illegible]ence and Hardships in the [illegible] as Students in Attaining and Demonstrating the Evidences of the science of Astrology.

While there are many who are interested in this line of study, yet in the throng and multitude of humanity there are very many more who are not aware of the mighty influence and effect of the stellar forces upon the human life, and these very ones, many of them are drifting or shifting along through the varied experiences, little dreaming that they are being actuated in their every-day life by the laws and principles of these forces in nature.

Nevertheless, regardless of the [illegible] time ever marches onward into ceaseless rounds of [illegible] with accuracy in all the movements of the stars and planetary forces in accord with the universal laws and principles of nature. The [illegible] and knowledge of the influence [illegible] of these stellar forces have been gained by many of the students of both nature and science through time spent in study [illegible] of the workings of [illegible] laws and principles [illegible]

[illegible]

and financial issues of life, taking at present but little demonstrated interest in the very laws and principles of nature's forces that are propelling their life's existence from day to day or giving influence and impetus to their daily efforts in the achievements of life's affairs. But the time is coming when there will be more interest manifested, to know and understand the signification of these laws and forces in nature. Much could be stated regarding these forces, but time at this writing does not permit.

N. H. B[illegible]

OLD SCOLD.

She scolds all day
And part the night,
Then dreams of May
And thinks she's right.

She says no fault
Complains and growls
When none oppose,
Sits down and howls.

But mental selves
And jarring gems
Like thunder clears
The atmosphere.

SAILORS' SUPERSTITIONS.

[illegible]

FOURTEENTH ANNUAL CONVENTION

Of The National Spiritualists Association of the United States

Will be held in the large auditorium of the Y. M. C. A. Building 153 La Salle street, Chicago, Ill., October 16, 17, 18 and 19, 1906.

Business Sessions during the day. Special hours devoted to the [illegible] Cause.

Many of the foremost and brightest workers in our ranks will be delegates, who [illegible] to hear them. Evening Meetings will be devoted to Lectures, Spirit Messages, Music and Song.

Among those engaged and expected are Dr. J. M. Peebles, Oscar A. Edgerly, W. J. Erwood, Mrs. H. P. Kellogg, Mrs. Esther [illegible] Bosley, Mrs. Georgia Gladys Cooley, Mrs. Margaret Gaule Reidinger, Mr. and Mrs. [illegible] W. Sprague, and [illegible] others.

[illegible] CONVENTION.

The Palmer House in Chicago will be headquarters for delegates and visitors. It is a first-class hotel and will give reduced rates to all who write in advance stating they are to attend the N. S. A. Convention and wish to reserve rooms. [illegible] by addressing [illegible] Manager, The Palmer House, Chicago, Ill. The hotel is [illegible] on the [illegible] plan [illegible] rooms [illegible] reasonable rates.

[illegible] Reception to delegates and visitors will be held Monday, October 15, at The Palmer House. [illegible]

[illegible]

THORA.

Not Lost, But Gone Before.

[illegible]

ANNOUNCEMENT.

Mr. Geo. P. Colby of Lake Helen, Fla., who holds Spiritualistic meetings at his beautiful home "Tranquilidad," purposes holding meetings, classes and seances during the summer of 1907 at Shady Side Pavilion, Lily Dale Park, Lily Dale, N. Y. He as well as the proprietors of the New Temple and Camp Grounds, invite the co-operation of all true mediums, speakers and followers of what is termed Modern Spiritualism to meet on these grounds the coming summer.

Come and let us have an old fashioned camp meeting. Plenty of room for tents in shady grove, an out door platform, a beautiful site. Shady Side Cottage as well as the Pavilion, containing one large hall, platform and stage, fine dancing floor, and below stairs cool dining room, kitchen, pantry room and cooler, all can be utilized for the comfort and convenience of the public.

Correspondence solicited and information cheerfully given. For further particulars, please address,

Mme. Ianthe Vignier,
Lily Dale, N. Y.

DR. R. T. HENDRICKS
MENTAL AND PSYCHIC HEALER.

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VITAL CULTURE.

[illegible]

Miss M. B. Hedrick, Psychic.

[illegible]

Incurables, Take Notice.

[illegible]

I CAN CURE YOU

[illegible]

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Columbus House, Olympia, Wash.

How to be Well

[illegible]

Vaccination, Monthly, 25c a year.

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FREE HEALING
Through Psychic Forces.

[illegible]

Madam Antoinette Muhlhauser
MENTAL PSYCHIC HEALER



[illegible]

DOCTOR OLIVER
of Philadelphia

[illegible]

DOCTOR OLIVER
Colwyn, Pa.

[illegible]SHIP.

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The Hidden Herb

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MEDIUMS' AND SPEAKERS' DIRECTORY.

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Trance Medium Wanted.

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Psychic.



[illegible] Magnetic Methods [illegible] medicine if necessary. Readings (by mail) $1.00. Business advice or diagnosis. Send name, age and own handwriting.

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ASTROLOGY.

Prof. John N. Larson, the noted astrologer, will give business adaptation (invaluable to children), lucky years and dates for important business transactions. Can be consulted by mail. State date of birth, the hour if known, and correct address.

COST OF HOROSCOPES

$2.00 for Horoscope of five hundred words; $1.00 for Horoscope of two hundred words; 25 cents for lucky dates for one year.

SPECIAL: A 2[illegible] year forecast of your life, showing when fortune will favor you [illegible] etc., $5.00.

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Magnetic Remedy for Piles.

An internal remedy prepared from a spirit formula that will cure the [illegible] obstinate and long standing cases.

One Months Treatment for One Dollar

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Trumpets.

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423 Dorr St., Toledo, O.

YOUR [illegible]

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Prof. E. E. Cove.

MRS. L. EVELYN BARR,
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LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

This department is conducted to enable Spiritualists ... Workers to keep in touch with each other ... the work. Send us notices of your engagements or any other items of interest. Officers of societies ... reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would ... in this column.

Always sign your full name and address to every communication, not necessarily for publication, but as ... of good faith; "correspondent" or "subscriber" gives us no clue to the author. The printed article ... signed that way if you wish it but we must have ... for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be ... thirty days and then destroyed. Retain copies of ... as we do not return them if we can not use ...

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

F. A. Wiggin is spending a short time at Mirror Lake, N. H. He will take up his work in Boston the first of October.

Frank McKinley, the trumpet medium of Toledo, O., is very buisily engaged, his time being often filled for two and three weeks in advance.

Mrs Elizabeth Schauss writes: "I would like to correspond with Spiritualists in towns where no societies exist, especially in Ohio, also with secretaries of societies. Address, 6?7 Congress street, Toledo, O."

... W. Dennis writes: J. W. Beebe will open meetings in Sterling Hall, ... Connecticut street, Buffalo, N. Y. Sunday evening September 9th, with that grandly good medium, Mrs. N. L. S. Staley as message bearer and myself as speaker."

Petitions signed by 10.000 citizens of Toronto, Canada, to abolish compulsorary vaccination in the public schools has caused a repeal by the Board of Education of the law dealing with the matter. That is one effective way of ridding a community of short-sighted law-making.

... C. F. Grumbine opens his season in Faelter Hall, Huntington Chambers, Boston, September 9 at 11 a. m. There will be only the morning service during the entire season.

Mrs. J. A. Smith writes: "I thank you so much for the comfort and pleasure that the SUNFLOWER brings ... The people in the South are ... asleep and think me half crazy. Perhaps so, but I have found something to keep me from going entirely ..."

Miss M. B. Hedrick writes: "I will leave Brooklyn for the South September 30 and up to that time will hold seances at my home, 55 Herkimer street, Friday evenings at 8 p. m. Those wishing to attend should engage seats in advance as only a limited number can be accommodated at each seance. Chairs can be engaged by letter or by telephoning 2022 J. Bedford."

Mrs. Jane Goodwin writes from Hamilton, Ont., "I am very sorry that the impression has got abroad that the Hamilton Spiritualists do not pay their mediums. Now this does not apply to the First Spiritualist Society of Hamilton. I am to say that we always pay what we agree and sometimes more; but of late, when corresponding with mediums for engagements, we have been told that they understand we do not pay our mediums." (We are acquainted with a number of the members and officers of the Hamilton Society above mentioned and believe they will carry out their contract with speakers and mediums.—ED.)

A former employee in a Chicago packing house writes in Physical Culture that the sauage room is the place where all spoiled meat is used up. However sour or bad it smells, it is put into a strong pickle, which has a large quantity of nitrate of potash in it. After it has been in the tank about a month it is converted into sausages. Spices and bicarbonate of soda is used to sweeten the meat and kill the odor. That wouldn't "make you hungry."

QUEEN CITY PARK.

The week ending August 26th, was filled with good things, as has been the case with every week. Mrs. Carrie S. Thomas gave an address, followed by spirit messages. Tuesday afternoon, which was very satisfactory. Her personality and manner on the platform cannot fail to increase the favorable impression created by her words. Wednesday evening, Mrs. Ressegue gave a psychometric reading—needless to say it was enjoyed and appreciated by the audience. Thursday evening, Rev. J. J. Lewis gave his stereopticon lecture in the pavilion. Friday, Mrs. Effie Chapman returned from Temple Heights, Maine, holding service that afternoon. Saturday afternoon, the ladies' aid society held their fair in the pavilion. It was well attended and, altho the exact receipts are not known to the writer at present, it is certain the event was a success. The fair was continued during the evening, when there was singing and a brief comic scene acted, followed by the auctioning off of such articles as were not previously sold. Mr. Lucius Colburn actively assisted in canvassing for articles to be drawn as prizes, and might well be elected an honorary member of the aid society.

Monday, August 27th, Mrs. M. A. Clark of Syracuse arrives and delivers an afternoon address and messages. She will take the place of Mrs. Thomas during the last week of campmeeting, as Mrs. Thomas leaves for home. Sunday August 26th the forenoon address was given by A. F. Hubbard; that of the afternoon by Mrs. Ressegue, who was followed by Mrs. Thomas with messages. Sunday evening, Rev. J. J. Lewis gave the last of his course of lectures on "The Passion Play," illustrated with stereopticon views.

During the closing week the addresses and messages will be given by Mrs. Effie Chapman, Mrs. Clark; and Mrs. Ressegue—the latter giving the final one. It is not fair to single out some of the workers as more praise-worthy than others, for all have done nobly, but surely no one will object to honorable mention of Mrs. Crossett and Mrs. Chapman as leaders in the association work. All the mediums and speakers have done a good work thruout the season. The music for the meetings is furnished by Mrs. Lula Allen of Randolph, Vt. and Mrs. Minnie Wood, of Springfield, Mass., assisted by others and is as good as could be wished. As always in camps, there are many transients too numerous to mention individually. Mrs. A. F. Hubbard and Mrs. J. W Hatch have been called home by illness in their families. Mr. and Mrs. Arthur Clarkson and daughter left camp last week to spend a few days at Lake Pleasant before returning to Montreal.

T.

DISCIPLINE.

MRS. FRANCES F. SPANGLER.

O'er life's dreary high-road I passed
on my way,
Beside it fair, sweet flowers grew,
I would joyfully pluck them but
Duty said "Nay:
Keep straight in the path-way
and true."

The hours were so lonely, the bird's
song so sweet,
I would list to the music awhile,
But Duty said "Forward! the way
to complete,
No song may thy pathway beguile."

My feet were so weary e're the long
day was o er,
I would rest in the cool leafy
shade.
But Duty said "Onward, the goal
lies before,"
"Nor rest thee in forest or
glade."

So, wearily forward did Duty lean
on,
Uncheered by sweet bird-song or
flower.
No rest by the wayside, no drink
at the spring,
No dreaming in glade or in bower.

But ever the steep dusty road up
the hill,
Stern Duty still pointed the way.
But the long journey gave me both
courage and skill.
And my soul has grown strong in
the fray.

The missing-link to spirituality may be found in self-knowledge.

ADDITIONAL LILY DALE NEWS.

Conrinued from page 3

It also closed the engagement of Oscar A. Edgerly. The class work of Dr. Lockwood closed Monday and Tuesday Mrs. Cora L. V. Richmond took up the work for the balance of the season, Mrs. Richmond, Mrs. Lillie, being the speakers for the closing week, interspersed by New York State Day and Pioneer Day with H. W. Richardson Carrie E. S. Twing, Tillie U. Reynolds, Lyman C. Howe, and others as symposium speakers, while Sunday evening was devoted to the annual "Love Feast." There we forgot all the misunderstandings engendered by adverse views of different subjects, patted each other on the back, said we were all good fellows, and parted for the season in hearty goodwill.

The Lily Dale Fire Department is in receipt of the new hose cart presented to us by Mrs. M. B. Brookins. It is a neat cart, two wheels, made of steel tubing with high, wide running gear, and carries 500 feet of our hose. Everybody is delighted with it, and duly appreciative of Mrs. Brookins liberality.

The sofa pillow that was made by Mrs. D. Pierce, was sold for the benefit of the fire company also, bringing $5. The lucky recipient was Mrs. Lois Moulton-Jones, daughter of Hon. L. V. Moulton, of Grand Rapids, Mich.

Ninth Annual Convention of the Minnesota State Spiritualists Association.

The Ninth Annual Convention of the Minnesota State Spiritualists Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis Minn. September 7-8-9-1906.

Annual reception and entertainment to delegates and visitors will be held Thursday evening Sept. 6th at the above named church.

All are cordially invited.

The following excellent talent has been engaged for the Convention. Mrs. Laura G. Fixen, Miss Elizabeth Harlow, Mr. Will J. Erwood. Message bearers, Mrs. Emma A Sauer, Mrs. Frances Wheeler, Mrs. Paul Barber, Mrs. Emma Pease, Mrs. Asa Talcott and others.

It is the aim of the officers of the Association to make the Ninth Convention the best ever held.

Business sessions during the day. Evening meetings will be devoted to lecturers, spirit messages, music and song.

Special Minnesota State Fair railroad rates on all roads.

The Secretary 904 Hastings Ave. St. Paul, will mail Program to any one sending their names and address on a postal card.

Come and bring your friends and help make this convention a success.

JOHN S. MAXWELL President.
FRANK E. IRVINE, Secretary.

California State Association.

The eleventh annual convention of the California State Spiritualist Association will be held at 542 So. Main street, Los Angeles, Burbank Hall, on September 7, 8 and 9th. Much interest is manifested throughout the state, and delegates are coming from all societies. A gain of 20 good societies is the year's report, and many more in embryo, a total of 35 in good standing at present report.

Some of California's best talent is expected, and the various committees are hard at work making arrangements. Entertainment will be furnished delegates from a distance.

MRS. M. E. G. HOWE,
Secretary C. S. S. A.

The Mountains.

I see the mountains stand
Silent, wonderful and grand,
Looking out across the land
When the golden light was falling
On distant dome and spire.
And I heard a low voice calling:
"Come up higher, come up higher,
From the lowland and the mire,
From the mist of earth desire,
From the vain pursuit of pelf
From the attitude of self
Come up higher, come up higher—
Think not that we are cold
Though eternal snows have crowned
...
Underneath our breast of snow
Silver fountains sing and flow,
And restore the hungry lands.
—James G. Clark.

Suggestion is not New.

Psalm 2.—Should you be exposed to danger in a storm at sea and your life threatened, then recite this Psalm without delay and with becoming reverence, and think respectfully of the holiest name contained therein, namely, Schaddei (which means Mighty God,) then immediately utter the prayer belonging thereto, after which write everything together on a fragment of a pot, and in full confidence in the Omnipotent, who fixes the boundary of the sea and restrains its power, throw it into the foaming waves, and you will see marvelous wonders, for the waves will instantly cease their roaring, and the storm will be lulled.

The prayer is as follows: "Let it be, Oh, Schaddei! (Almighty God.) Thy holy will that the raging of the storm and the roaring of the waves may cease, and that the proud billows may be stilled. Lead us, Oh All-merciful Father, to the place of our destination in safety and in good health, for only with Thee is power and might. Thou alone canst help, and Thou wilt surely help to the honor and glory of Thy name. Amen! Selah!—Translation from the Kabala.

Did you ever think that if you called your neigebor's attention to the SUNFLOWER it would extend its circulation and enable us to improve it?

Spend Labor Day, Sept. 3rd, at Niagara Falls or Buffalo. Low rate excursion over the D. A. V. & P. R. R.

Passed to Spirit Life.

Miss Livonia Brown of Wellington, O., July 23. 1906. Miss Brown's was a beautiful life and character, faithful and devoted to her friends and her daily duties. Truly none knew her but to love her. A firm believer in the spiritual philosophy of life. Though a great sufferer she bore it all with patience and sublime fortitude. Her only sorrow at going being that she must leave behind her devoted brother-in-law, who attended her in her last hours with words of cheer and comfort. She has spent three or four seasons at Lily Dale, where she made many friends by her sincerity of character. The large majority of her father's family were waiting to receive her beyond the border, and she passed over fully knowing that there is no death. What seems so is transition.

JAS. E. HOWEY.

HOW I BECAME A SPIRITUALIST.

BY O. H. SMITH

Continued from last week.

At another seance with Mrs. Maggie Turner, an unconscious medium from Lily Dale, here in Little Valley December 3rd, Mrs. Smith said, "When I left my physical body and entered what we call the celestial, or spirit world, my first desire was to see and know our three children, father, mother, sisters and brothers, and friends, which was quickly and readily realized. I actually shouted for joy. My soul sang for joy that I was able to realize what my controls have ever taught me, since I became susceptable to spiritual impressions and influences." She said, "In leaving my earthly surroundings, which to me were pleasant and congenial, what may I say of spiritual surroundingings. The grandeur is beyond words of mine to express, for I see that beauty is not by any means confined to earth and to me is not the sweet bye and bye, but the sweet beautiful now, and adds, my personal anxiety when leaving so unexpected, the tie between us could never be broken or separated; the sympathetic chord holds us firmly together and my feelings for your welfare was anxiously awaited and quickly realized; that arrangements were made by you to have your sister Elizabeth Bayle and husband come and live and care for you and our household surroundings I assure you it made me feel perfectly reconciled to our earthly separation. Please tell Lib and husband to accept my heartfelt best thoughts and kindly regards to theirs and your welfare. For those kindly acts have been the means of relieving the great anxiety on my part in your behalf. It is the indwelling of sympathy, the oneness of affection; the void cannot help but be remembered and I feel and want you to feel that the condition that we were both in, my being a physical sufferer and you being physically comfortable, that it is best for both of us to be reconciled to our late, and as far as possible we will bear and share each other's welfare and burdens. For I cannot say, and I hope you cannot wish that I would like to return to my suffering physical body, and my anxious wish is that you are and will be reconciled to my wishes until you are called upon by nature to disinherit the physical form and then meet and greet me in celestial life. I found that our spiritual children, I could not look upon as children now, but as highly developed individual personalities, beautiful to behold, and of course all other children the same. Our friends were anxiously social, and to me all had gained wisdom and knowledge, and I assure you I took advantage to make the best of it, to rise step by step through self effort, self culture and growth, just as I was prepared to receive and comprehend. I can see that every one has to do their own work and we find there are helpers and teachers all along the way. I will try and give more at a future time. Emily."

I wish to add one more communication received through Keeler (independent) slate writer at the same time, Aug. 22d. This from my brother who passed to spirit life May 11th, 1896, who was called an infidel. How many times I have heard him say, "When they put me under the sod that will end all of me." He saw the future only as a grave, but to his astonishment he still lives. (Hear him now.)

"Don't think of me as a visitant from the cemetery, or this meeting as any indication of a resurrection of the dead. I never was dead and in the ground to be resurrected. Don't be afraid of hell. There is neither a Heaven or Hell here. It is a common serene world. I like it, so will you. Sylvester C. Smith."

And now a closing word. Spiritualism, like all other movements that run counter to the established or popular thought of the times has had its opposition, its censure and condemnation. It has had mountains of predjudice, born of ignorance of the subject, to overcome and it has still much to surmount; and yet, modern Spiritualism today is one of the popular movements of the age, recognized by millions as a power for good. Spirit return is a demonstrated fact in nature, and through immortality or life beyond the grave becomes knowledge, when once only faith provided, add to our faith knowledge. Spiritualism supplies the knowledge, priceless boon to humanity, and I assure one and all, that Mrs. Smith and I, living the fifty-four years of companion lives as we have, being in constant communication with the unseen celestial world, and since Mrs. Smith's transition, in receiving these meetings and greetings of her personality to me as a mourner, I forgot my grief. It has dried my tears in living, and receiving these evidences of our individual immortality.

WHAT IS LIFE.

There comes a time to nearly all of us when we ask, what is life? and we think and wonder, and question, and doubt—some of us perhaps would never be able to solve the problem satisfactorily to ourselves without the assistance of our modern, progressive scientists who pave the way to a clearer understanding of natural law.

Dr. William G. Anderson of Yale, has demonstrated that life is causation. We must certainly realize that law, stability, order, reside in causation, and that the law of being demands expression. We cannot conceive of creation of cause—or either the creation of substance thru which cause expresses itself. We can only see the involution of life and the evolution of matter. Dr. Jagadis Chunder Bose, with his delicately constructed instruments, comes forward and shows us that all life is one. That there is an intelligent response from the inorganic as well as the organic world—that the mineral responds to the life test as well as the vegetable and animal kingdom.

These two scientists place before our objective sense the great truth that all expression is from an Infinite source thru its finite parts. That as the source is eternal, unchangeable, so its finite parts are eternal, unchangeable,—hence the round of seasons and the repeated experience in the cycles of expression, formation and dissolution, or the evolution of matter thru the involution of life, the life, God, or Infinite Intelligence that rules the universe. "Over and over this life and living are repeated; nothing new, no radical departures." True, for causation, which is life, is law.

Grasp it, ye who can, the Infinite power represented thru its finite parts and reach out in tender brotherly love to all life. Read the message in the plant, in the creature, yea, even in the very earth beneath our feet, and feel the stupendous lesson in the whole, and the smallness of human greatness in man. Let us rise to greet the light and grow strong and beautiful in the realization of the oneness of life.

JESSIE S. PETTIT FLINT.

Thirteenth Annual Convention of the M. S. S. A.

The thirteenth annual convention of the Michigan State Spiritual Association was held at Haslett Park August 14. There was a large attendance of officers and delegates and all took a lively interest in the proceedings of the meeting. The reports of the officers were very gratifying indeed, showing a slow but steady growth. Our financial condition is the best it has been for years and this is almost entirely due to the noble and efficient work of our retiring president, Dr. Julia M. Walton, of Jackson and the secretary, Miss Rena D. Chapman of Marcellus.

Will the secretaries of the local societies thruout the state, whether chartered or not, kindly send to the state secretary a list of their present officers as there will be important notices to be given from time to time. It will be impossible to reach you unless you kindly comply with this request. It will also aid in keeping in touch with each other and bring success in our work.

The officers for the ensuing year are as follows: President Mrs. Abbie E. Sheets, Grand Ledge, Mich. Vice President E. W. Sprague Detroit, Secretary Miss Genevra Spaulding, Lansing, Treasurer C. A. Clement, Lansing. Trustees O. E. Spaulding, Lansing, B. F. Carpenter, Detroit, C. J. Harris, Petoskey.

Kindly address all communications to the president, Mrs. Abbie E. Sheets, Lock Box 175, Grand Ledge, Mich., or to the secretary Miss Genevra Spaulding, 1230 Michigan Ave., E. Lansing, Mich.

GENEVRA SPAULDING, Sec.

TO THE CHILDREN.

I write unto you little children,
Because you are sinless as Eden;
And the Blessed Jesus has told us,
Of such is the Kingdom of Heaven.

I look in your innocent faces,
So rosy with joy and with love;
And thus I can see the reflection
Of the angels who liveth above.

I write unto you little children;
Because you are virtue and truth;
You are joined in our noble army,
While yet in the dawning of youth.

May you go on violently fighting,
The hosts of wrong-doing and sin—
In truth and in honor delighting—
The battle you surely will win.

I write unto you little children;
Because you are "Pure in heart,"
And, because the good work you'll be doing
Is blest and approved from the start—

Be true to yourselves and to virtue,
To this, all your influence give;
And labor to make the world better,
And work just as long as you live.

I write unto all little children,
Their ways are so winning and sweet;
So cheerful their innocent prattle,
And the sound of their pattering feet,

Dear children, the sweetest and purest,
Among the earth's beautiful things;
Of all our heart-treasures the dearest—
They are, Angels without any wings.

MRS. E. L. DOWNER.

TWO VIEWS OF MARRIAGE.

Hugh O. Pentecost has sounded the crack of doom for the institution of Christian marriage, and appears to feel little regret in so doing. "Marriage," he says, exists today simply by the reason of the economic stress of our property system. When economic conditions are changed marriage as an institution will fall of its own weight. It binds a man into abject slavery to monopoly, and a woman into servitude to the economic master provided for her by church and state."

This, and much more to the same effect, sounds more like the whim of a disordered mind than like reasonable speculation. One might gather from this that marriage is a sort of inconvenience, an unnatural institution, by which man and woman consent to an irksome slavery for purely economic reasons. It is not an institution peculiar to Christian people, and to those who are subject to our economic conditions. It is as practically universal habit among rational human beings. The Indians are not subject to our economic conditions and they have the institution firmly established. It traces back through every race to the stone age. There are a few people who do not marry because of their intense selfishness; a few because of a consciousness of their unfitness, and some because they lack the enterprise and persistence that would find them a mate. To offset the shortcomings of these we have some who have a sort of marrying mania; who meet disappointment after disappointment and are still willing to try again, because of that boundless hope which springs eternal in the human breast.

There are a few cranks who would develop the spirit of individualism until the human species would retrogress to that prehistoric condition in which women were common property and children were nobody's charge; but the world will wag right along in the old groove, whether these people are in line with progress or out of line and marriage is likely to continue as long as the races is differentiated into sexes.

Millions of Hindus live, marry and rear families on an income which rarely exceed 50 cents a week. They never eat meat and need little clothing.

Even the secrets of the dead may be sometimes discovered by the form growing out of their graves; for the flesh is impregnated with the magnetism of their life's impulses and fertilizes the soil according to disintegration.

THE SUNFLOWER, $1.00 per year.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

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MY EXPERIENCES WITH MATERIALIZATION.

DR. A. B. SPINNEY.

Each week I read your valued paper with more and more interest, your bold, fearless defence of phenomena, the foundation of Spiritualism, your beautiful thoughts on philosophy and the religion that is the result of the same, for the world needs that religious thought that will bring all to the true idea of the fatherhood of God and brotherhood of man. I was a believer in spirit communion for many years before I saw or beheld anything in this special phenomena, materialization, and like many other, reasoned it could not be possible that it was true, yet after many sittings with Farmer Riley, in which I saw full form materialization, saw the same dematerialized, and many times when I saw these forms I also saw the medium in a dead trance condition, I concluded that while I could not fathom the mystery how all this was done, yet it was true as the same phenomena occurred in Christ's time.

Last summer I had the pleasure with two friends of mine of attending a seance held by Mrs. Moss at Chesterfield Camp, which was one of the most satisfactory and convincing that I ever attended. The medium is a large woman and does not weigh less than two hundred pounds. The room in which the sitting took place was about 16x18 feet. The cabinet was a small alcove off from the same with only a curtain hanging in front. She was sitting in the back part of this alcove. The room in which the guests were seated, about fifteen people, was only partitioned off by this curtain. In the upper corner of the room was an ordinary oil lamp, in front of the same a Japanese umbrella to shade the full light. This lamp was controlled by a string that entered the cabinet, and this string was controlled by the spirits. While the forms were building up the light was very low, but as soon as the curtain parted the light grew bright. The light was bright enough to see everybody in the room plainly and see the materialized form.

The first form that came to me was Dr. Newton, formerly of New York, a noted magnetic healer. He was just as natural in all respects as in life. I held his hand and talked with him for at least five minutes. He asked me to pull his whiskers which I did. He did not leave the cabinet only so much as to part the curtain as he said he wished to hold his form as long as he could. I held his hands when he dissolved, went down out of sight and out of form. A little girl who said she was nine years old came out of the cabinet, walked all around the room, talked to us all and said she was one of the medium's controls. A beautiful lady who said she was once an opera singer, Lucille Westorn, came out in the middle of the room and sang many stanzas from different well known operas in a full clear voice, and in all respects was as natural as in life. She was also one of Mrs. Moss's controls.

Of my own personal friends the first that came to me was my grandmother who lived in the earth form until she was 96 years of age, a remarkable woman in many respects. She showed the same characteristics and peculiarities that were hers long ago. She walked alone across the room to where I was sitting, took me by the hands and asked to be introduced to my friends that I referred to. She was dressed as in earth life, her old fashioned cap, her toothless gums I have a picture in my home that is exactly the very image of the form I witnessed there. I asked her if any of my other friends, were there and she said, yes, my mother, my two sisters, and my little brother, but as she was strongest and smartest of them all she came first. After she returned to the cabinet my mother also came out but with less power, and she could not remain so long. My youngest sister could only show her face in the open curtain but it was perfect in every detail.

The lady friends that were with me had just as perfect forms and as many moments of conversation with their friends as I did. One of these friends years ago had lost a school chum when she was 16 years of age. She materialized perfectly, walked with her across the room and put her arms around her. Although she was a skeptic in relation to Spiritualism, she became convinced that it was true and like her friend in life. Her friends and also my wife's walked with them back to the cabinet and they both say they saw the curtain part and the medium in a dead trance. I witnessed one remarkable thing just as the seance was about to close. A little girl came out and said, "oh, I wish we could hold the seance longer for there is one spirit here so disappointed. I have built him up many times but he is so nervous and anxious that he goes all to pieces." She mentioned his name. It was my youngest son who is in spirit life and I fully believe it was true because it was like him.

Every person in the seance had just as remarkable things as myself and forms just as convincing. One important thing, there were no two forms alike in size, form, features, or dress. No form in any respect resembled the medium, or could by any means been built up as artificial. The room she was in I carefully examined and so did all present. There was no chance for any confederate or any means to be invented, so these forms could not be manufactured in any other way except invisible power under these conditions. Still further her husband, Mr. Moss, was in the room with us all the time. He did not go any nearer the cabinet than myself or others. He did not prevent anyone from shaking hands with the forms or handling them.

I take time amid my many cares in active life to write these things, and why, not because I have the least doubt or have had for many years in relation to the great, and precious truth of our loved philosophy, but because it seems to me as though the spirit of criticism and doubt, and I fear in many cases unjust zeal, is put forth to crush out the great truths of this place of spiritual phenomena. There may be many attempts to manufacture materialization but one such experience as I dealt with and that I witnessed at Farmer Riley's will stand in my mind for all time as indisputable evidence of the truth of materialization, and I hope you will always pursue the course that you are now taking.

A Home Strike.

"If that was a man of your size with such a whip, would you dare beat him as you do that horse?"

The surprised look of the driver expressed a half-column poetical effusion.

"Well," continued the lady, 'don't you know its very cowardly to expend your anger on a helpless animal?"

"All right, lady," replied the knight of the whip, 'I never saw it put that pay way before.

NEMO.

As long as we are in the negative we feel the need of being active to offset the lowered vibration that this state exerts on the body. When positive the vibration on the body is also positive and it is kept in action without exertion. The life forces then run themselves—are absolute. The spirit has inherited perpetual motion—immortality continued.—ARTHUR MILTON.

REPORT OF THE ACTING PRESIDENT

Of the City of Light Assembly.

About January 1, 190[illegible] Mr. Henry A. Everett advised me of the ill health of Mrs. A. L. Pettengill and requested I assume the active duties of the president to free her from that responsibility. I felt compelled to decline compliance with his request. Mrs. Pettengill herself by letter then urged such action upon my part as a personal favor to herself. This led me to reverse my first decision and attempt the irksome duties of the office.

Early in May I attended a special meeting of the Board of Trustees at the Huff cottage on these grounds. At that meeting Mr. A. C. White and Mr. Homer Todd resigned as trustees, the former also the office of treasurer. Dr. Geo. B. Warne of Chicago was at that time chosen successor to Mr. White as trustee and treasurer and entered upon those duties at the opening of camp. No successor to Mr. Todd having been found, Dr. Alex. Caird was chosen for that vacancy at the opening of camp and later became successor as secretary to Mrs. E. Eustaphieve upon the latter's resignation of that office on July 28th, 1906. Dr. Caird's selection as trustee had been agreed upon by correspondence between the other trustees before camp opened and formally ratified at a Board meeting thereafter. At the May meeting of the Board before referred to, Mr. H. A. Everett's resignation as vice president (by letter) was accepted, and I was chosen his successor there and also his successor as chairman on Committee on Concessions.

Prior to Mr. Everett's resignation Mrs. Laura G. Fixen had been designated by him as General Manager for the current season. The entire burden of preparing for the camp in all its details fell upon Mrs. Fixen and myself. Many perplexing questions, wholly new to us, had to be decided and it would not be strange under those circumstances if some mistakes were made but in every such case they should be considered errors of judgment and not intent.

Since July 13th, opening day, five members of the Board have been present upon the grounds and given their official duties loyal attention, while harmony prevailed among themselves. The most far-reaching action of this camp has been the acceptance of a proposition made by H. A. Clark representing Mrs. Pettengill interests, offering to transfer all stock held by her in the Assembly, and surrender all notes held by her against the Assembly, for the sum of [illegible]10,000. This was accepted by the Board of Trustees after having met the approval of the people in a mass meeting at the Auditorium. The first payment thereon of $2,500 was made August 25th, 1906, of which sum $1,000 was advanced by members of the Board. A payment of $3,750 must be made October 1st, 1906, and another like sum on November 1st, 190[illegible].

At the present time 167 shares of capital stock amounting to $1,[illegible]0 have been paid for while debt donations have aggregated $160.83. There is on hand $10.83 cash and $320 of notes given for stock. There are unpaid pledges for donations and stock $1,036 and in addition $300 of unredeemed subscriptions. Besides these sums $4,000 has been promised, which would leave uncovered by pledges, $2,643.1[illegible]. I urge upon this meeting active steps for immediately securing that balance and for perfect promptness in meeting the deferred payments.

The treasurer's books itemize receipts and expenditures for the season of which the following is a summary:

Cash in general fund August 30, '06 - - - -	$ 875.42
RECEIPTS.	
July 12, '06, by Secretary Eustaphieve - - -	$ 45.08
Ground Rent for leases -	290.00
Gate fees - - - - - -	1481.25
Season tickets (net) - -	922.30
Ground Collections (daily)	1388.15
General cleaning Tax -	38.25
Classes, dances, seances, etc.	1185.57
Privileges - - - - - -	356.47
Pavilion Day collections -	33.35
Bowling alley, net proceeds	51.84
Leases, transferred and new	5.50
Water rent - - - - - -	7.50
Lumber sold - - - -	3.60
Capital stock paid for -	$1670.00
Debt donations - - -	160.83
	$1830.83
Less paid on Pettengill notes - - - - - - -	1500.00
	$ 330.83
Notes on hand - - -	$ 320.00
Cash on hand - - - -	10.83
SINCE JULY 12, 1906.	
EXPENDITURES.	
Speakers and mediums -	$1021.29
Music - - - - - - -	1106.40
General expenses - - -	1051.06
Help - - - - - - - -	1145.30
Taxes not yet refunded -	9.42
Road taxes - - - - -	20.00
Souvenir Programs (above collections) - - - -	36.46
Personal property additions	231.70
Carter Cottage - - - -	75.00

Bills Payable, or notes owing by City of Light Assembly have decreased $1500, leaving face of those outstanding $6876.38. The outstanding bonds amount to $11,000 at face value. One year ago the valuation of the real and personal property of the Assembly stood at $38,490.05, this sum now stands at $38,896.75.

This season has been one of unusual interest and prosperity, and I believe is but the forerunner of greater ones to follow.

Respectfully submitted,

ESSIE C. HUMPHREY,
Acting President.

Special Notice from N. S. A. Headquarters.

To societies, delegates and visitors to the convention in Chicago.

The N. S. A. Convention will convene in Chicago, October 16th, 1906 at the Y. M. C. A. Building—large Auditorium—153 La Salle St. N. S. A. headquarters will be at the Palmer House where public reception will be held free to all on Monday, October 15th at 8 p. m.

Special notice is hereby given to all travelers by R. R. to this convention. Secure your certificate tickets over your special line. If your railroad agent does not have the certificates you can get them at nearest town or city to your starting point—bring certificates to N. S. A. secretary for signature at convention; this will enable you to secure fare home for one third regular rate, provided you remain till October 19th to have the certificate countersigned by our special R. R. agents for which you must pay 25 cents.

All R. R lines will grant you an extension of return limit to October 30th, by depositing your certificate with our R. R. agent on October 19th and paying him fifty cents for extension, this will enable you to remain in Chicago over time of Convention of the New Thot Federation.

Special to Pacific Coast Delegates; Certificate tickets will not be issued west of Denver, Colo., but all visitors and delegates to N. S. A. Convention can get excursion rates to Chicago and return, limited to October 31th; call for excursion rates from the Pacific Coast.

MARY T. LONGLEY.
Secretary N. S. A.

SPIRITUALISM AND THE LAW.

HON. CHARLES R. SCHIRM,

President of the First Spiritual Church of Baltimore.

XI.

A rather recent case, cited in the Encyclopedia of Evidence under the general head of "Insanity" and the sub-head of "Spiritualism," is the next I will take up.

CURTIS VS. KIRKPATRICK, 75 PAC. REP. 760.

Decided by Supreme Court of Idaho, February 16, 1904.

This is an appeal from the District Court of Bingham County. Defendant had judgment in the lower court. Plaintiff, as the administrator of the estate of John Garrett, deceased, commenced this action to cancel and set aside a certain mortgage dated November 6, 1895, and a deed dated November 10, 1898, from Garret to his grandson, Kirkpatrick. To the jury were submitted forty-three questions to be answered and returned to the court. The court adopted the findings of the jury with certain amendments, which amendments counsel for appellant claim were not warranted by the evidence. The opinion gives in full the forty-three questions with answers and amendments.

In regard to the belief of Garrett, the maker of the mortgage and the deed, in Spiritualism, the Supreme Court has this to say:

"It is shown by evidence, beyond controversy, that in the latter days of his life, he (Garrett) was addicted to the use of intoxicating liquors to excess; that he was a firm believer in Spiritualism; made many statements as to conversations with spirits—prominent were Cleopatra and Socrates—and claimed that his company was from the Spirit world; that they (naming many of them) were frequently his visitors, and that he was never lonesome, for this reason. This may be considered insanity by some, and by others as a high order of intelligence and advancement in religion or science. It is shown that he was an educated man, and read other books than those treating on the subject of Spiritualism—in fact, was what is termed a 'great reader'—did not ignore politics, and was informed on, and ready to discuss, the current events of the times."

It was shown by the testimony of the officer who took the acknowledgement of the mortgage, that he believed him capable of knowing and fully understanding the nature of the transaction; and so, by the evidence of Mr. M., who was his attorney in fact at the time of the execution of the deed, that he believed he fully understood the transaction; and by the evidence of Mr. Wall, who took the acknowledgement to the power of attorney appointing Norman Jones, his attorney in fact, Mr. Wall said, "I explained to him what it was, and he said he knew what it was—a power of attorney firing J. S., and giving Norman Jones charge of his affairs or words to that effect."

Frank W. Beam testified to business transactions and conversations with deceased—some of them but a short time, about three weeks, before his death—and pronounced him sane. On the other hand, a number of witnesses, who had known deceased as long and as intimately as those who testified to his sanity, are of the opinion that he was incapable, by reason of his mental condition, of transacting business for himself, or of fully knowing and comprehending the nature and effect of the execution and delivery of the mortgage and deed.

The usual medical expert figured in this case for the plaintiffs, but he figured in vain. The court after referring to him in a complimentary

Continued on page 5.

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W. H. BACH, ... Managing Editor.

THE SEASON'S WORK.

The camp season is over, the people have mostly returned to their homes, and we must look over the ground and see what has been the result of the summer's work.

All of the summer resorts report large seasons and the Spiritualist camps are no exception to the rule. They have all had phenomenal attendances, and great interest.

From present indications the summer has been one of changes in many ways. Especially is this the case in connection with the relations between the phenomena and the philosophy, and the attitude of the people towards questionable methods. Several of the camps announced last year that they would require conditions of investigation from mediums in attendance, and also that they would be expected to contribute in one way or the another to the support of the camp at which they worked. This was quite universally followed at Lily Dale the the mediums holding benefit seances, and meetings in Library Hall for the benefit of the Assembly, from which quite a neat little sum was realized. So far as we are informed, the mediums did this willingly, and we will add that the mediums who come to Lily Dale have always showed a willingness to give benefit seances, etc., for the Assemmbly.

The SUNFLOWER stands for good, honest, genuine mediumship, whether that mediumship be physical or mental, and while it decries fraud in mediumship it also decries the professional fraud hunter who haunts the camp with charges against everyone, whether he has attended their seances or not. It also decries the mental medium who is eternally talking about the physical, and demanding test conditions for them. We want such conditions as will bring the mental as well as the physical medium under surveillance, and make them true to their real gift.

We also decry the wonder seeker who has seen it all and, like Alexander, is "seeking new worlds to conquer." He is the originator of the greater porportion of fraud in our ranks—is responsible for it. He will cry down the genuine medium of limited gifts in favor of the fraud with no better gifts and less honor.

But one camp had any great number of phenomenal mediums in attendance this season. The reason for this is that the mediums of great gifts are not looking for places to work. The places are looking for them. If they come to camps, they come because they want a summer's outing and the people want to see them. If they stay at home they do as much, and financially they are as well off as they would be to attend a campmeeting.

The season has shown that we are in a transitory state. The question of mediumship is up and we hope it will be handled with wisdom that will relegate fraudulent work to the rear and put the best to the front.

The platform work at Lily Dale was highly appreciated. In fact, in all the time we have been here, we do not remember when there has been a more intense interest in the lectures and classes than this season. Clegg Wright, Lockwood, Mrs. Tyler-Moulton, Mrs. Richmond, and others held classes and had a good attendance, and much interest manifested. The lectures were all well attended, even when it was said there were so few on the grounds.

The attendance here has been very pleasing to the management, and the management has been very satisfactory to the people. The season passed off as well as it could be expected to. We do not expect a season to pass off without some unpleasant features, and when so many people of different desires are assembled, it would be an impossibility. We congratulate the management on the successful culmination of the season.

The greatest point at this place is the purchase of the interest in the camp owned by Mrs. A. L. Pettengill. Thru failing health, she was unable to carry on the work she had been doing, and wished to retire. In fact it became necessary to retire. Her interests have been bought by Spiritualists who understand the exact situation, and who will work for the interest of the place. In addition to being Spiritualists they are mostly practical business men. While we part with Mrs. Pettengill with regret, we welcome the new regime, and close with, Hurrah for the camps, and Lily Dale in particular.

THE BIRTH OF MEDIUMSHIP.

A SERIAL STORY BY ARTHUR F. MILTON.

will soon be published in the SUNFLOWER. Renew your subscriptions at once or if you are not a subscriber, send on your subscription at once, and get the full story.

LECTURES BY PROMINENT SPEAKERS will also be a feature of this winter's SUNFLOWER. Among them are lectures by Mrs. R. S. Lillie, Cora L. V. Richmond, Dr. W. M. Lockwood, Oscar A. Edgerly, Tillie U. Reynolds, Charlotte Perkins Gilman, Paul Tyner, Helen Campbell, and others.

Subscribe now and get them all.

THAT MAGIC POWDER.

Much has been written of late regarding a "magic powder" which it is claimed was sent from India to some people in England and which had the effect of putting the taker into a peculiar condition which enabled him to see things not of this life.

That there may be powders, in fact, that there are such, that will cause an action of the senses that does not exist in reality in the physical sense, we must admit. The action of Indian Hemp is well known to medical men. It has the effect of exalting one in his own estimation, without really intoxicating, when taken in small quantities, and if such a powder is in use it is doubtless something of that kind.

When a person takes Indian Hemp, he fancies himself exalted above ordinary human beings. He is a wonder, a marvel among humanity. He is wealthy beyond power to express, or all of the secrets of the universe are opened to him. He can expound the gravest philosophy, or unravel the mysteries of God.

We consider it doubtful if there is a drug that will open the spiritual sight, altho it is possible that such a powder might hold the brain in a passive condition that would enable the spirit world to throw impressions on it more readily, as the greatest necessity is a passive brain to receive and transmit the impression.

We will await further results of the investigation with great interest. If it is really a fact, we can hope for astounding revelations in the near future, as its causes and effects will be thoroly investigated in a scitentific manner, and the result given to the world.

The feeling as though relieved from a burden of the heart—sometimes sensed as an interior consciousness of peace or happiness (not self-gratification)—intimates that the first link of the chain is broken that fetters the soul to matter.

Many carry letters in their pockets addressed to Posterity, but forget to deliver them.—[illegible] [illegible]ton.

What you begrudge the [illegible] will be demanded from you later by the contentious—the harvest [illegible] envy or selfishness being discord.

LILY DALE.

BY LEE MORS[illegible]

All hail! All hail!
To fair Lily Dale!
The hope of our heart, the joy of our soul.
As the coming years of the future unroll,
May thy beacon light
Shine evermore bright,
And the waters that lo[illegible] thy beautiful shore
Be gazed on by thousands who come evermore
To sit at the feet,
Of thy teachers wh[illegible] greet,
Every soul that aspires to unfold,
Every soul that hath courage to hold
That it dares to proclaim
To the world the n[illegible]w name
Of the "City of Light" as twas called in the pa[illegible].
They did their work well, but it was not the last
And ours will not [illegible]e—
By changes we gr[illegible]w,
A new light we see
As the years onwa[illegible] flow.

Oh, fair Lily Dale! whatever thy name,
Thy purpose is always exactly the same:
To teach all who come
To thy fhrine from afar,
That the hope in their hearts
Is the bright guiding star
Which leads them to knowledge of life evermore
And revealeth the light from the heavenly shore,
Where our dear ones have gone;
Their messages come.
To guide, and urge on
To bless, and lead home.

Oh, fair Lily Dale! as the years roll away,
Whatever thy name may thy purposes stay.
May the hearts of thy workers, and all who come here,
Leave the lessons of life, with its blessings to cheer.
From the book of the "Science of Soul," may all learn
That "Nature," the teacher, we are not to spurn.
That science must recognize soul as the thing
That lives on, and lives ever; and then the true ring
Will be given to life, and the poor base alloy
Will pass from our lives; we shall drop every toy,
Of our childhood and youth,
And see the great truth,
As it shines like a sun—
The work, then, will be done,
When the whole world at large, shall say that the soul
Is the great potent factor that makes to unfol[illegible]
The true science of life as we read its great scroll.

Oh, fair Lily Dale! Thy soul is the same,
Whatever may be thy poor earthly name.
So friends one and all
Let us raise the glad call,
That "The light burneth on," that "The torch dieth not."
That "The work goeth on," in the very same spot
Made hallowed by deeds, heroic and bold,
Of those who toiled on, through storm and through cold.
Let us never forget through the oncoming years,
The true heroism of our brave pioneers
Who stood the rude blast of Ridicule's sneer,
That we who come after might have a place here
To prove to the world that our science of soul
By the great teacher, Nature, is better than gold.

Oh, fair Lily Dale! may thy coming years be,
From sorrow and care forevermore free.
May thy lesson go forth to the world in its might
And be to all nations a bright shining light.
A [illegible] that shines in the depth of the night,
A first magnitude star, guiding all souls aright.

Is Woman Suffrage a Waning Issue?

The conspicuous weakness of the woman suffrage cause from the beginning has been the indifference of women themselves," says Ida Husted Harper in Col[lli]ers for Aug[illegible] [illegible] when every other argument [illegible] it has been made and answered, the opponents could safely entrench themselves behind this one, while legislators and voters could satisfy their consciences by saying: Until there is a demand from a larger number of women, we don't see any necessity for favorable action. What is the situation in this respect today? When the International Council of Women was founded in Washington, in 1888, and its objects were decided upon, woman suffrage was strictly barred. At its meeting in Berlin, in 1904, its delegates from the National Councils of nineteen countries, representing about 8,000,000 woman, stated that they had been instructed to vote for the adoption of woman suffrage as one of the principal objects for which this international body henceforth should strive. Such action was then officially taken without a dissenting voice, and the greatest organization of woman in the world thus pledged itself to work for enfranchisement. For the chairman of its standing committee on suffrage it selected the Rev. Anna H. Shaw, now president of the National Suffrage Association of the United States. And still there are those who keep right on saying; "Women don't want to vote, the movement is dead."

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SUNFLOWER PUBLISHING CO.

Every act of defense, feeling of sympathy or token of affection extended, is giving of one's vital force that makes for health, strength or happiness—even though it be neither cognized or appreciated.

To Eastern Spiritualists

WITH the passing of the Banner of Light from the weekly Spiritualist papers, the SUNFLOWER is left as the sole occupant of the eastern field. While a monthly paper, such as the Banner now becomes, and Reason has been since it started, has its field, it can not, nor does it attempt to enter the field of news, but opens its columns more to the ethical points of the subject than to the live news items.

That being the case, we invite the attention of the Eastern Spiritualists to the SUNFLOWER. It is located at Lily Dale, the "Mecca of Spiritualism." Here all the eyes of the world are turned yearly to its annual conclave. Here meet people of all races and climes. Here is formed a psychic center from which should and can radiate all the best in our movement.

The SUNFLOWER is equipped to fill this position, and will if the people of Spiritualism will do their part. We have our own office complete. We own the office building, type, presses, stereotyping outfit—even a repair shop right in our own building, where the greater proportion of the little breaks and mishaps of machinery can be fixed in a few minutes time. We have ample mail, telephone and telegraph service, and the conditions are such that the expenses of maintenance are reduced to a minimum. We have not got to go from under our own roof to turn out a paper complete, a condition that does not prevail with any other Spiritualist publication on this continent.

Our facilities are ample with the exception of a little more help, to turn out a larger paper. Our large cylinder press will take it, our folder is large enough to fold it, and if the Eastern Spiritualists will rally round the SUNFLOWER standard, we can make a paper as large and as good as can be produced anywhere. All it wants is sufficient support to pay the bills.

Our former Associate Editor, Mr. A. F. Melchers, is anxious to again get into the harness and help to turn out a first class Spiritualist paper in the East, but at present our support is not such that we can offer him what would be required to keep him and his family in the necessities of life, consequently he is debarred from this field in which his heart and soul are wrapped.

We present this to our readers and to Spiritualists in general. The Progressive Thinker in an editorial statement says: "All of the Spiritualist papers must go the way of the Banner, but the Progressive Thinker is good for twenty-five years yet." We want to say that on the present basis the SUNFLOWER can continue indefinitely. Notwithstanding the severe sickness with great expense we have passed thru, and the consequent unavoidable neglect of business, the SUNFLOWER finds itself a little better off than it was last year at this time. Now with this new field open, if the Eastern Spiritualists will join hands with us we will make a desperate effort to turn out so much better a paper that the next year will show a more decided improvement in every way.

What will you do? Write us at once saying what you CAN and WILL DO to help this movement along. Remember that two of our best papers have died in the last year. We have but three weeklies left, two of which must be self-sustaining or they must go the way of the others.

Spiritualists, "It's up to you." WHAT WILL YOU DO?

W. H. BACH,
Editor and Publisher
Lily Dale, N. Y.

LILY DALE NEWS.

The grounds are assuming the ordinary after-camp appearance and the people are arranging for their winter's employment. Grapes come first Within the next two weeks there will be an exodus to the vineyar is when everybody who wants to work can find employment until frost closes the season. After the grape season closes the men are busy with wood and later comes the ice.

The season has been one of undoubted prosperity. The cottages and hotels have been well patronized, and the business places on the grounds have had a good, fair season. The gate receipts were up with former years and take it all in all, there is little just cause for complaint regarding the past season

A feeling of exultation seems to permeate the air. The new board comes to us in a business sense, and they are all Spiritualists who will work for the movement and Lily Dale in particular. We can surely say that the present board has the confidence of the people to a greater degree than has been the case for many years, and that is not to speak in a disparaging sense of any previous board of trustees that we have had.

Most of the people have gone. The visitors, many of them, had to return to their homes to get their children ready for school, and the others have gone with one exception, Lee Morse, our resident trustee

Mr and Mrs. Humphrey have gone to their home in New York City, stopping on their way at Washington, Pa., Mrs. Humphrey's former home. Mrs. Fixen and Dr. W[illegible] have gone to their homes in Chicago, Mrs Fixen is slated to appear at the Minnesota State Convention at Minneapolis, the present week. Mr. Richardson has gone to East Aurora as his extensive business interests require his attention. Mr. Stearns and Mr. Savage also have their business interests calling them, but have time to attend to the duties of the offices they have agreed to fill.

Most of the mediums have returned to their labors, but some of them remain here for an outing after the summer's P. L. O. A. Keeler and family will remain for several weeks. Mrs. Bartholomew left for her winter work. Mrs. Cawcroft has returned to her home in Jamestown, Mrs. Carpenter will remain for a time. Mrs. Pemberton has gone to her home in Peoria, Ill. Mr. and Mrs. Norman will remain here for a time when they will go to Lake Helen for the winter. Mrs. Tyler-Moulton has returned to Columbus, O., where she resumes her classes and mediumistic work. Dr. Caird has gone to Chicago, where he and Mrs. C. will locate for the present, while Mrs. Helyett will return to the East. Mrs. Maggie Turner lives on the grounds and takes occasional trips out into the surrounding towns. Mrs. L. G. Reed has returned to Toledo, O. J N. Larson goes to his home at Titusville, Pa., from whence he takes trips to the different places his services are desired. N. H. Eddy has returned to Buffalo, where he can be found at the old stand, and with his books, papers and other work can be found at the Temple, every Sunday and Wednesday.

Mr. and Mrs. Lutgen, who have been residents of Lily Dale for a number of years have moved to Dunkirk. They will be missed both in the work and social features of the place, and the best wishes of all go with them to their new home.

Mr. A. Campbell, who has been spending a short vacation here, has returned to Atlantic City, where they have business interests. They are closing out their business, expecting to finish about October 1, when they will make quite an extended visit, going to California for the winter. They then expect to make their winter home in California and their summer home in their beautiful cottage near the gate at Lily Dale.

Cottages are being engaged for next year. Among those engaged is one that will make a jolly party. They have engaged Mrs. Nutting's cottage on South street, from June 15 to September and will have a house party. Among those engaging the house are Mrs. Darling, Miss Helen Darling and Miss Grace Marks of Wellsville, N. Y., Miss Beatrice Elwood, Miss Helen Elwood and A. H. Thompson of Denver, Colo , Miss Flossie Grute and Miss Helen Grute of Cleveland, O. Others will visit them during the season and a jolly gathering may be expected.

Mrs. Flora Cabell, who has spent the season at the Leolyn went to visit friends in Kentucky and Indiana and from there returns to her home at Washington, D. C.

Chas. S. Hulbert has returned to Buffalo where he opens the Harmony Circle meetings Sunday, September 16th.

LADIES AUXILIARY.

The annual meeting of the Ladies Auxiliary was held at the Bazar cottage Saturday afternoon, September 1, to transact necessary business and elect officers for the ensuing year.

The election of officers resulted as follows:

President, Mrs. N. L. Nutting, vice-presidents, Mrs. B. Pressing, Mrs. M. E. Hardenburg, Mrs. Jean Reed, treasurer, Mrs. Wm. Alger, secretary, Mrs. M. E. Clark, directress, Mrs. Kingsley Carpeneer.

A vote of thanks was tendered the retiring president, Mrs. Carpenter, who, in her busy life was so faithful to us.

M. ELIZABETH CLARK, Secretary.

PIONEER DAY

altho near the end of the season, was full of interest. The forenoon was devoted to the class work of Mrs. Cora L. V. Richmond, and the lesson was full of interest to the large number gathered there.

In the afternoon the real exercises of the day took place. On the platform were Lyman C. Howe, Carrie E. S. Twing, Cora L. V. Richmond, William Richmond, H. L. Raynor, Mrs. C. B. Turner, Mrs. M. A. Enches, Miss May Huntington, Mrs. Clara Watson, Riley Johnson, Mrs. H. L. Nutttng, Mr. and Mrs. Alfred Winchester, Prof. and Mrs. Damon, D. B. Merritt, H. W. Richardson, Mrs. Carrie Shaw, Mrs. Walton, Mrs. Cummings, and perhaps others. At least, all were there that the persistent president and ever active chairman, John T. Lillie, could bring forward.

After the opening music the chairman introduced Mrs. Cora L. V. Richmond for opening poem, which was a most touching tribute to the Pioneers of every age, but the central thot was the Pioneers of Lily Dale. After Mr. Lillie had sung, by request, "The Loom of Life," Mrs. Twing was introduced as the first speaker. Her word picture brought before those who had been there, the scenes of long ago, beginning with the Aldens, who, thru the vision of Jerry Carter and the promptings of Mrs. Alden's mediumship, established a center of spiritual thot. The unrest for a larger work to be done that caused the "swarming" of those who were to be factors in the new work, and whose action upon that beautiful spot was all necessary, for had one link in the chain been left out the work would have been incomplete, for even the unrest was a stepping stone to building stronger rounds in the ladder that pointed heavenward.

She tried to bring before the audience the characteristics of many of those who pulled the brush and baked the bread for the workers, and was most successful in her descriptions, and at the close of her remarks, she led the old workers forward and introduced them to the audience. Riley Johnson she introduced as "Peter at the gate," and said the word "faithful" should be written over his brow.

Auntie Purple was spoken of in the most affectionate way and the audience requested to send in thot a prayer that would bear healing, or anyway "rest" for our beloved sister. Aunt Mary Ramsdell was also spoken of as unable to be there, but she would feel the wave of sympathy sent out to her, for true love messages never go astray.

Mrs. Sully of Buffalo, who, with her good husband, was also a worker of old, was sympathized with because she was unable to be on the platform on account of sudden illness

Mrs. Twing told the reporter that she knew that in her brief speech she had not begun to speak of all who should have been remembered, but hoped, by the promptings of others, to be able to remember those of the very early days and was sorry she had not time to follow up the work of the faithful ones who were added in the years past.

After a selection of music, Lyman C. Howe was introduced to the audience, and was welcomed with great applause. His guides fully understood the spirit of the occasion and the whole lecture seemed like a poem, and when once in a while the guide would launch out into rhyme, every line was full of meaning. With a brain so attuned to the touch of the angels that no physical discomfort can stand in the way of their power, Mr. Howe seems eminently fitted to continue a work that has been such a factor in the past of Spiritualism.

Chairman Lillie then introduced Mrs Clara Watson as the closing speaker, who made a few remarks in her usual earnest manner and pronounced the closing benediction.

REPORTER.

Buffalo Notes

N. H. EDDY, Correspondent.

Sunday Sept. 2nd the First Spiritual Society, opened their meeting for the season of 1906-7. Mrs. Ripley the gifted English speaker and medium, giving the lecture morning and evening. A fair sized audience greeted her in the evening Mrs. Ripley is an earnest and sincere worker in the cause of Spiritualism. She also served our Society Wednesday evening devoting most of the time to giving spirit messages and descriptive readings, most of which were recognized as correct Mrs. Ripley is stopping at 340 Franklin St., where she will be pleased to see her friends, or give private readings to those desiring the same.

Mrs. R. S. Lillie of California, will serve the First Spiritual Society the four Sundays in September. Mrs. Lillie is a very gifted and inspirational speaker. Patrons of the SUNFLOWER in Buffalo please tell your friends and come out to hear her, for you will be fully repaid.

The society at Stirling Hall, Connecticut St, open their meeting to the Public Sunday eve, Sept, 9th, J. W. Dennis, speaker and Mrs. Stully, test medium.

Dr. W. M. Lockwood and wife have returned to Buffalo, from Lily Dale. They are stopping at the Hotel Victoria, for a while, after which they will arrange for a permanent home in Buffalo.

Mrs. C. L. Johnson, and son, who have been visiting relatives in Michigan, returned home to 477 7th St., a short time since.

Dr. Hussong and daughter of 7 East Genesee St., also W. [illegible] Albee of 404 Conn. St. made a trip to Lily Dale to enjoy the closing part of camp session.

N. H. Eddy, your Buffalo correspondent who has spent an enjoyable and profitable season at Lily Dale, returned to his home 56 Whitney Place Sept, 5th, where he will be pleased to confer with or receive patrons in Astrological work.

ADDITIONAL BUFFALO NOTES.

The regular season of Harmony Circle Spiritual Society, will open on Sunday, September, 16th, at Keystone Hall, 351 Main St., at 7:45 p. m.

Inspirational lectures, tests and messages will be the features. We hope to make this our banner season and we invite all Spiritualists and investigators to cooperate with us to place true Spiritualism before the public for the uplift of one common humanity.

CHAS. S. HULBERT, President.

At Louisa Courthouse, Virginia, a little while ago the women were permitted to vote to decide which of the two teachers should be retained for the High School. The election was held in the Court House, there were regular printed ballots and the Richmond Leader says that this was perhaps the first time that ladies were permitted the privilege of voting in this State After it was all over the district school board met and calmly elected the teacher—not the "people's choice," as indicated by the election—but the other one. A good example of the way that "the hand that rocks the cradle rules the world."

There is only one cure for public distress and that is public education.—Ruskin.

The Czar has signed Finland's Constitution so suffrage for the women of the country is secured. They are even eligible to seats in Parliament which places them ahead of their Australian and New Zealand sisters, who possess full suffrage but are not eligible as members of Parliament.

Poetry comes nearer the vital truth than history.—Plato.

When two quarrel, both are in the wrong.—Dutch Proverb.

METAPHYSICAL.

Conducted by EVIE P. BACH.

KNOW WELL.

"Know well my soul, God's hand controls
Whate'er thou fearest.
Round Him in calmest music rolls,
Whate'er thou hearest.

What to thee is shadow, to Him is day,
And the end He knoweth;
And not on a blind and aimless way
The spirit goeth.

All which is real now remaineth
And fadeth never;
The hand which upholds it now sustaineth
The soul forever."

WHITTIER.

THE SCIENCE OF TONE.

BY CARL YOUNG.

The science of tone points out something to be discriminated. It demonstrates what the human voice is and how it is produced. It shows what to think and how to think it.

Man cannot develop voice, voice must develop man. Voice is invisible, an inevitably infinite quantity. Voice develops the being, the being cannot develop the voice. Infinite develops finite, finite cannot develop infinite. Thot is infinite. That cannot be moulded or builded; that is unfoldment. Thot inspires and compels the development of the physical, and, in turn, the physical reproduces the thot thru the psychic. Thot then is the moulder and builder of the physical being.

The thot tone is the real tone, the audible one is the reproduction. Learning to sing, then, is learning to think real tones, and the tone correctly thot becomes the psychic motor of the physical dynamo.

By learning to recognize the vibrating of the vocal chords, together with the revibration of sound in the vocal chambers above them, and in the trachea and chest below them, one becomes conscious of how he produces tone. He recognizes the vibration which sings, together with how to make it sing. He discriminates the velvety, musical quality which such a singing vibration brings, and thru such discrimination, he learns to think a tone that is pleasing.

The recognition of the vibration which sings, together with how to make it sing, absolutely compels the development of every particle of vocal structure. Correct breathing is compelled. The muscles of the head and the face, like the muscles of the chest and abdomen obey the law, and the entire being becomes the resonator. The physical-habitual is set aside and the physical-natural is installed in its place. This simply means ease of vocalization and consequent poise—abandon—self-reliance.

—Nautilus.

OUR STRENGTH.

BY PHYLIS VERGNE.

Until the experience is ours, we can never realize what it means to be shut in at night alone with an insane person, however harmless he may be.

I had a hard day in the care of such an one, and then he slept but two hours the early part of the night. I had to get up, knowing it would be the hardness of the day over again all the long hours till daylight.

I felt rebellious and began to think 'much more of this will kill me." The thot came, "My strength is sufficient for thee," but I felt too cross to care to think of these things. Everything seemed so hideous, and my whole mental and physical being seemed shaking. Then I said, "This is sinful when there is help for me; I will look to God." I lifted my whole heart up to Him with, "Oh, Lord, Thou art my strength and shield, my heart trusteth in thee and I am helped."

Instantly I felt flooded with comfort. It seemed as if my eyes of flesh could see "still waters and green pastures," Such a glorious landscape spread out before me all above the cares and trials of earth.

The blessed presence enveloped me closer than arms ever could, God had waited for me to use my will one moment to lift my heart, then let me know He was waiting to make me feel Him with me.

Another night the dear demented one was even more restless than usual, and kept thumping me, with his shaking, palsied hands, as he wanted to be so near when talking to me. I had tried every soothing art I knew to quiet his restless fears, all to no avail; then I began to give way, "I am going into nervous hysterics," was my thot. Again flashed across my mind the mighty promises of God, "They that wait on the Lord shall renew their strength." I was quick to respond this time. "True," I said, "Lord, I believe, I wait on thee, I have no right to have hysteria or any nervousness. Thou art my strength. Thy strength is mighty."

Again I was lifted in the Everlasting arms and all the remainder of the night I seemed to rest on "downy beds of ease." I began to sing, "I've anchored my soul in the haven of rest." My peace and rest had to voice themselves.

The dear one was quieted also and when I would cease one hymn, he would say, "that makes me feel good; sing more."

Many times when the shadows have been so dark about me there has seemed utterly no way out, I have gone to rest at night saying to Him, "I refuse to be discouraged, I I will 'glory in tribulation,' 'be anxious for nothing.' Thou hast said, 'Have not I commanded thee, be strong and of good courage, be not afraid, neither be thou dismayed, for I, the Lord thy God, am with thee.' " Such sweet songs would come in the night for my comfort and strength, and in the morning I would rise with joy in my heart and, defying those dense, impenetrable clouds, keep sunny all the day, cheering all whom I met.

Oh, Beloved! Let us learn how to lay hold on God and rest in His eternal presence. "Now, the God of hope fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Ghost."—Magazine of Mysteries.

EXPRESSION.

The art of art, the glory of expression and the sunshine of the light of letters, is simplicity. Nothing is better than simplicity—nothing can make up for excess, or for lack of definiteness. To carry on the heave of impulse and pierce ,intellectual depths and give all subject their articulations, are powers neither common nor very uncommon. But to speak in literature with the perfect rectitude and insouciance of the movements of animals, and the unimpeachableness of the sentiment of trees in the woods and grass by the roadside, is the flawless triumph of art. If you have look'd on him who has achiev'd it you have look'd on one of the masters of the artists of all nations and times * * *

The great poet has less a mark'd style, and is more the channel of thots and things without increase or diminution, and is the free channel of himself. He swears to his art, I will not be meddlesome, I will not have in my writing any elegance, or effect, or originality, to hang in the way between me and the rest like curtains. I will have nothing hang in the way, not the richest curtains. What I tell I tell for precisely what it is * * * What I experience or portray shall go from my composition without a shred of my composition. You shall stand by my side and look in the mirror with me.

WALT WHITMAN.

HOW TO WIN.

If you consult everyone you know you will grow so confused that you will not know where you stand. Everyone will have a different theory and in the attempt to follow them all, you will arrive nowhere.

Once convinced that you are on the right track, follow it unflinchingly.

There is a best way to do everything if you are fortunate enough to find it.

Never make a change unless you are convinced that you will benefit by it.

Don't underestimate your own powers of judgment. You are a grown man, or woman and you must have some idea of which is the best course to follow

Don't be cast down by every adverse criticism you hear.

It is a moral impossibility to please everyone, and tho you may be doing exactly the right thing, your neighbor may think you are all wrong.

DAD OF SPELLING REFORM.

Joel Barlow Introduced Phonetics In Revolutionary Days.

Spelling reform is no new thing. In the past century it has manifested itself in many different phases. At the beginning of the last century a fad was started for making all compound proper names one word. Thus New York became Newyork, New England Newengland, Rhode Island Rhodeisland, New Jersey Newjersey, etc. Joel Barlow was the most eminent illustrator of this "reform." Joel and all his works are forgotten now, but when he published his Columbiad in 1807 he was looked upon as the great literary light of America.

Joel was the "best seller" of his days. He copied the stilted and artificial style of Pope, without, however, possessing any of Pope's genius. Born in Connecticut in 1754, Barlow was in his young manhood a member of a now forgotten coterie of literary persons known as the "Hartford wits," to whom the new republic looked for an example of all that was elegant and proper in literature. The Hartford wits all spelled Rhode Island Rhodeisland, of course, and the "purists" and distressingly literary characters of the time followed their example. Even as late as 1827 some authors who strove for supernatural elegance and correctness referred to Newyorkbay and Longislandsound.

The mighty Joel went to live in France in 1788, got mixed up with the French revolution and barely escaped with his head. He spent the greater part of his life in France, being United States minister there in 1811-12, and did most of his writing there. In the latter year he died near Cracow, Poland, and his reformed system of spelling gradually went out of use. A good idea of Barlow's literary style, though not of his reformed spelling, is furnished by the following extract from the once lauded and now forgotten Columbiad. It describes the retreat from Bunker Hill.

There strides bold Putnam and from all the plains
Calls the tired troops, the tardy rear sustains
And mid the whizzing balls that skim the lowe
Waves back his sword, defies the following foe.

"Whizzing balls that skim the lowe" is good. The lowe, whatever it was, doubtless needed skimming, and, considering that Putnam was getting away about as fast as he could, it was very creditable of him, though perhaps unnecessary, to "wave back his sword" and "defy the following foe" who were trying to catch him. But the great Joel and his poem, hailed as immortal, have gone, along with his reformed system of spelling, to join the doughty shade of "Old Put" a century ago, and the present generation must deal with a new set of faddists.—New York Press.

Infants generally make the most noise around the house. Thus it is that the infant minds in the world make the most noise whenever they have an opportunity to manifest.—Bulwer-Lytton.

The poisoned arrows of contempt have blasted more hopes than bank failures have done.

FRATERNAL ORDER OF SPIRITUALISTS

Dr. Caird Suggests One.

Now that the camp season of 1906 has closed and the friends we have talked "Fraternal Order" to have gone to their homes without taking steps to organize, owing to the unsettled condition of things, we take advantage of the opportunity offered by Bro. Bach to call your attention to the fact that Lily Dale is now in the hands of friends and the present management are in favor of organizing a society. Send your suggestions and come next year prepared to work out the following proposition.

We believe that a large proportion of those, who, through investigation, become believers in spirit return, do not find in societies as at present organized, anything that appeals to them strongly enough to induce them to become members and supporters. There are nearly as many different beliefs taught as there are spiritual teachers. We believe in time there will be as many sects as there are in the Christian church, and that finally they will come together under one national head.

There should be and we believe there is, some way by which all holding these different beliefs can be brought together and joined in one harmonious body. The pioneer workers in our glorious cause have laid the foundation; it is our work to build the structure. Let us build large enough and broad enough that each individual may have room to grow according to his nature. If one brother finds the spiritual food best suited to his needs in phenomena, why should we object? The spiritual and mental needs of another may be more fully satisfied by the study of the philosophy.

As many suggestions have been received as to the form of ritual to be used in the initiation services, we thought it well to give all interested an opportunity to express their views, that from a multitude of advisers we may select and combine the best. Give us the whole or any part of five charges as follows: 1, Fraternity; 2, Phenomena; 3, Philosophy; 4, Religion; Charge from the spirit world.

We want the strongest fraternal charge that can be written, and we hope that some of the friends that belong to the Masons, Odd Fellows, Red Men, Knights of Labor and other fraternal societies, will send us some thoughts on this line inspired by the forms and ceremonies of their respective societies, that we may, if possible, improve upon their work. Why should we not have the best? We have the same [illegible] of ethics and brotherly love to draw from that they have, and all the enlightenment that we have gained through the study of the spiritual philosophy, as presented to us by wise and advanced spirits, in addition.

We do not propose to interfere with any of the present work or workers. We know that many forms of organizations and methods of conducting the work have been proposed that have not been adopted by any society at present organized, and we expect to work among a class that is not reached by the present methods.

We repeat, we want the best form of fraternal work. The fraternal faculty is adhesiveness and is possessed by the great majority of mankind. People can be held together in a society formed on a fraternal basis better than in any other way.

Candidates for admission to this society should be taught the nature of phenomena; that its faculties are spirituality, individuality, form, size, weight, etc. They should be taught what it is best to investigate and what part of the results of their investigation it is best to use in public. Philosophy, a knowledge of phenomena as explained by us, and resolved into causes and reasons, powers and laws, should be applied. The religious side of the nature should not be neglected. Religion does not necessarly mean the worship of God. The religious faculties are veneration, benevolence, conscientiousness, hope, spirituality, all desirable qualities to be cultivated by Spiritualists as well as others. After a charge or form of initiation including all these, a charge should be given from the spirit world through some inspired speaker or writer to cover the whole and conclude the initiatory services.

Write to us, brothers and sisters, and send us your most helpful thoughts on this matter. Let us take phenomena, philosophy and religion, bind them together by the golden band of fraternity in its fullest and deepest interpretation, and we can have an organization that will make the spiritual movement the leader and peer of all religious or fraternal organizations.

Address all communications to

ALEX CLAIRD M. D.

40 Loomis street, Chicago.

A PRAYER FOR THE DEVIL.

[St. Thomas Aquinas, the greatest scholar and theologian of the Roman Catholic Church, died in the year 1274, and was canonized in 1323. There comes down to us a curious Latin poem, in which the saint is represented as wrestling all night in prayer for the devil. The following is a modern English version, in which Aquinas may be fairly said to represent the cry which is now going up from Christendom.—The Agnostic Journal.]

"O God!" he said, "it cannot be!
The morning star, with endless moan,
Should lift his fading orbs to Thee,
And Thou be happy on Thy throne!
It were not kind; nay, Father, nay!
It were not just. O God, I say;
Pray for the devil, Jesus, pray!

"How can thy kingdom ever come
While thy fair angels howl below?
All holy voices would be dumb,
All loving eyes would fill with woe
To think the lordliest peer of heaven,
The starry leader of the seven,
Could never, never be forgiven!

"Pray for the devil, Jesus, pray!
O Word, that made thine angels speak,
Lord, let thy pitying tears have way
Dear God, not man alone is weak!
What is created still must fall,
And fairest still we frailest call;
Will not Christ's blood avail for all?

"Pray for the devil, Jesus pray!
O Father! think upon thy child;
Turn from thine own bright world away
And look upon that dungeon wild;
O God! O Jesus! see how dark
That den of woe! O Savior! mark
How angels weep! Now hark! hark!

"He will not, will not do it more;
Restore him to his throne again;
O! open wide the dismal door
Which presses on the souls in pain;
So men and angels all will say
Our God is good. O! day by day
Pray for the devil, Jesus, pray."

All night Aquinas knelt alone—
Alone with black and dreadful sight,
Until before his pleading moan
The darkness ebbed away in light,
Then rose the saint. "O God,"
said he,
"If darkness change to light with Thee,
The devil yet may angel be."

WHAT I LOVE.

I love the skies of summer,
The fresh and green hued grass,
The brooklet's tender murmur,
Sining softly as they pass.

I love this fair world of ours,
So beautiful and so bright,
On which God ever showers,
The blessings of joy and light.

I love the strong and the brave,
The open-hearted and true,
Who strive, a just cause to save,
Giving to all men their due.

I love to see visions bright,
Scenes beyond, on happy shores,
Fair homes in that land of light
Where sorrows cease; none have woes.

I love to think Angels' forms
Are with me when distressed,
To hear, "Peace be still: your storms,
Will end in Eternal rest."

I hope "some sweet day" to lie
Calmly yielding up the fight,
Trusting in my God, to die,
Love around; heaven in sight.

MARTHA S. SEABROOK.

Humanity is a mirror in which we may see ourselves reflected. Whatever seems distorted is what we see of ourselves—a hint for correction.—A. F. M.

A fool knoweth not what maketh him seem little. Neither taketh he advice.—ALI.

SPIRITUALISM AND THE LAW.

Continued from Page 1.

manner very sensibly says: "[illegible] will be observed that his answers were based upon the testimony of the witnesses and hypothetical questions, and not upon any knowledge or experience with the deceased."

In speaking of the clearness of mind and purpose with which the deceased Spiritualist, Garret, had acted in making the deed to his grandson, Kirkpatrick, the court says, "It was not shown that the defendant (Kirkpatrick)—respondent—ever attempted to exert undue influence over the deceased, Garret, or asked him to make the deed. He says, and it is not contradicted, that he wanted his money due him on the mortgage, but that his grandfather insisted on giving him the deed. It is shown that Mr. M., who was attorney in fact for deceased at the time of the execution of the deed, refused to make it when he was first requested to do so by deceased, and on the next day deceased came back and insisted that the deed should be made and when asked for [illegible], said that they had [illegible] to him—evidently meaning the Kirkpatrick family."

[illegible] the opinion, without [illegible] in the opinion [illegible], that this contest [illegible] the mortgage and deed [illegible] Spiritualist, Garret, was inspired by relatives who had no sympathy with him or his beliefs and probably never associated with and considered him and everything that belonged to him, except his money and property, unworthy of their pious contact, while the Kirkpatricks treated him kindly and perhaps shared his belief in Spiritualism. There is a meaning and a comparison in the statement of Garret, "They have been good to me." However, Garret acted with a sense of gratitude for the kindness shown him by the Kirkpatricks, and gratitude is one of the most beautiful embellishments of a noble nature.

A reference is made in this case to expert testimony which seems to me it would be well to insert here, in view of the fact that attempts are being so frequently made in these days to set aside wills of wealthy decendents through the improper use of medical expert testimony. Says the Court: "It is urged by counsel for appellant that there was error in the instruction given by the Court, to wit: 'The opinion of an expert is not entitled to much weight, as against the testimony of persons who are familiar with the party and the transaction, and who testify as to the facts from which the competency of a grantor is to be determined.' This instruction was copied from the language of the opinion in Kelly vs. Perrault, and in support of this position, that opinion cites Rutherford vs Morris, 77 Ill. 397, and Burley vs. McGough, 1[illegible]5 Ill., 11; [illegible] N. E. 736."

"These three cases are very instructive on the question under consideration. The language may be strong, but we do not think it was error."

The finding of the lower court sustaining the mortgage and deed of Garret, was confirmed and a new trial refused.

(To Be Continued.)

Authors are thought-weavers, and consequently too engrossed within to be sociable without. Every external manifestation temporarily harrasses the law of deduction, which needs re-adjusting for continued operation. Their converse is preferably with the dead thought, their living works—books, painting, art, etc. Imagination or inspiration constitutes this converse, and uninterrupted by counter argument. And besides, what social converse of the day can offer to the inspired that which genius has left behind? Authors' affinities are in their kind, whether living or dead. They are happy in solitude—then why chance mixing with discontent?—A. F. M.

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Report of The Ladies Auxiliary For 1906.

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Will Mrs. [illegible] Mott [illegible] send her address to the Sunflower office.

[illegible] Watson writes: I hope you will find space for the account of the Children's Home at Lacrescent, Calif. This is doing a grand [illegible] work and I would do more but [illegible] ability on account of funds.

Raphael's Almanac and Ephemeris for 1907 will be ready for delivery about October 1, and the Sunflower will have a limited supply of them. Price, thirty-five cents each. If you want a copy, send order and it will be filled as soon as they arrive from the publishers in England.

Edward Chamberlain, secretary, writes: A new Spiritual Society to be known as the Spiritualist Church of Dallas Texas was organized Aug. 30, Mrs. Alice Baker pastor, Anton Baker assistant speaker, Edward Chamberlain Sec.-Tres. A charter is to be obtained from the Texas National Association of Spiritualists.

Dr. A. B. Spinney writes the following personal letter to the Editor, which is entitled to more than a mere passing examination: "Your editorial some weeks since in relation to fraud in mediumship contains the course that many of the Spiritualists are pursuing in relation to the same is my idea on this all important subject. I do not believe in sustaining fraud any more than you do or in the least excusing those who are or will cheat in mediumship. Neither do I believe in being critical or suspicious that true mediums shall lose hope and faith and for want of proper sympathy and support give up the entire work. I feel that what I said last year at Chesterfield camp on mediumship, true and false, was true at that time. If the same effort was made to assist, encourage and make right conditions for mediums by Spiritualists, that is being made for exposure, more good would be done and it would do more to get rid of frauds. I am a firm believer in materialization, one of the most convincing of all forms of mediumship, and I know it to be true."

QUEEN CITY PARK.

With September 3, came the closing of a most successful camp meeting season. Everything passed off during the final week according to program mentioned in last week's report. Mrs. Ressegue and Mrs. Chapman taking the brunt of the platform work and sustaining the interest and satisfaction of the audiences to the close as in previous years. Mrs. M. E. Clark of Syracuse assisted for several days creating a favorable impression, [illegible] ness prevented the exercise of her mediumistic powers at their best. Wednesday being N. S. A. Day, was observed with appropriate services. Sunday afternoon Mrs. Ressegue delivered the closing address and Mrs. Chapman gave messages to many in the interested audience. That evening there were short informal addresses by all the speakers present, followed by leave taking among the friends and most of the speakers and some campers scattered to their homes Monday.

Mr. and Mrs. [illegible] Hubbard [illegible]

[illegible]

New York State Meeting.

The New York State Association of Spiritualists will hold a mass meeting [illegible]

[illegible]

THE CHILDREN'S FRATERNAL HOME.

La Crescenta, Cal.

[illegible]

QUEEN CITY PARK.

[illegible]

OBITUARY.

[illegible]

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[illegible]

THE LIFE BEYOND.

The eye of man hath not seen, the ear hath not heard, nor hath it entered into the heart of man to comprehend in earthly state the glory of the celestial home [illegible]

[illegible] however long it may be in producing fruition. However long the ray of light may seem, [illegible] comes forth in crystalline completeness.

The innocent seldom find an uneasy pillow.—Cowper.

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LAKE HELEN CAMP MEETING.

Lake Helen, [illegible] miles south of Jacksonville, is situated on the [illegible] branch of the Florida East Coast Railroad, [illegible] between New Smyrna and Orange City [illegible], connecting the East Coast [illegible] with the Plant System, thus giving a choice of routes from Jacksonville, and making connections with the Clyde Steamboats from Jacksonville on the St. Johns River at Beresford Landing, eight miles from the Camp.

The Camp Ground is three-quarters of a mile south of the railroad station at Lake Helen. [illegible]

[illegible]

A more beautiful location cannot be found in Florida.

The climate [illegible] at Lake Helen is mostly like that [illegible] [illegible] with warm clothing [illegible] occasional cool weather [illegible] light waists, coats and thin under clothing which are needed a greater part of the time.

[illegible]

Lots are leased for [illegible] years after the manner of the Lily Dale Camp in Western New York. [illegible] rental [illegible] is paid to the Association [illegible] for tenting privileges. [illegible]

The Library and buildings instituted by Marion Skidmore is one of the attractions of the Camp. Many valuable books were contributed last year.

Improvements have been made at the hotel and the rooms have been equipped for heating when necessary. [illegible]

[illegible]

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SEP 22 1906

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AN EXPONENT OF THE SPIRITUAL PHILOSOPHY, ITS SCIENCE, AND ALLIED SUBJECTS.

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MRS. M. E. WILLIAMS.

THE RELIGION OF SPIRITUALISM.

A. H. NICHOLAS.

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Lily Dale, N. Y.

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W. H. BACH, - - - - - - Managing Editor.

TRANSITION OF DR SCHLESINGER.

Dr. Louis Schiesinger has passed to spirit life. He is one of the last of the noted mediums of the early days of Spiritualism, and probably no medium of modern times has had a more varied experience than has been his.

He has been at different times a traveling clairvoyant, a publisher of a paper, a healer, and for some time made a specialty of curing the tobacco, liquor and drug habits.

His greatest forte was in the test line. His tests were mostly given thru ballot readings, and his readings in this line were simply perfection. Moses Hull said of him that he "was the only medium he ever saw whom he never knew to make a mistake."

The Editor was with him for several weeks in Texas some years ago, and his experience was such as would surprise those who did not know of his methods. For instance, He went to the office of one of the leading papers, saying "I am a medium and I have come to give you some tests." Then he would get a piece of paper from the editor's desk, cut it up into slips and tell him to write names on it, giving some living and some dead. I never knew him to fail to tell those who were in earth and those who were in spirit.

I wrote names on slips for him many times, both when alone with him and when in company with others, and those slips were placed in a hat, and he did not touch them, yet when I took them out of the hat he would say, that one is living or that one is dead; open the slip and see if I am not right. I would do so, then he would give the name, and many times he was not within ten feet of the place where we were. Such an experiment was made in his rooms in Dallas, Texas, when Judge John W. Gray of Fort Worth, Captain J. C. Watkins of Dallas, and several others whose names I do not recall, were present, Captain Watkins and Judge Wray having prepared the ballots and I drew them from the hat. Dr. Schlesinger never having touched them.

For a number of years he edited "The Carrier Dove," a monthly magazine devoted to Spiritualism, but he discontinued it some time ago. I think he was interested in the "Golden Gate," but am not positive.

He was very radical in his ideas, not conforming to the conventionalities of the people, thus causing some criticism, for which he cared little. One of these was illustrated by his marriage. He claimed that marriage was merely a civil contract with which religion and church dignitaries had nothing to do. He claimed the state had a right to compel certain observances, among them the right to have the contract publicly recognized. Therefore when he married, he and the lady of his choice arose in a public meeting, stepped to the front of the platform and said, "Ladies and gentlemen, this is my wife." She said, "Ladies and gentlemen, this is my husband," and the resulting life was probably as much, if not more harmonious than the average.

He traveled extensively, always received flattering notices from the newspapers, and with his passage one of the best mediums of modern times has gone.

DENATURED ALCOHOL.

Some time since the SUNFLOWER took occasion to endorse the plan for denatured alchohol, free from tax, for use in the arts and manufactures. The idea endorsed by us received the unqualified support of the majority of Congress, and is to become a law January 1, 1907.

This means much for the people, as it means that we will be able to secure a fluid for light, heat and power that will be at the call of every one and will utilize the wastage from farm products in its manufacture. So potent is this that it is rumored that the Standard Oil Company has already secured options on some of the largest distilleries in the U. S.

Whether this is true or not matters little. The fact remains that experiments conducted by the Department of Agriculture have demonstrated that alcohol can be produced from the wastage of canneries, by a simple fermentation process, on a plan which will make it an object to have a small distillery connected with every canning establishment. Under such conditions it will be impossible for anyone to corner the market or make a monopoly of it.

From the cobs and refuse of a canning company in Illinois the Agricultural Department was able to secure eleven gallons of alcohol from each ton of refuse. From cornstalks, after the corn had been picked from them to can the kernels, six gallons were secured from each ton of stalks. As there are at least two or three times the weight of stalks to cobs in a given quantity, it means that from the refuse sufficient to make a ton of corn cobs from the canning factory there can be produced from 17 to 23 gallons of fuel alcohol.

We are unable to give any estimate of the quantity of cornstalks and cobs available for this purpose but we do know that it amounts to a great many millions of tons and it will cut a big figure in the fuel and light question of the future.

Anything that makes a market for farmers' products, and puts money into their pocket, is the greatest benefit to humanity. Two classes of people only produce wealth: The farmer and the miner. The first garners nature's fruitage from the soil, the second from the rocks and shale. Both produce something that adds to the worth of the community, while the rest of us live off from the results of the material gathered from nature in that way.

We hope the Agricultural Department will continue their experiments until they can aid the farmer to utilize every scrap of so called waste he has, and in that manner he will become more independent, will have more money to spend, will have greater comforts and will aid all of us by his consumption of the articles we produce from his raw material.

PREACHES DREAM SERMON IN REALITY.

Newark, N. J.—Rev. Oscar E. Brune, pastor of the First German Lutheran church announced yesterday as he began funeral services over the body of Miss Frances L. Wadsworth that he would preach as nearly as possible the same sermon from the same text as he had delivered in a dream two months ago over the dead body of the same young woman.

Mr. Brune said that just two months to the day prior to the drowning of Miss Wadsworth in the surf at Bradley beach, which occured last Tuesday, he dreamed that she was before him, dead and that he was preaching her funeral sermon.

The impression of the dream was so strong that he related it to his wife the following day. He re[illegible] called that his text in the dream sermon was "Be Ready Also," taken from Luke XII, 14 and he used that text yerterday and as nearly as he could recall the words of the sermon of his dream.

Let us be silent, so that we may hear the whisper of the gods.—Emerson.

THE ORACLE.

By J. C. F. Grumbine.

Under this Head Answers to Questions from our Correspondents will be given from time to time.

What is the difference between mediumship and psychical powers? Can either be unfolded independently of spirits?

This is the most important question in spiritual development, for here is where most Spiritualists fail to realize the difference between dependent and independent powers, between what is technically designated mediumship and a free use of one's own independent spiritual faculties or divinity. Both have a place in psychology as abnormal and super-normal phenomena. An abnormal phenomenon is one which is oblique, that is, runs off on a tangent and copies the normal by imitating it. A materialized body of an excarnate spirit would be abnormal, because it builds up a secondary form to prove a primary. It projects upon the plane of matter and the senses or appearance or nearly like the body that the spirit had when mortal as is possible, and produces a copy using not the generative functions which nature employs to produce her forms but the spiritual, the solar plexus becoming the matrix of all such forms. All mediumistic phenomena are abnormal, tho facts, nevertheless, and suggesting or implying the normal. As seeing would hint a clairvoyance, a higher, deeper, more extended form of perception and sight, so the power to reproduce an abnormal body would imply the spirit's occult powes. A super normal phenomenon is a natural one spiritualized, carried as it were a degree higher in the scale of being. It implies no reversion of normal processes, functions or powers, but rather a divine realization of them. Mediumistic phenomena are further classified as dependent, while the expression of one's psychical powers are independent, because the former cannot be produced except by the aid of spirits, a form of obsession, obsession in this sense is not demonology, but may be demonology) while the latter has nothing whatever to do with excarnate spirits. Not that the latter opposes the former or that the latter denies Spiritualism, but rather carries the spiritual hypothesis into the sphere where it normally and super-normally belongs, and where it can demonstrate independently within each one's own spirit his divine nature or spiritual sovereignty.

Both mediumship and the independent expression of the soul's powers are proofs of the immateriality or divinity of life, but with this important distinction, one is a proof after you die, the other is a proof before you die. Again to make mediumship operative one must submit negatively to the will or control of an outside intelligence, to a form of trance or unconsciousness, while to make adeptship practical one must express through his own will and consciousness his own psychical powers and divinity.

Certain critics of this advanced teaching have declared that adeptship as here set forth is opposed to Spiritualism and seeks to undermine its foundation. This is in no sense true. As well say that the office of angels destroys the office of [illegible] or the light of the sun destroys the light of the moon, its satellite, as to infer that one must become mediums or moon to receive or realize the pure light, power and consciousness of spirit within one's self. And so long as a prejudice of this formidable sort exists, Spiritualism will always walk on one leg.

Scientific Selfishness.

ARTHUR F. MILTON.

The history of every people, nation [illegible], begins with robbery, or [illegible] into other territory with [illegible] in view—be it for plunder of goods or land. The discipline of armies for that purpose [illegible] its object to a science—a [illegible] if it be qualified for it [illegible] based on some self-gratification which may be analyzed [illegible] individual whose sole [illegible] existence is to become [illegible].

The [illegible] of one is to be better [illegible] his possession; of the [illegible] to enjoy the comforts of life; [illegible] third to flatter his ambition [illegible] power—if but over a few [illegible]. The reason assigned by all, however, is to be free—tho many enslave themselves in the effort of which the strongest fetters are wrought in making this effort a passion.

The aim of every incarnate soul is to free itself from passions that chain it to matter; and to make money a passion is to substitute one evil for another—unless it has been gained selfishly, when it makes two evils out of one.

Honest labor is entitled to its just reward—its pay being the incentive to work, which latter is a means of spiritual development. But when robbed of this reward by the envious or selfish, the incentive to work is checked. He is thereby deprived of his life's impetus, and the guilty ones attracted to themselves the heart-burdens of the sufferer. The rich who are not happy in soul are carrying these burdens.

Wealth, therefore, does not content unless spiritual development has accompanied the effort in attaining it; and it is certainly not attained by the "get rich quick" methods of today.

Analyzed, they all come under the head of scientific selfishness.

Date of the last popular low rate excursion to Niagara Falls over the D. A. V. & P. R. R. is September 29. Tickets at very low rate. 286-7

To Eastern Spiritualists

WITH the passing of the Banner of Light from the weekly Spiritualist papers, the SUNFLOWER is left as the sole occupant of the eastern field. While a monthly paper, such as the Banner now becomes, and Reason has been since it started, has its field, it can not, nor does it attempt to enter the field of news, but opens its columns more to the ethical points of the subject than to the live news items.

That being the case, we invite the attention of the Eastern Spiritualists to the SUNFLOWER. It is located at Lily Dale, the "Mecca of Spiritualism." Here all the eyes of the world are turned yearly to its annual conclave. Here meet people of all races and climes. Here is formed a psychic center from which should and can radiate all the best in our movement.

The SUNFLOWER is equipped to fill this position, and will if the people of Spiritualism will do their part. We have our own office complete. We own the office building, type, presses, stereotyping outfit—even a repair shop right in our own building, where the greater proportion of the little breaks and mishaps of machinery can be fixed in a few minutes time. We have ample mail, telephone and telegraph service, and the conditions are such that the expenses of maintenance are reduced to a minimum. We have not got to go from under our own roof to turn out a paper complete, a condition that does not prevail with any other Spiritualist publication on this continent.

Our facilities are ample with the exception of a little more help, to turn out a larger paper. Our large cylinder press will take it, our folder is large enough to fold it, and if the Eastern Spiritualists will rally round the SUNFLOWER standard, we can make a paper as large and as good as can be produced anywhere. All it wants is sufficient support to pay the bills.

Our former Associate Editor, Mr. A. F. Melchers, is anxious to again get into the harness and help to turn out a first class Spiritualist paper in the East, but at present our support is not such that we can offer him what would be required to keep him and his family in the necessities of life, consequently he is debarred from this field in which his heart and soul are wrapped.

We present this to our readers and to Spiritualists in general. The Progressive Thinker in an editorial statement says: "All of the Spiritualist papers must go the way of the Banner, but the Progressive Thinker is good for twenty-five years yet." We want to say that on the present basis the SUNFLOWER can continue indefinitely. Notwithstanding the severe sickness with great expense we have passed thru, and the consequent unavoidable neglect of business, the SUNFLOWER finds itself a little better off than it was last year at this time. Now with this new field open, if the Eastern Spiritualists will join hands with us we will make a desperate effort to turn out so much better a paper that the next year will show a more decided improvement in every way.

What will you do? Write us at once saying what you CAN and WILL DO to help this movement along. Remember that two of our best papers have died in the last year. We have but three weeklies left, two of which must be self-sustaining or they must go the way of the others.

Spiritualists, "It's up to you." WHAT WILL YOU DO?

W. H. BACH,
Editor and Publisher
Lily Dale, N. Y.

LILY DALE NEWS.

The [illegible] weather of the latter part of September and first of October has come and we are now [illegible] a typical Indian summer. [illegible] preparations for winter are going steadily on [illegible] improvements [illegible] nature [illegible] another [illegible]

Mrs. [illegible], Mrs. Becker and Mrs. Buckley are having [illegible] on their cottages. [illegible] building [illegible] cottage on [illegible] street that he bought from [illegible] spring. [illegible] cellar [illegible] B. [illegible] shed [illegible] on Buffalo street.

Frank Smith has bought the Becker cottage on First street. Mrs. [illegible] has bought [illegible] Mrs. [illegible] Swift cottage on [illegible] street. Mrs. Covel has [illegible] tage on First street [illegible] are pen[illegible]

Mrs. [illegible] Silver Creek, N. Y. [illegible] Paine cottage on Buffalo street and will remain during the winter.

Mr. and Mrs. [illegible] have gone to [illegible] attend [illegible]

The [illegible] meeting of the Lily Dale Fire Department [illegible]

[illegible]

Buffalo Notes

[illegible]

OBITUARY

[illegible]

METAPHYSICAL.

Conducted by EVIE P. BACH.

NON-RESISTANCE.

What is environment to me?
 Can I who am divine afford
T[illegible] fight against surroundings o'er
 The which I am master and lord?

Shall I sit idly down, and spend
 E'en one dear hour of precious life
In sorrowing because my path
 Leads thru the dreary ways of strife?

This power I hold within myself,
 To change conditions as I will;
[illegible] environment is naught to me
 And strife must hear my "Peace! Be still!"

My part is but to overcome
 The seeming bad with good; my soul
[illegible] not anything I know
 [illegible] all belongs to one great Whole.

—Miranda Powers Swenson.

[illegible] KINDNESS, FREE SONG, FREE LOVE.

I have been trying a way of my [illegible] to obtain freedom and if it [illegible] a helpful suggestion to any [illegible] else I shall be very glad.

I was playing the accompaniment [illegible] a young man to sing. His [illegible] was not remarkable but I saw [illegible] it would be splendid with a [illegible] cultivation. Ordinarily I [illegible] I have said, "That is very good let's have another," or some other stereotyped phrase. But suddenly [illegible] reflecting that we seldom give expression to our good opinion in a sincere way, I turned to him and said earnestly, "Won't you please sing that part again? I think you have a fine voice." He colored with pleasure and I know I had set free the captive, "Song," which was only waiting for encouragement [illegible] give expression to his melody.

I enjoyed my dinner very much and remarked to the young woman waiting on the table, the daughter [illegible] the cook, that the dinner was very good and that I had enjoyed it heartily. She told her mother and the result was three pleased people—for I was pleased with myself.

Encouraging words are like mercy: they bless him that gives and him that takes. I like the plan so well that I'm going to cultivate the habit of giving expression to the [illegible] thots I have of other people and their abilities.

We do not know how many are waiting in the valley of indecision [illegible] for the lack of a word of commendation or encouragement. We have dozens of opportunities to speak them every day. Kind words [illegible] cheap and yet how many of us keep them bottled up as if we had [illegible] limited number to dispense during [illegible] time.

Anyone who refuses praise where [illegible] is merited is like the cruel populace who turned their thumbs down [illegible] that they would be delighted to see a life crushed out. [illegible] the same principle, at least.

Thumbs up and let us make it a part of our children's education to [illegible] them the word of praise. [illegible] cannot be said to be a [illegible] element in the character [illegible] children. They have not been taught it very extensively, either [illegible] example or precept. If at all, by precept. If they had been, we might not have today so many heartless millionaires and greedy corporations.

MARY H. FORCE in To-morrow.

[illegible] CITY KEEPS ONE YOUNG.

Never retire from active life if [illegible] can possibly avoid it; keep "in the swim" keep the mind active; never refer to your advancing years or say "at my age."

To preserve youth, you must have a variety of experience, says Success Magazine. The country woman at 40, altho breathing a purer air and living on a more healthful diet than the city woman, often looks 50, while the latter at the same age often looks 30. But her mind is more active than that of her country sister; that is the secret of her more youthful appearance.

Nothing else ages one more rapidly than monotony—a dead level experience without change of scene or experience. The mind must be kept fresh or it will age, and the body cannot be younger than the mind.

Few minds are strong enough to overcome the aging influence of the monotonous life which rules in the average country home. City people have infinitely greater variety of life. They enjoy themselves a great deal more than country people. They work hard when at work, but when they are thru they drop everything and have a good time. There is no doubt that the theater, in spite of its many evils, has done a great deal toward erasing the marks of age. People who laugh retain their youth longer.

—Buffalo News.

SUCCESS IN BUSINESS.

If one wishes to prove himself successful in business, he should conscientiously follow some just rules; rules that embody principles that apply to the one with whom he deals as it does to self.

One should know self for in it is the knowledge of what others are; in it is perfect understanding and frankness; no misunderstanding can possibly arise from it; this is a valuable and potent power in permanent success.

Oneness works wonders; in it all seeming difficulties melt away like snow in sunshine. They disappear naturally.

In business one should know that he is dealing in what people want, need and can use. Then feel confident that business is his. That nothing can keep him out of the way of success; that there is nothing against him.

In business one should talk to the point, and say neither too much nor too little, but show a lively interest in what he is doing. That is be concentrated upon his work; live in the now; be all there. Do not scatter in thot, word or action.

Success knows no discouragement. It is a living vital principle that pushes forward and never wavers. Success is perfectly natural. One who is truly successful is truly independent, steadfast and unwavering. "A double-minded man" who wavers, does not receive or attract business. The basis of all true success is a knowledge of Being—of self—the Me; of which Jesus said, "Ye believe in God, believe also in Me." This Me is yourself whoever you are, and wherever and however situated.

The way to truly know your business is to know yourself and always be self-poised, self-interested in what you are doing; thus you will carry others with you, to work with and for you in your business.

The business man should make himself, in consciousness, so at one with his customers that he anticipates their wants at once. There is no trouble in supplying people with what they want.

—Now.

It is wonderful how rich we find ourselves when we give our love-thots to the world. We may imagine we have nothing to give. We find we have everything. Dollars are nothing compared to other things, but we even have more than dollars. It is not usually wise to give dollars, but have you any loving words or smiles? Ah! those are what people need. Love thots! Sweet words! They are alive and so satisfactory. And how you will receive them in return. The very dogs in the street understand and love you when you smile at them. How much more will be the response in the heart of your fellowman.
—Grace M. Brown, in Fulfillment.

Live merrily as thou canst, for by honest mirth we cure many passions of the mind. A gay companion is as a wagon to him that is weary by the way.—Burton.

The word sown in season may yield fruit beyond season.

The Spirit of Lily Dale.

Impromptu poem spoken thru the lips of Mrs. Cora L. V. Richmond at the symposium, or love-feast, at Lily Dale, Sunday, September 2nd, 1906.

[illegible] in a vision fair and bright,
 [illegible] an angel bend to the earth
And [illegible] a blossom out of sight,
 [illegible] the waters, beneath the [illegible]
And [illegible] where the angel [illegible]
 [illegible] the solitude.
And people came and went away,
 [illegible] the highways of earth;
No one saw the angels pass that day
 [illegible] the blossom of wondrous worth.
[illegible] of the light of day,
 Hidden from the eyes of the multitude,
The angels looked from heaven that [illegible]
 [illegible] said: "The seed is [illegible]
[illegible] planted in the shade,
 [illegible] shall grow to wondrous height,
And [illegible] the blossom [illegible] hath [illegible]
 [illegible] sweetest in human [illegible]
One [illegible] came to the spot and [illegible]
 [illegible] with vision passing [illegible]
And [illegible] the branches of the [illegible] wood,
 [illegible] beneath the ground [illegible] waters there [illegible]
It [illegible] wondrous flower that shall [illegible]
And grow and blossom some future [illegible]
And the people came, and went away,
 [illegible] saw the [illegible] the [illegible] gave,
[illegible] said. "Perhaps some [illegible]
 [illegible] grow a blossom we cannot save,
[illegible] the earth with its [illegible] light,
 [illegible] darkest [illegible]
[illegible] pulse of the up- [illegible]
 [illegible] wondrous beast of the [illegible] waves,
[illegible] of the forest, sur- [illegible] rare,
 [illegible] The heavenly blossom will [illegible] be safe."
[illegible] the people came and went [illegible]
 [illegible] courses the engines [illegible]
[illegible] cities [illegible] living [illegible]
 [illegible] continued to bear [illegible] forms of the dead.
[illegible] came and went [illegible]
 [illegible] no one saw the blossom there.
[illegible] few who came one [illegible]
 [illegible] sounds like voices out of [illegible]
[illegible] rippling water [illegible] in [illegible] presence of the [illegible]
[illegible] germs, [illegible] pronounced them good.
[illegible] years went by, [illegible] must [illegible]
 [illegible] hearts of the people oft [illegible] stirred
[illegible] and wondrous message [illegible]
 [illegible] that the earth had not [illegible] heard.
[illegible] went [illegible] in his [illegible]
 [illegible] sleeping and [illegible] growing [illegible] all having [illegible]
[illegible] whispered beneath [illegible]
 And something beneath the dark- [illegible] earth:
[illegible] a wonder working here to- [illegible] day,
 [illegible] something [illegible] out of the wood,
[illegible] even how [illegible] say,
 [illegible] inherent [illegible] of the [illegible]
[illegible] blossom, [illegible] grow,
 [illegible] light
[illegible] the sorrowing [illegible]
[illegible] the people came and they went
 [illegible] heard [illegible] their
There [illegible] blossom [illegible] to

D. A. V. & P. R. R.

(Central Standard Time.)
One hour slower than Eastern Time.

No. 1	No. 3		IN EFFECT MAY 27, 1906.		No. 2	No. 4
a. m.	p. m.				a. m.	p. m.
7.10	5.00	Lv.	Dunkirk	Ar.	9.15	6.00
7.20	5.10		Fredonia		9.06	5.52
7.24	5.16		Laona		9.02	5.46
7.43	[illegible]		Lily Dale		8.41	5.28
7.47	[illegible]		Cassadaga		8.39	5.25
7.54	[illegible]		Moons		8.31	5.18
8.02	[illegible]		Sinclairville		8.24	5.11
8.15	[illegible]		Gerry		8.15	5.01
[illegible]	[illegible]	Lv.	Falconer	Lv.	8.05	4.50
8.45	[illegible]	Ar.	Jamestown	Lv.	7.30	4.15
7.45	[illegible]	Lv.	Jamestown	Ar.	8.30	5.15
[illegible]	[illegible]	Lv.	Falconer Junct	Lv.	8.00	4.44
9.14	[illegible]		Warren		7.20	4.02
10.55	[illegible]	Ar.	Titusville.	Lv.	6.00	2.40
a. m.	p. m.				a. m.	p. m.

SUNDAY TRAINS.
Leave Titusville 7 a. m., Falconer, 8.12; Lily Dale, 9.55; arrive Dunkirk, 10.20.
Leave Dunkirk 5.00 p. m., Lily Dale, 5.36, Falconer 6.1[illegible] p. m.; arrive Titusville [illegible] p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D., A. V. & P. trains at Dunkirk, Falconer Jc., Warren and Irvineton. 92-1yr

That, 'no more shadow, nor doubt nor fear
Broods o'er the earth because of death,
But an angel has come with a quickening breath,

And has planted the seed of a blossom fair;
It grows beneath the sheltering wood,
By the side of a lake that is crystal rare;
It is blooming in the solitude.' "

The seasons came, the years went along,
As they ever come when the seasons go.
And there was heard a gentle song,
And the voice of the prophet of long ago.
Out of the stillness and out of the night
[illegible] wondrous glimpses, pure and bright

[illegible] nothing that grew in the silent wood,
[illegible] something that sparkled along the wave;
And the voice at last of the solitude,
With its wonder and its power to save,
[illegible] forth and proclaimed the life and light,
And the gladness to people within their sight.

And there grew and grew, so stately and fair,
A wondrous form that the people might see.
[illegible] bright were its petals [illegible],
And the incense, such as none [illegible] e'er could be.

[illegible] its leaves far on the wave,
And [illegible] spread its petals far on the [illegible],
And the incense had power to heal and save,
And they repeated o'er and o'er,
[illegible] came and went away—
"[illegible] goodly seed that was planted that day."

Day by day it has spread, now near and now far,
And people gathered from all places and climes;
And its light is like that of a wondrous star,
And its music like that of heavenly chimes.

[illegible] how wondrous! for the blossom had filled the wood;
All the flowers around were abloom with its glow,
And the waves sparkled, and the solitude
No other voice but its name could know.

And the spirit of that blossom at last came forth,
And the brightness filled all the world around;
And the music of that blossom came for the earth.
It was a vast, wondrous organ's sound.

[illegible] the people came and went away,
[illegible] as they passed: "What a wonderful day
[illegible] that sheds its light and its power;
What a wonderful blossom that gives its dower
[illegible] the earth, seemingly like a star
[illegible] the angels have given to us from afar.

[illegible] last, as the spirit of the blossom grew,
And thrilled all the region so wondrous fair,
[illegible] of the nations and people knew
[illegible] thing the angel had planted that day was a star.

[illegible] star had grown to hope and to life,
[illegible] to truth and to love and to wonderful things:
[illegible] it was the blossom of star-beings rife,
[illegible] spread its petals like angel's wings,

[illegible] brooded over the thots of men:
Brooded over their pain and their care,
[illegible] they were uplifted. When they came again
To the place of that blossom, surpassing fair,

The spirit filled the earth, and filled the wood,
And filled the waves and all the solitude
With its immortal message, that never can fail.
Lo, it was the spirit of Lily Dale!

Report of Committee Upon Resolutions.

To the officers and delegates of the State Spiritualists Association of Minnesota in convention assembled.

Your committee to whom was submitted the work of preparing a series of resolutions for this convention begs to submit the following:

Whereas—Modern Spiritualism has been before the world for more than half a century, and has proven itself a most important factor in the progress of humanity and has won an honored place among the religious and scientific movements of the world, therefore be it

Resolved—that it is our duty to use every legitimate means to place Spiritualism upon a higher philosophical and intellectual plane, and to this end we urge every society and individual to adopt more scientific and thoro methods in investigating the phenomena.

Resolved—that we cannot depend upon the schools of the day to furnish education along the lines of Spiritualism, that we will endorse and help to sustain the Morris Pratt Institute and other similar institutions of learning.

Resolved—that as mediumship is the gate-way thru which the realization of the continuity of life is brought to humanity, we realize that the only way to have the best is to furnish the best possible conditions, and we therefore urge every society and individual to exercise the greatest care in the selection of individuals who represent them as mediators between the material and spiritual phases of life, and to this end we recommend that the state association, thru its officers, devise a system of reading especially suited to investigators and students, and to all who desire a more thoro understanding of the philosophy of Spiritualism.

Resolved—that while we fully uphold and commend all genuine spiritual phenomena, we are unalterably opposed to all simulations, and fraudulent practices, and that we pledge ourselves to use every legitimate means to rid the cause of these imposters, and will aid the law in the prosecution of the same, and we recommend that local societies engage such workers, only as are endorsed by the state board.

Resolved—that we endorse the action of the N. S. A. in revoking the charter of the Iowa State Association for engaging persons proven to be imposters, and we fully endorse Hon. Wm. A. Willing of Northwood, Iowa, and wish him every success in his noble effort to organize a new state association.

Resolved—that as we cannot bestow life, we have no right to take life, with, or without law, and are unalterablp opposed to capital punishment; we recommend that a copy of this resolution be sent to the different educational, and reform bodies of Minnesota, with a request that they adopt it in their resolutions.

Resolved—that as two of our beloved co-workers, Mrs. Frances Jones and Mr. John R. Foster, have been called home to the higher life, we remember their valuable services with gratitude, and while we rejoice with them in their new found liberty, we extend our hearty sympathy to the societies with whom they were connected, and to the friends and relatives who remain to mourn the loss of their physical presence.

Resolved—that copies of these resolutions be sent to the Spiritualist papers, spread upon the minutes of this convention, and printed in the forthcoming constitutions, copies of which shall be sent to secretaries of the local auxiliary societies, and to personal members thruout the state.

Resolved—that as our future development as an organization depends upon the proper instruction and education of the rising generations, we deprecate the lack of systematic effort in providing the same, and we therefore urge the Spiritualists in every locality in Minnesota, and elsewhere to do everything in their power to aid in the establishing of Children's Lyceums for the purpose of supplying this great need.

Resolved—that our thanks are due, and are hereby extended to the Spiritualist papers and to the daily papers of Minneapolis and St. Paul, for courtesies [illegible] during the past year.

Resolved—that our thanks are hereby extended to our [illegible] and efficient officers and trustees, for their faithful work, and to all of those who have by voice or pen, aided our cause.

Resolved—that our thanks are due and hereby extended, to all of the [illegible] of the twin cities and elsewhere in Minnesota, who have by [illegible] labors [illegible] the past [illegible] our work to make [illegible] it has.

Respectfully submitted,
[illegible] J. [illegible]
[illegible] G. [illegible]
[illegible] H[illegible]
[illegible] Stubbs
[illegible] Samson.

[illegible] of the Body

[illegible]

[illegible] animals and [illegible] those that [illegible], but which present [illegible] correspondences that is, [illegible] two sides alike [illegible] an astonishing [illegible] of [illegible]. The male [illegible] has [illegible] the upper [illegible] the left [illegible] into a long [illegible], which [illegible] remains [illegible] open [illegible] the right [illegible] developed [illegible] of the left, and in rare [illegible] both have grown full length.

Flat fishes, such as the [illegible] or flounder, have both eyes on the same side of the head. Some of them have the right side up, some the left, but the great majority of vertebrates show no such discrepancy between the two sides of the body. Still greater development [illegible] use of one limb or organ is shown. A good many years ago Dr. William Ogle tested the monkeys at the London Zoo [illegible] found the monkey used both hands alike, the individual monkeys used one hand more than the other. He also found the parrots [illegible] which it used to grasp [illegible] the cage. [illegible] appears [illegible] have too, a favorite [illegible] at night.

[illegible]

PREMIUM BOOKS? YES.

We still have a few.

They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to The Sunflower.

HEROES AND HERO WORSHIP. A series of lectures by Carlyle on this interesting topic, given in the inimitable style of the author, and it makes an interesting book; one that is calculated to throw light upon the myths of the present and past. No verbiage is necessary regarding any of Carlyle's works.

ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism, it becomes more than a story to the student of such.

SARTOR RESARTUS. This is Thomas Carlyle's greatest work on the Philosophy of Life. If you have not read it you have missed a treat that you now have an opportunity of enjoying for a very modest sum.

Are you doing anything to extend the circulation of the Sunflower? If not, why not?

THE SUNFLOWER

An Exponent of the Spiritual Philosophy, Its Science, and Allied Subjects.

Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds.)

$1.00 PER YEAR. SAMPLE COPIES FREE.

He Does Not Want to be President of the N. S. A.

In view of the fact that I have received many letters in which the writers infer (and some come right out and emphatically declare) that I am one of the most logical candidates for the president of the N. S. A., I deem it advisable to herewith declare that I am not a candidate for the presidency or any other office within the gift of the National Association.

Some of these "wizards of the pen" declare that I have always been a friend to the mediums (and this is true) that herein lies my greatest strength. Other correspondents have taken the liberty to suggest a reform or two and then quite a few have urged that the present officers of the N. S. A. have their favorites and that they have them on the national program year after year.

It does seem to me, however, that the executive committee of the National Association should select all the speakers and mediums from the ranks of those who follow speaking and mediumship exclusively for a living. What I mean by this is to choose those who have no other support, or, rather to suggest something less partial. I would say, let each and every medium and speaker come in for his or her turn on the national program.

One or two of these letters contain very strong hints that any one may not go very far from the mark if one would suppose that the national program was occasionally put up for political purposes. Of course if this be true, the medium or speaker thus considered, would be constrained by common courtesy to support, during the election of officers at the least, the one or ones who were the means of getting him or her upon the national program. I personally, do not wish to commit myself for or against any of these suggestions, but simply make mention of them in order that those of us who are members of the National Association may know from time to time what some of the people of the country are thinking and without doubt are talking about when they discuss the N. S. A. and its proceedings.

Now to leave all this to one side, why not have such men as Dr. Thomas and Savage? I am informed that these men have declared themselves out and out Spiritualists and I for one see no harm to come from putting them on our national program.

Suffice to say that I am debating as to whether I shall go to the Chicago convention, but if I do I am not even a "dark horse" candidate for any office nor will I be a party to any scheme, for I do not want an office in any local, state or national association.

HARRY J. MOORE.

Seattle, Wash.

Transition of Dr. Louis Schlesinger.

Said to Have Been Informed by His Dead Brother and Spiritual Guide in Spirit World of His Pending Dissolution.

Clipping from a Chattanooga paper.

Dr. Louis Schlesinger is dead. He died at Los Angeles August 27, but news of the event only recently reached Chattanooga. The deceased resided in this city for some time and unless he disposed of his holdings on returning to the west his Chattanooga estate is of considerable value, as he owned several parcels of valuable real estate. For some time Dr. Schlesinger resided on Cherry street, and later occupied his own property at 213 McCallie. This last named property was subsequently sold to the Dr. VanDeman estate. He was a Spiritualist, sincere in belief, and while practicing his cult, avoided imposition upon the public. He was a widely traveled man and well informed.

Reporting his death, the Los Angeles Herald of August 28 says:

"Having been informed by his spiritual guide, his brother, Ben, in the spirit world, that he would pass away in thirteen months, Dr. Louis Schleshinger died yesterday, at 12 o'clock, true to the prediction. He fell into a quiet sleep on Sunday forenoon, August 26, but did not cease to breathe until Monday about noon.

Dr. Schleshinger was aged 75 years and was one of the oldest Spiritualists in the United States. He was afflicted with a stroke of paralysis July 14, and has been failing since that time, and died at the Orthepedic hospital, having been in Los Angeles only a few months.

Dr. Schlesinger was born in Liverpool, England, of Jewish parentage. At the age of 13 he ran away from home with an older brother, and came to New York City. He was first married when 19 years of age, his wife having died many years ago.

He came to California thirty years ago, leaving two daughters in the east, who, being Jews discarded him as a Spiritualist, to which he was converted by that noted Spiritualist, Charles Foster, about thirty-five years ago in New York City.

Soon after coming to San Francisco he married Mrs. Julia Fish, they having two sons, Louis Jr. and Wallace, the former being engaged in business in Spokane and the latter in Los Angeles.

Dr. Schleshinger had traveled all over the United States and visited every large city as a platform medium.

The funeral was held from the chapel, Prof. W. C. Bowman officiating. The remains were cremated at Evergreen cemetary. The family will go to Spokane and the urn will be sent to that city.

Amendments for Action at N. S. A. Convention, 1906.

UNFINISHED BUSINESS OF CONVENTION OF 1905.

First Amendment.

The Massachusetts State Spiritualists' Association asks that the N. S. A. Constitution, Art. IX, be amended to read as follows:

"The annual meeting of this Association shall be held at Washington, D. C., every second year, beginning 1907, the place of meeting in the alternate year to be voted upon in the convention held in Washington, D. C."

(Signed) Geo. A. Fuller, James B. Hatch, J. Q. A. Whittemore, Hebron Libbey, Carrie L. Hatch, Carrie F. Loring, Simeon Butterfield, Susie C. Clark, officers of Massachusetts S. S. A.

Second Amendment.

Mrs. M. E. Cadwallader, of Philadelphia, Pa., filed the following at 1905 convention:

"Amend Constitution, Art. IX, as follows: 'The annual convention of this Association shall be held in the City of Washington, D. C., on the third Tuesday of October, and at such other time or place as this Association may determine at any annual convention, with the provision that every third year the convention shall meet in Washington, D. C."

NEW BUSINESS.

The First Association of Spiritualists of Washington, D. C., proposes to amend the Constitution of the National Spiritualists as follows:

"In Art. III, strike out the words 'Two inches in diameter.'"

By the Official Board;

MRS. H. D. MORGAN, Secretary.

NOTE.—As the N. S. A. Board has ordered a small seal for use at conventions, to be easily moved from place to place, the amendment on size of seal—Art. III of Constitution—seems to be neccessary.

AMENDMENT PROPOSED BY THE FIRST SPIRITUALIST RELIGIOUS ASSOCIATION OF CLACKAMAS COUNTY, OREGON.

That the officers of the National Spiritualists' Association shall consist of a President, Vice-President, Secretary, and Treasurer, who shall be Trustees, and, with five others, constitute a Board of Trustees, who shall have charge of the business affairs of the Association, and shall be elected by written ballot by the duly accredited delegates present at the regular annual convention.

Beginning with the convention of 1906, the officers of the Association shall be chosen for the following terms: The Vice-President and one Trustee for one year; the Secretary and one Trustee for two years; the Treasurer and one Trustee for three years, and two Trustees for four years. The President shall be elected annually, but at the termination of the respective period of offices of the other members of the Board the terms of office shall be for four years.

[SEAL.]

G. C. LOVE, President.
LIDIE L. IRWIN, Secretary.

There is No Death.

There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forevermore.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit
Or rainbow-tinted flowers.

The granite rocks disorganize
And feed the hungry moss they bear,
The forest leaves drink daily l[ife]
From out the viewless air.

There is no death! The leaves may fall,
And flowers may fade and pass away;
They only wait thru wintry [hours]
The coming of May day.

There is no death! An angel [form]
Walks o'er the earth with silent tread,
And bears our best loved things away,
And then we call them "dead."

He leaves our hearts all desolate,
He plucks our fairest, sweetest flowers
Transplanted into bliss, they now
Adorn immortal bowers.

The bird-like voice, whose joyous tones
Made glad these scenes of sin and strife,
Sings now an everlasting song
Around the tree of life.

Where'er he sees a smile too bright
Or heart too pure for taint and vice
He bears it to that world of light
To dwell in paradise.

Born into that undying life,
They leave us but to come again;
With joy we welcome them the same,
Except their sin and pain.

And ever near us though unseen
The dear immortal spirits tread;
For all the boundless universe
Is life—there is no dead!

—J. L. McCreery.

FOURTEENTH ANNUAL CONVENTION.

Of The National Spiritualists Association of the United States

Will be held in the large auditorium of the Y. M. C. A., Building 153 La Salle street, Chicago Ill., October 16, 17, 18, and 19, 1906.

Business Sessions during the day. Special hours devoted to the Lyceum Cause.

Many of the foremost and brightest workers in our ranks will be delegates, it will be a rare treat to hear them. Evening Meetings will be devoted to Lectures, Spirit Messages, Music, and Song,

Among those invited and expected are Dr. J. M. Peebles Oscar A. Edgerly, W. J. Erwood, Mrs. H. P. Hessegue, Mrs. Esther T Bosley, Mrs. Georgia Gladys Cooley, Mrs. Margaret Gaule Ridinger Mr. and Mrs. E. W. Sprague, and a galaxy of others.

COME ONE AND ALL TO THIS GREAT CONVENTION.

The Palmer House, in Chicago, will be headquarters for delegates and visitors it is a first class hotel and will give reduced or special rates to all who write in advance, stating they are to attend the N. S. A. Convention and wish to engage rooms early, by addressing W. C. Wier-Hachen, Manager, The Palmer House, Chicago, Ill. The hotel is conducted exclusively on the European plan; cafes and restaurants are near by and furnish good meals at reasonable rates.

Annual Reception to delegates and visitors will be held Monday, October 15, at The Palmer House, at 8 p. m. All are cordially invited.

Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate ticket to the National Spiritualists Convention at Chicago. The round fare will be one and a third of fare. Delegates and visitors desiring to receive the benefits of this special rate must have their tickets vised by our railroad agent at Convention the last day, October 19, and pay 25 cents each for such vising.

MARY T. LONGLEY, Secretary.
HARRISON D. BARRETT, President.

In Space.

God and I in space alone,
And nobody else in view.
And "Where are the people, O Lord"
I said,
"The earth below and the sky o'er-head,
And the dead whom once I knew?"
"That was a dream," God smiled
and said,
"A dream that seemed to be true,
There are no people, living or dead;
There is nothing but me and you."
"Why do I feel no fear?" I asked.
"Meeting you here this way?
That I have sinned I know full well;
And is there a heaven and is there
a hell,
And is this the judgment day?"
"Nay, these are but dreams, the
Great God said,
"Dreams that have ceased to be;
There are no such things as fear or
sin,
There is no you; you have never
been;
There is nothing at all but me."
—Author Unknown.

[...] principle of growth [...] choice.—George Eliot.

LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

WANTED

An active boy, girl, man or woman in every town to sell and take subscriptions for the Sunflower. Liberal cash commission paid.

Horoscope and Outlook for September

MEDICAL DELUSIONS

MANY STILL LINGER FROM THE DARK AGES OF CREDULITY.

Superstitions Regarding Remedies For Disease on the Lower East Side in New York—Prescriptions of the Old Time Apothecaries.

An east sider in lower New York suffering from acute rheumatism was taken to the Postgraduate Medical School and Hospital wearing a pair of eels, long defunct and dried, by way of garters. He showed much distress when they were removed by the nurse, being firmly convinced they would cure his rheumatism in time.

The laugh of science to the contrary notwithstanding, medical delusions in surprising number still survive from the ages of faith. Any physician who practices among the poor and ignorant can testify to this, and it is in particular the staff and students of an institution like the Postgraduate Medical School and Hospital, which receives its patients largely from the lower east side, a quarter teeming with variety, who are made to appreciate most fully the extent of superstition regarding remedies for disease.

Italian immigrants are peculiarly interesting in this respect. They frequently attribute stomach trouble to cat's hairs supposed to have been swallowed and persist in eating eggshells to cure it. They also eat snails as a remedy for consumption, though here they are supported by a highly respectable authority—that of "The Accomplished Physician," published in 1656, which declares that snail water, "owing to the cool, clammy and glutinous substance of the snail," is particularly grateful to the consumptive. These Italians use castor oil whenever their feelings become at all excited, either by joy or sorrow, burn rolls of waxed paper in their ears to cure the earache and willingly go through the even more heroic treatment of lighting fires on their bare stomachs when they have dyspepsia.

The trouble with these people is merely that they have not advanced with the times, but are still holding beliefs which are held by the most intelligent and best educated men of a few centuries ago. An apothecary's shop in Queen Elizabeth's time was stocked with things that strike moderns as singular enough, considered as medicine. These were crabs' claws, foxes' lungs, stags' hearts, boars' tusks, sea horses' teeth, elks' hoofs, precious stones in powder, flying fish, tortoises, alligators, dried toads, worms, scorpions and even human mummies. These latter were quite popular as a remedy for epilepsy, vertigo and palsy, besides being supposed to heal wounds and mortifications. Mummy cost 5s. 4d. a pound, or $1.28 in our money, and was a recognized staple of commerce, but, being so expensive, an artificial substitute was invented which is described by Crollius in his "Royal Chemist" as calling for "the carcass of a young man, some say red headed, not dying of disease, but killed." It is probable that this ghastly recipe was responsible for many of the mysterious disappearances common in those thrilling days. Human skulls sold for as much as 11 shillings apiece and were given in the form of a powder, mixed with a little oil.

The most highly esteemed prescriptions of the old time apothecary were those which cost the most and which must needs, therefore, include powdered precious stones. "Gascon's powder" was one of the most costly of these medicaments, being prescribed by the great physicians for their most important patients. It cost 40 shillings ($9.60) an ounce and was made in equal parts of crabs' eyes, pearls, white amber, oriental bezoar and the black tips of crabs' claws.

Precious stones, too, were thought to have much efficacy when worn as amulets. The ruby protected its wearer from plague and pestilence, the amethyst kept a man steady and sober, bloodstones stopped bleeding, the onyx prevented epilepsy, the topaz cured inflammation, the opal strengthened weak eyes, and the emerald prevented foolishness and aided the memory. Concerning the emerald an old writer further testifies: "It takes away vain and foolish fears, as of devils and hobgoblins, folly and anger, and causeth good conditions; if it do so worn about one, reason will tell him that being beaten into powder and taken inwardly it will do much more."

The use of herbs and plants as medicines, of course, agrees with modern practice; but the old physicians made the mistake of considering them as possessing semi-magical properties. It was believed that they were the dwelling places of good and evil spirits which worked their good and evil wills upon those who touched them. The old rhyme says:

> Trefoil, vervain, John's wort, dill
> Hinders witches of their will.

And these four plants had extraordinary reputations in the middle ages for both natural and supernatural powers. The trefoil is common in the United States today, especially in the south, and has certain legitimate medical properties. The vervain is allied to our native verbena and was anciently believed to be effective against all poisons and the venom of serpents, as well as against bewitched drinks and the like. It was also efficacious for witchcraft. Anne Bodenham, the celebrated witch of Salisbury, used to send her pupils into the fields to gather vervain and dill. The sun worshipers of Persia always carried vervain when they approached their altars. They gathered it when there was neither sun nor moon and poured a libation of honey upon the earth in reparation for their robbery. St. John's wort was called "Fuga demonium" in the old days, because it routed evil spirits. It was a common ingredient of magical concoctions and is still gathered with much ceremony by the peasantry of France and Germany when St. John's day (June 24) comes around.

Solomon's seal was another of the wonder working plants, said to be the herb which Solomon used to cure epilepsy by placing it in a ring applied to the nostrils of the patient, from which circumstance arose the popularity of the magical ring or seal that figures in so many eastern tales.

Curious stories are told of the mandrake, a scion of the potato family, the fruit of which used to be called the "love apple" (a name later applied to the tomato), no doubt because to eat it it generously produced temporary insanity. It was much used in love philters to awaken the tender passion, and the most efficacious specimens were obtained from the vicinity of gibbets where evil doers swung by the neck. There was but one way to gather the mandrake, under pain of death for mistake, since the belief was that it groaned aloud when pulled from the ground and that whoever heard the sound fell dead on the spot. The custom was to fasten a dog by the tail to the plant and beat him until in his struggles he tore up the mandrake by the roots. The person superintending the operation had his ears stopped with pitch and so escaped, but the dog, for which the same precaution was not taken, heard the groan and died.

Extraordinary cures were accomplished by some familiar flowers in the olden times. The anemone was thought by the ancients to be an emblem of disease, and Pliny says that physicians recommended that the first anemone seen in the spring should be picked and concealed in a scarlet cloth until sickness came, requiring that it should be hung around the neck. The juice of the forgetmenot was credited with the power of hardening steel until no metal could resist it. The peony was used by Paeon the famous physician of ancient Greece, from whom it takes its name, to cure wounds. Demons were supposed always to flee from the spot where it grew.

The elder tree also had some remarkable properties. An old writer declares that "if one travel with two little sticks of elder in his pocket he shall not fret nor pant, let the horse go never so hard." A piece of an elder branch cut out between two knots used to be worn around the neck to cure erysipelas, and in the Tyrol today elder bushes are planted on new graves in the form of a cross, it being believed that they will blossom in due time if the soul formerly inhabiting the body lying underneath has been received into paradise.—New York Tribune.

Typographical Slips.

Mistakes in punctuation have often led to ridiculous blunders. Some time ago in an article telling of the opening of a new hospital in New York the writer was made to state that "an extensive view is presented from the fourth story of the Hudson river."

The omission of a comma in a paper announcing the death of a famous man made the sentence read, "His remains were committed to that bourne whence no traveler returns attended by his friends."

The reputation of Dr. Pond, an eminent theologian, was nearly ruined back in the fifties of the last century by a typographical error. A paper came out with an account telling how the divine had given a series of lectures in Bangor, Me., to the effect that theology was no science and that there was no truth in it whatever. The world rose in arms, and the unfortunate Pond was heaped with abuse as being a gross infidel. In time the paper in which the first account appeared printed a paragraph acknowledging that the excitement was all caused by a typographical mistake, the typesetter having used the word theology instead of phrenology.

His Lesson.

A woman who had divorced her husband met him after many years.

"Have you married again?" she asked.

The man shook his head.

"Ah!" sighed the woman. "You still love me."

"No," said the man, "I love myself."

He was asked to explain.

"Bondage taught me the value of freedom," he replied. "I am answerable now only to myself. I come when I please, go when I please, do what I please and need not make explanation. I no longer divide my pleasures by two or multiply my worries by the same number. What I earn is mine, and, when I contemplate its possible reduction, I need fear for myself alone. I have no great joys, but then I have no great sorrows."

"And love?" inquired the woman.

"I have been married," answered the man.—Channing Pollock in Show.

THE RELIGION OF SPIRITUALISM.

Continued from page 1.

gates to heaven. It is an experimental science, and affords the only true foundation for a true philosophy and pure religion. It has granted all reasonable things man has demanded, and will do even more. It comes to us bringing a sweet benediction of peace and love. It is the hope of the world, the ever-flowing stream of truth eternal.

WHAT IS MIND WITHOUT HEART?

ARTHUR F. MILTON.

The past reviewed seldom presents its shadows to our mental vision. But the sunshine and the pleasant experiences of life remain true to our existence. That is, we appreciate the good too late to be of immediate benefit to us. We are more prone to dwell on the false in the present than on the true.

So it is in our estimation of those around us. We see their errors beyond their sincerity, but only miss them for their good qualities after they are gone from us. The good remains true to our existence. We then see our own error in not having appreciated or encouraged them in their efforts.

Many a life has been blighted—genius crushed—by adverse influences—a sensitive instrument destroyed by misuse. As in our own life experiences we appreciate the good too late to be of immediate benefit to us. Their sunshine to us becomes but a remembrance—a vision.

But is experience necessary in everything to make us wise or loving? We certainly forget wisdom thru our own errors, but not always sympathy for others. Wisdom without love often degenerates into self-love or conceit, selfishness or arrogance.

The Borgias and the Neros did not lack wisdom or even genius, and yet what monsters! They had mind enough, but lacked heart. So it is with us in the appreciation of blessings we are enjoying in the present; and for the same reason cannot appreciate the good in others until it is too late. The more mind, the more heart is needed to guide it right.

Development of The Body.

Continued from page 5.

ing muscles are more developed. Such slight differences are not easily noticed. In point of sensation, it has been discovered that sharpness of touch is keener on the right than on the left but the left side is more sensitive to heat. This is not due to thickness of skin on the right hand, but applies to the arms also. The left side recognizes smaller differences in weight than the right.

It has been believed that in drawing and writing, we begin at the left, so as to preserve the neatness of the paper, but the Hebrews, tho writing from right to left, were not a left handed race. The history of writing, and the drawings and tools of Egyptians, Assyrians, Greeks and Romans, and other races, have been observed in caves, kitchen-middens, and crannogs, and show the right handedness of the race. The drawings show faces in profile, and all persons not educated in art naturally draw the face toward the left, as these are. A left-handed person draws the profile toward the right.

A sketch of this tendancy to the right-handed type is the mammoth on a piece of ivory found in the rock-shelter at La Madeleine in the Dordogne, another being the reindeer etched on bones from a cave near Bruniquel. An early drawing of man represents the tool as held in the right hand. There are in existence three engravings of bronze sickles from the lake of Brienne, especially constructed for use in the right hand.

The Eskimaux, American Indians, Maoris, Negroes, and natives of the Oceanic Isles place the sword, staff, or whip, in the right hand, and the reins, or the shield in the left.

The words "sinister" and "dexterous" are from the Latin left and right. By the steady use of the right hand tools have been made for that hand alone, as scissors, the screw, gimlet, printer and cutter's gauges and even the moustache cups. Yet there have been eminent painters, musicians, surgeons, and athletes who were left-handed or ambidexter.

OCTOBER

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

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PHENOMENA AND SPIRITUALISM.

SAMUEL BLODGETT.

P[illegible]n[illegible]mena may be from incarnate spirits or discarnate spirits, and there is more from incarnate spirits than is generally suspected. What is more, we get confounded in [illegible] state, and do not know them apart. Mediums do not know from where the impressions and influence come any better than those who look on, and their honesty cannot help much in this respect. Their own preferences color their findings and when we put it all together it is no wonder that mediums are often unbelievers, and [illegible] many sensible people after an [illegible] conclude that, whether [illegible] it is not worth their [illegible]. Phenomena plays an important [illegible] in Spiritualism, but those [illegible] think it the most important [illegible] it at far more than it is [illegible]. Phenomena is the foundation [illegible] a science of humanity; and, [illegible] only knew it, it is our mission to [illegible] and perfect that science. [illegible] contemplating that in this we are [illegible] by psychists who are [illegible] Spiritualists, by what is called [illegible] people, and by Christian [illegible]. If I believed it is the [illegible] mission of Spiritualists to dis[illegible] phenomena I would go [illegible] thousands of other good, honest sensible people. I would retire [illegible] stage and give my attention [illegible] something that I believed of [illegible] importance.

[illegible] will never command [illegible] except from its scientific [illegible] except we make it useful in [illegible] of how to live to de[illegible] highest and happiest character. To the extent that our [illegible] count in this way we [illegible]. This is the fundamental belief that we should all [illegible] and as a science, Spiritualism [illegible] be the greatest help in ac[illegible] this purpose. Its use [illegible] means of acquiring wealth by [illegible] scheme of speculation is a per[illegible] a degredation.

We have reached the stage of understanding that there is much fraudulent dross passing in the [illegible] Spiritualism, and a great deal is said about eliminating false mediums from the ranks, and being sure that only true mediums represented us on the platform.

I want to proclaim that true, honest mediums will give muddling and unsatisfactory tests on a public platform.

This ought to have been fully understood forty years ago, yet but comparatively few fully realize it now. To have reliable communica[tions] [illegible] medium must not only be [illegible] and honest, but must have [illegible] ents, and bodily health, and [illegible] know the result will affect [illegible] must be eliminated. She must [illegible] magnetically drained or [illegible] must not be anxious, or possessed [illegible] any positive thot, simply [illegible] receiver of impressions. The mediums who go on public platforms [illegible] this way are as scarce as white blackbirds. The audience must be as single-hearted and ready for anything as the medium.

A properly equipped medium is about as susceptable to impressions from the audience as from the spirit world, and there is a serious difficulty in the fact that it is generally impossible for her to tell from which side the impressions come.

One person in the audience of a [illegible] mind, full of levity and a [illegible] will to defeat proper [illegible] can do it every time. When [illegible] for greetings come there [illegible] few in the crowd who do not [illegible] something for themselves. [illegible] their spirit friends wish to accommodate them. This creates more or less discord among the spirits, and is confusing to the medium. It is not too much to say that in these exercises with honest mediums we receive more that is false than we do that is true; but when we think of all the drawbacks we wonder the results are not far worse.

There is not the slightest doubt in my mind that it is an unprofitable field to work in. We had better turn it over altogether to those who make a business of practicing the Black Art.

When Spiritualists want communications from the spirit side, let them supply the proper conditions for receiving them. Let our seeking be done in select companies of honest seekers.

As things now are we are justly the laughing stock of skeptics. We are like children playing with soap-bubbles. We take delight in seeing them grow, but they will grow but so large till they burst, and many a poor medium is blamed when she does the best she can. We like to be humbugged, and there are spirits on the other side who are willing to accommodate us. Many of us do not get our fill with honest mediums, and so patronize the other kind.

If a spirit comes for a friendly call it is our right to know who it is, and it is his first duty to inform us in a way that we cannot mistake. I have little sympathy for the greetings, coming from those who do not give their names, and apparently do not know ours. "Here is a spirit standing by you, you over there." Then follows a description, such as would answer in part to some one the person addressed used to know in earth life. "Do you recognize it?" As you think of the name the medium catches it from your mind. Then follows the name, or part of it. "This spirit might have been a wife or sister; it was some one near to you." Then there is something said that your imagination helps you to understand, and a move is made for the next one. We may be sure that all such kind of greetings are spurious but we need not question the honesty of the medium. Mediums are not responsible for what they get, but for a correct statement concerning it; but there is no use in depending on any thing as personally genuine unless it is clear cut.

A statement like this, if the medium has no knowledge of the parties, and it proves to be true, has the right ring.

"Here comes a woman who calls herself Hattie Meeker. She says she has a husband in this company and she would like to speak to him. His name is George Eston Meeker, and he sits half way up the right hand aisle, left hand side, as you pass out. I have been gone from him for some two years, and this is my first opportunity of telling him I am all right and happy, and shall give him a warm greeting when he follows. Tell him I well remember our only quarrel, which was serious at the time, but did no harm in the end. I rejoice that he was able to rise above the pain my leaving caused him, and that he now has a loving companion to cheer him in his passage thru the world. Our dear daughter Susan is with me and sends her love."

When spirits come to us in the guise of teachers, if we know enough to keep our heads it does not matter much whether we know who they are or not. It is not our best good sense to accept authority for truth, whether from Washington or Franklin. [illegible] if a thing is true it is worth [illegible] even if presented by a nobody.

In the early days of modern Spiritualism there were far too many who took what purported to come from the other side as authority that was not to be questioned. They thot that dying makes us both wise and good concerning the conduct of this life, and if we were going to live right we must live according to the rules they laid down. There were innovations that were not popular, and produced inharmony; innovations that were backed by good motives [illegible].

Nothing bad would have come from a little irregularity had it been taken merely as suggestive, and met with an earnest spirit of investigation; but a move against a social conventionality is never met in this way. The movers are socially outlawed and wither with shame and the old appears as stable as ever. Nothing short of a religious zeal can nerve to "face a frowning world" in matters of this kind. Spiritualism is not a religion, and authority from the spirit world has ceased to control. We have learned that there is no such thing; that spirits differ as mortals differ. That after passing over, a Catholic is likely to be a Catholic still, a Christian is likely to be a Christian still; a Mohammeden will continue to be a Mohammeden, and a partisan Democrat will remain a Democrat. If you are a polygamist when you pass over you return as one, and communicate accordingly.

If you are a W. C. T. U. you will lose none of your confident arrogance, will be sure that to cure intemperance we have nothing to do but to abolish the saloon and provide for the sale of alcoholics for medicine and the sacrament. That to be sexually pure the main thing to do is to see that the Mormons are not represented in Congress.

You will continue to believe the going of 100000 prostitutes to dishonored graves in the United States every [illegible] fact comparatively insignificant.

[illegible] years [illegible] spirits of low grade from [illegible] our mediums. It seems to me it is the mission of mediums to [illegible] something to all spirits who wish to communicate with the world. I do not think it is profitable to be rude to one simply because he is telling us something we do not agree with. I do not want to let such make a corner on my attention, and after treating him civilly I turn him down.

The idea that we will not listen to anything that we do not agree with from the spirit side of life is as foolish as it is to take the same course with those who are still in the form. The best way to learn is to take suggestions from every where as they come, and scrutinize each closely for ourselves. This is one thing; to make a business of entertaining degrading people and degrading thots is quite another. There are many conventions that cannot properly be reckoned as either degrading or the reverse, and the liberal philosopher will try to discriminate on these points, and while he chooses for himself the course he will take, he will fellowship another who does not go with him in some of these particulars. With our present knowledge it is not best to say that sex purity is monogomy, or polygamy, or polyandry, but that it is a healthy, honorable expression in either of these relations. We know that prostitution is a rotten stench, an eating cancer, and we know that it flourishes best with what is called Christian Monogomy. This is a question that is tabooed, but there is nothing that needs the light of a fair investigation more. Spirits do not unite on this any more than mortals; and nothing has been demonstrated in a scientific way, except on the point I have condemned.

Our speakers should be as fully equipped as possible in the science of human life in all its aspects, political, social, psychical, philological, biological, religious and sentimental, and [illegible] to enlighten. This includes all that comes under the head of mental and magnetic healing. It is the natural mission of Spiritualism to lead in all these sciences, in telling people how to be healthy and happy, how to develop themselves in the best way for the coming stage of existence. To cultivate an ambition for something higher than fashionable display and the accumulation of great wealth; to the creation and development of souls that are worth saving, and the leaving of the world better and better with each succeeding generation.

I want to hear that lectures on this all-inclusive science is a part of the curriculum of the Morris Pratt Institute.

The pressure of early environments make one grow up a Democrat or a Republican, a Christian or a Mohammeden, a Protestant or a Catholic, and the attachment is generally very intense, many in the ranks of both sects being ready to seal their faith with their bood, if necessary. Reason cuts no figure in these matters with the average; they might as well be without it, so far as the result is concerned.

We can feel that a thing, insignificant in itself, or even injurious, is so important that to lose it would be to lose our civilization; and speaking in general terms, be intelligent too.

Christianity is not important, and in fact, the vicarious atonement idea, the foundation on which it rests, is essentially degrading; yet the average Christian feels, because he has been taught so to feel, that this is his only hope of salvation. To have his children brought up in the thot that they must atone for their own sins and work out their own salvation, he believes would be to poison their minds to the damning point. The idea that if we are saved it will be because we make ourselves worth saving, to them is intolerable; Monogomy, the kind we swear by, is a horrid stench; yet that sincere old man, Moses Harman—goes to prison for trying to introduce something better, and our purity-monger-sisters get wild at the thought of having a man in Congress who is suspected of believing that no harm would come if all good sensible woman were permitted to have husbands who are sober, high minded, intelligent and efficient enough to be worthy of them. The Morman plan gave satisfaction to the woman as well as to the men, and in practice, eliminated old maids and brothels. It gave opportunity to improve the race by permitting the superior males to do the breeding, the only practical method of improving any specie. We are not in the slightest danger of having our sexual regulations more degrading than they are now, yet we cling to them with a fanatical tenacity. We act as if we believe it is important that every drunken, ineficient scrub must be provided with a wife, and such women as object to taking them as husbands and are not lucky in finding good mates, must live single and die childless; or if they choose, become detested outcasts. We are so falsely educated that we do not have any better idea of purity than this!

Truth Telling.

Oh, I like to tell people the truth! says Mrs. Brown, with a smile as bland as a silver dollar.

What do you mean by the truth—something disagreeable?

Anything that's true.

I thought so. That expression betokens an uncharitable vanity that delights in saying anything that permits the tongue to rattle and affords torture to others.

Yes, some like to tell truth, but how? Truth without kindly feeling behind it, is not the way we got it. Nature doesn't impart it that way. Thought expressed in words is an act. We add love or hate to our being as we enact these thoughts—love adding health and happiness, ill-feeling pain and misery.

Adrahin.

Wait and thy soul shall speak. Wait until the necessary and everlasting overpowers you, until day and night avail themselves of your lips.—Emerson.

"IN GOD WE TRUST." WHAT DOES IT MEAN?

A. H. NICHOLAS.

I hold in my hand a silver dollar, looking at the inscription "In God We Trust," much perplexed by various questions arising in my mind as to what it means. Which God do we trust in, if any? What is his other name?

Who are "We?" Is it all those who have dollars in their possession? or is it the American people? or is it those Christians for whose special benefit this inscription was placed upon the coins? Do we all trust in a God? If we do not, the inscription is a fraud. Most assuredly many of us do not trust in any of the gods.

But there are some who say they do trust in a god. If so, how much? Do you trust in a god more than you trust in the dollar? Why do you trust in a god? and which god is it? What does your trust amount to? Did you ever derive any benefit from such trust, or did you trust in vain? What proof have you that any such being exists? Have you any facts on which to base your faith and trust? If, so please bring them out. We must have something more substantial than faith and trust, which are good in their proper place, but amount to nothing in the way of evidence.

The specific God stamped upon our coins is the deity of popular theology, the Christian's Jehovah—worst and most abominable of all gods, according to history. It was placed upon our coins at the instigation and demand of the "God-in-the-Constitution party," a band of religious zealots and fanatics, made up of religious leaders from the popular churches, who aim to have their god printed in United States Constitution, together with some other stuff leading to a Theocracy. This will require more money than they have been able to raise, and they will have to trust more in the Almighty Dollar than they do in the God stamped upon it.

The God-in-the-Constitutioners have played it sharp in their surreptitions method of gaining recognition of their God by our Government by foisting it upon our silver coins. They have also compelled the tacit recognition of the said God by all who possess and handle money bearing the inscription.

Many true citizens feel themselves scandalized by the vile measure that compels them to say "In God We Trust." The religious zealots and cranks have only brought themselves and their cause into disrespect and contempt with intelligent people.

How many people ever think of the inscription on the dollar in their earnest efforts to obtain it? What a monstrous lie it is to say on our coins "In God We Trust?" What base hypocriscy! That could be greatly changed and improved by the addition of one word, so as to make it read In This God We Trust. (In this Dollar we trust.) Then it would express a fact.

Well, we love the Dollar for its intrinsic value, not because it has God stamped upon it; and we should love it just as fondly if the word was Satan and if it bore the image of a skunk or a jackass.

The strongest principle of growth lies in human choice.—George Eliot.

THE SUNFLOWER

THE SUNFLOWER PUBLISHING CO.

Lily Dale, N. Y.

W. H. BACH, Managing Editor

The Coming Convention

Horoscope and Outlook for October

To Eastern Spiritualists

W. H. BACH,
Editor and Publisher,
Lily Dale, N. Y.

LILY DALE NEWS.

Mrs. H. M. ... Buffalo. ...

Mrs. Maggie Sparks ... to LeRoy, N. Y. ...

Mrs. ... Bailey ... couple of weeks in Buffalo. ...

Mrs. ... Columbus, Pa. ...

Mrs. A. ... her home at ...

Mrs. A. ... Sturgis, ...

C. Walter ... Webb are visiting Mr. ...

Miss Olmstead ... a visit ...

School has opened ... attendance. Miss Carrie D. ... has been engaged as teacher. ...

Mrs. ... Lily Dale all winter ... rooms in ...

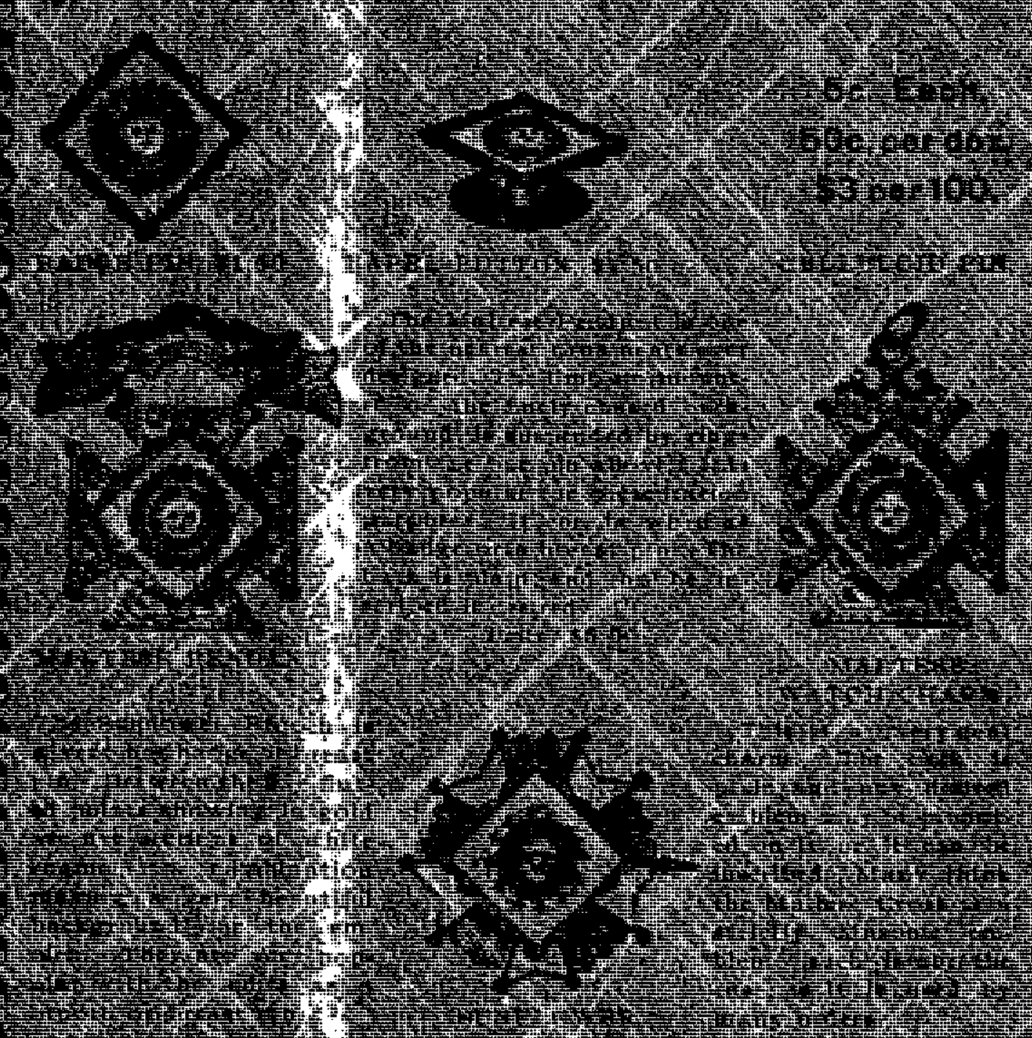
S. O. Richardson ... N. Y., visited ... Richardson and family ...

Graham Turner ... repairs to the ... trance, caused ... ing away ...

Mr. and Mrs. ... Miss Hazel Smith ...

Syracuse, N. Y. And The State Fair.

Buffalo Notes



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METAPHYSICAL.

Conducted by [illegible]

LET ME BE MYSELF.

[illegible]

Amendments for Action at N. S. A. Convention, 1906.

[illegible]

Our Dreams Were True.

[illegible]

A FRUIT EXPERIMENT STATION.

Written Especially for The Sunflower by J. Madison Allen, Author of "Pigs or Figs; Fruit or Brute."

[illegible]rmit me to present to the [illegible]aders of your excellent paper [illegible] observations called forth by a rece[illegible]t professional visit to Mountain Grove, Missouri.

[illegible]ith but few active Spiritualisis [illegible] no formal organization there as yet, a goodly number of earnest souls have found the light and are [illegible]shing forward.

The place is sixty-seven miles from Springfield, toward Memphis, and is snugly nestled among the O[illegible]k Hills. The State Fruit Experimental Station" is located near [illegible].

Being a f[illegible]tarian of long standing (about 50 years) I naturally vis[illegible] the grounds. Found the institution most charmingly located in the midst of some [illegible] the finest s[illegible]ry of the entire O[illegible]ark Mountain region. The institution is well [illegible] and liberally supported, [illegible] seems destined to accomplish [illegible] good in the line of fruit im[illegible]ment, thru the introduction of advanced methods and new and im[illegible] methods.

The Ozark region has recently [illegible] famous as the "land of the [illegible] apple."

[illegible] Missouri apple (like the Mis[illegible]) has achieved an almost [illegible]wide reputation—both are [illegible] across the seas to many [illegible].

As a sample of the fruit orcharding to be found upon the broad, [illegible] table-lands of the Ozarks, permit me to mention the Haz[illegible] family, near the city of [illegible]field. Here are 1200 acres [illegible] to apples, chiefly the "Ben [illegible]." Each acre has 70 trees. [illegible] tree bears on an average about [illegible] bushels. This gives us 336,000 [illegible] of delicious, nutritious, [illegible] and innocent food—des[illegible] to contribute toward the har[illegible] of man—procured without [illegible] cruel slaughter of helpless fellow [illegible]tures, murdered to appease the [illegible]cious appetite of a savage civil[illegible].

At the time of my visit to the [illegible] I was told by one of the sons, [illegible] had special charge of 80 acres, [illegible]teenth of the total 1200) [illegible] he had received from his por[illegible] the preceding crop the sum [illegible]000.00—which was \$5,000.00 [illegible] all expenses.

W[illegible] mankind shall everywhere [illegible] to use animal corpses for [illegible] learned to subsist wholly [illegible] the direct product of the [illegible] soil of our mother earth, [illegible] will speedily become one [illegible] and magnificent garden of [illegible] fruit and fragrant flowers; [illegible] midst of which a peaceful, [illegible] and happy world-race shall [illegible] in the blissful homes of serenity and love, with "none to molest [illegible] make afraid."

No longer a den of wild beasts in human form—praying with and for [illegible] other, possibly one day in seven, but on all the rest of the days preying upon each other—the earth will become instead a heaven-blessed mundane paradise, and its people will dwell together in sweet, loving and happy accord with each other and with the radiant souls of the still brighter world above.

Surely all Spiritualists should try to rise above the debasing, disgusting and unnecessary habit of flesh-eating—should emancipate themselves from bondage to the carnivorous appetites, and be able with Oliver Goldsmith to sing:

"No flocks that rove the mountains free
To slaughter I condemn;
Taught by the hand that pities me,
I learn to pity them!"

[illegible] (this the poet Ovid) with Pythagoras, founder of the ancient vegetarian communistic sect or society known as the "Hemologians" or "Pythagorians;"

"Take not the life thou canst not give.
For all things have a natural right to live.
Kill noxious creatures where 'tis sin to save,
(This only just prerogative we have;)
But nourish life with vegetable food
And shun the sacrilegious taste of blood!"

Or, with our own inspired poet, J. O. Barrett:

"Murdering is the business of the people!
Beasts, birds, fish, all are murdered.
Her petted ox is in the car—he is crazy at the rush,
How wild and big his eyes!
He sniffs murder ahead!
A man knocks him down and stabs him!
Dead so quick? (Oh, brutal, bloody deed!)
His carcass is 'decently' cut into slices,
And eaten by civilized cannibals.
Is there no other way to live?
Angels! are there any slaughter-houses in your country?
Oh chemists, psychologists, ethnologists!
Try your skill at extracting pabulum
From all things without the destruction of life;
Save us from the universal crime of murdering
And shamelessly devouring the innocent."
"Know thyself part of the eternal source
And naught can stand before thy spirit's force."

Handsome He Who Handsome Does.

Now, shall I write or shall I not?
Well, push the pencil while it's hot.

It is said that love is a visitant from the other world—sought by many and appreciated by few.

Loving for beauty in the minds of the experienced, is accorded a mistake, as beauty is but a short-lived appurtenance — exceptions excepted. But beauty is the spring-time of life, and everybody fancies that season of the year—only that in marrying for beauty alone the contractor wants it perpetual. If admiration like beauty was ephemeral, the co-partnership could be compromised. But admiration is a stubborn virtue, and continues to worship other's beauty, which engenders jealousy or heartaches in the gentler part of the firm and converting amiability into irritability, with language and etiquette attached according to education and breeding.

Loving a woman for her beauty, is, therefore, not always loving her for herself. It is very like loving her for her money—if she have any or is supposed to have. Money, of course, cures a multitude of ills except dyspepsia. Poverty is a better curative for that. It annihilates temptation.

Beauty may be a spiritual qualification—being synonymous with harmony—but so is inspiration or the gift of wisdom. As the latter can be misapplied for worldly or selfish purposes, so can the former, and the most beautiful can be the most heartless—the handsomest the most deceiving.

The stage, too, is most alluring to the eye, but get behind the scenes, and our illusion is dispelled. In like manner we are deceived by the glamor of effects the world over—and many dislike to be undeceived.

The only true in life is that which speaks to our affections or sympathies, regardless of externals. Beauty in material nature is but a contrasting element to add variety to form. It is not absolute, as evidenced by its decay in all life conditions. But if it represents harmony in spiritual nature, then all that is good must be beautiful, whether we recognize it or not (all the worse for our blindness) and therefore handsome he who handsome does.

NEMO.

Rainbow Superstition.

The rainbow is frequently credited with great power for good or evil. It is a widespread belief that it hides great riches or brings fortune or good luck with it, says the Philadelphia Press. In Suabia it is said to rest on bowls of gold; in Hungary that cups of silver will be found where it touches the earth or water, and the finder will divine the future. It is quite likely that a shoe cast over it will fall on the other side filled with gold, as it is believed in Berne and among Suabian peasants. The difficulty is to get over it. In Carinthia it is a hat

Czeh traditions says that if iron or other metal be cast into the rainbow it will turn to gold, and similar things are recorded of it in the Tyrol. In many parts of Germany a golden key or a treasure is said to be found where the bow touches the ground; in Portugal a silver hen, and in modern Greece a curious Constantine coin. Anyone finding this will be endowed with mar[illegible]elous power.

In Norway it is said that a cup and a spoon with a kind of gruel will be found where the bow rests. It is also believed to restore health. Among the Letts if you can reach the bow and touch it you will have the healing power. The water found beneath the arch, will it is believed, cure those afflicted with demoniacy. Old women keep this water in trenches dug in the ground or in a hollow tree but not in the house, where it will lose its force or bring some disaster to the household. It is also said that flocks should not be pastured where the bow rests, or they will fall sick.

German peasants say the touch of the bow will render plants odorant. On the other hand, in some departments of France the rainbow is said to injure plants on which it rests, to dry up vines and to ruin the harvest. In Bohemia also it withers up the herbage, says the peasants.

In the Ukraine you must not put out your tongue at the rainbow or it will dry up. In Hungary there is a vila or fairy sitting on the water where the rainbow touches it and whomsoever she sees first will die. Esthonians say the bow is but the scythe used by the thunder to chase wicked souls. In Austro-Hungary the sick are not allowed to lie stretched at full length when the first rainbow of spring appears, for it is thot they would die if permitted to do so. Many ordinary tasks must not then be performed for fear of evil.

GROWING PAINS.

Aches in Children That Should Receive Serious Attention.

The evil that may be caused by a phrase is well exemplified by the term "growing pains." Many a cripple to-day owes his misfortune to the fact that the first symptoms of his disease were misinterpreted. The recurring pains of which he complained, which caused him to limp at times or to cry out in his sleep, were called by his parents growing pains and were thought to signify nothing more than the effort of nature to adjust the growing bones and muscles and sinews to each other.

[illegible] every child has pain[illegible] [illegible] pains, the result of [illegible] sprains, stone bruises and the like, and it is well the fond parents should not take too much notice of them, lest they foster a disposition in the child to worry over ill[illegible]nesses. The cause of such occasional pains is usually apparent, and a night's rest or a day in the house will dispel it. But when the pain recurs from time to time without evident cause, or when ordinary romping during the day is followed by a night of aching, and perhaps a limp for a day or two, it is possible that there is some serious underlying cause and the family physician should be consulted.

Frequent complaint of pain in the knee is one of the signs of beginning hip disease, but examination shows the knee to be apparently sound, and so the home diagnosis of growing pains is made, and the real trouble in the hip is overlooked, often until it is too late to prevent permanent lameness.

Although not called growing pains, repeated attacks of stomach ache in children should not be slighted, for they may be a symptom of early spinal disease. The complaint of pain in the stomach, when not referable to green apples or a surfeit of pastry, especially when the complaint is made at the close of the day or during the night, should excite suspicion and if often repeated should indicate the necessity of a careful examination of the spine. Growing pains may be due to rheumatism, which, if not detected and correctly treated, may lead to disease of the heart.

A less serious trouble, but one demanding medical treatment, which may cause an aching in the limbs, is malaria. This is a dangerous diagnosis, for if incorrect it may be as serious in its consequences as that of growing pains, and even if the child has had an unmistakable attack of malaria the parent should not be content with that explanation of its aches and pains, but should refer the matter to the doctor.

It should always be remembered that growth is a normal process and should no more be accompanied by pain than digestion or breathing.—Youth's Companion.

Her Little Mistake.

The joke is on a Westbrook (Me.) woman who on getting ready to leave church recently was unable to find one of her rubbers, so she walked home with one shoe exposed to the wet. When she arrived home she remarked to one of her family how heavy the foot with one rubber felt. This was explained in part when she attempted to remove the one overshoe and found she had both on one foot.

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AS WE USE OUR HANDS

THE PREFERENCE FOR THE RIGHT AND ITS SIGNIFICANCE.

In Primitive Times It Is Probable That Both Hands Were Equally Used—What the Hieroglyphics of the Egyptians Teach Us.

The fact that some persons are left handed may start the question whether the human animal was always right handed, for abnormality often indicates a "harking back" to an ancestral condition. Now, when we look at our language, and that in the case of man is a fair test, we find how strongly the comparative force exhibited by each of the hands has left its mark on our common expressions. The right is the "ruling" hand; the left is the "worthless" or the "weaker" hand if we regard the derivative meanings of the terms. In words imported from the Latin a certain ability is called "dexterity," or right handedness, while that which has an evil or unsuccessful influence becomes "sinister" or left handed. In like manner if we look at words from a French source we find that a clever person is "adroit" because he has right handed qualities, but a clumsy person is "gauche" because his work is left handed.

It is evident that when our race became so far advanced as to frame words for ideas and things the rule was that the members of it were right handed. And if we examine other languages we find proofs that such a rule existed among the people using them. There is, however, good reason for thinking that man originally could use either hand equally well.

"This seems a hazardous statement to make about a remote ancestor in the age before the great glacial epoch had furrowed the mountains of northern Europe, but nevertheless it is strictly true and strictly demonstrable. Just try as you read to draw with the forefinger and thumb of your right hand an imaginary human profile on the page on which these words are printed. Do you observe that (unless you are an artist and therefore sophisticated) you naturally and instinctively draw it with the face turned toward your left shoulder? Try next to draw it with the profile to the right and you will find it requires a far greater effort of the thumb and forefinger.

"The hand moves of its own accord from without inward, not from within outward. Then again draw with your left thumb and forefinger another imaginary profile and you will find, for the same reason, that the face in this case looks rightward. Existing savages and our own young children whenever they draw a figure in profile, be it of man or beast, with their right hand, draw it almost always with the face or head turned to the left, in accordance with this natural instinct. Their doing so is a test of their perfect right handedness.

"But primitive man, or, at any rate, the most primitive men we know personally, the carvers of the figures from the French bone caves, drew men and beasts on bone or mammoth tusk turned either way indiscriminately. The inference is obvious. They must have been ambidextrous. Only ambidextrous people draw so at the present day, and, indeed, to scrape a figure otherwise with a sharp flint on a piece of bone or tooth or mammoth tusk would, even for a practiced hand, be comparatively difficult" (Allen).

In connection with this passage it is interesting to examine the reports of the bureau of ethnology, where it will be seen that, although the majority of profiles executed by the North American Indians follow the rule, many faces also turn to the right, and it is found that left handedness, or, rather, ambidexterity, is very common among these tribes.

But doubtless the reader will notice that in writing his hand moves from left to right and not from right to left. Here is an apparent violation of the principle laid down in the quotation given from Grant Allen. It is, however, more apparent than real. If you study Egyptian hieroglyphics you will find that profiles invariably look to the left. Hebrew, Arabic, Hindoostanee and other ancient languages read from right to left. In these, as in some modern tongues, we have to begin the book at what is to us the wrong end. The reason of this is that the early languages were inscribed, not written. A tablet of marble or a brick formed the page. The right hand could therefore carve or impress the symbol in the natural way and pass on. With the introduction of wax tablets of papyrus and in later times of parchment and paper, a difficulty arose, for if the hand began at the right and worked leftward it would obliterate its own work.

Hence the habit of writing from left to right, so that not only may the writing be clean, but also that it may be visible. With writing from left to right came also reading in the same direction, and one result of this is very curious. We have become so accustomed to moving the eyes from left to right that we instinctively look at things in that way. Close your eyes in a room and then open them. You will find, unless you make a positive effort, that your eyes take in the objects on the left hand first and then move to the right. This is the way in which we view a landscape or a picture. The painter follows the habit of the writer and works from left to right to avoid "smudging" his work, and it has been remarked that when several compositions enter into one picture, as in some of the ancient altar pieces, the chronological order runs from the upper left hand corner to the lower right hand one.

SPIRITUALISTS HAVE ANNUAL MEETING

New York State Association at Hornell.

The annual fall meeting of the New York State Association of Spiritualists was held in Arcade Hall in this city Saturday and Sunday with three sessions daily. The meetings of the first day were not largely attended but there was a noticeable increase yesterday.

There was much of interest in the meeting to outsiders as well as to those belonging to the sect and some of the addresses given have contained practical thoughts for any one to follow, regardless of creed.

The State president, H. W. Richards of East Aurora, presided over all of the meetings. Mrs. Tillie U. Reynolds of Troy, New York State vice president and missionary, and Mrs. Duhl, State trustee, of Elmira, were also present. The morning sessions were simply conferences of the members and consisted for the most part of short talks by those present. The meetings all opened with an invocation by Mrs. Reynolds and a number of hymns from the Spiritualists recognized song book, were interspersed through the sessions.

Saturday afternoon the president opened the meeting with a brief talk on the theme "We all shall know as we are known." He told of the mode of communication in the spirit world, that of thought, and of the belief of Spiritualists that when they meet their friends in the spirit world that they will know them, and that those who have gone before, know at all times what we mortals are thinking about. His idea of death was simply the same as a journey to some other country that the spirit world is entered as naturally as mortals would go from one place to another. According to their doctrine death is simply a birth into a higher department of life and it should be accepted with pleasure instead of with mourning. He spoke beautifully of all orthodox religions and of the good that they have done and are constantly doing, but the trouble with them, he claims, is that they do not go far enough, that they do not look into the future. He admonished all to live honest, upright lives in this world, even to putting guard on their thoughts. He said that the general public has been too prone to censure their sect without investigation. He spoke of the liberality of the daily press which was every day giving more and more of the events happening along psychic lines and treating all with a fairness, unusual a few years ago. "The press," said the speaker, "but voices the sentiments of the public," so this bespeaks a more liberal sentiment throughout the country.

He then introduced the vice president, Mrs. Reynolds, who is an attractive woman of strong personality, and much charm and refinement of manner. She has a sweet and clear voice and uses excellent English. The subject of Mrs. Reynolds's talk was "Ideas of Heaven," the main theme being "In Heaven we'll know our own." While in this world she averred that we all wore such masks that we didn't even know ourselves. She claimed that we could all make life what we will and spoke of the many existing conditions. "Life's a great building of which we are the architects, and earth life is only the kindergarten class of life's great school. We are contrasting today with life's yesterdays and learning all the time." Mrs. Reynolds feelingly referred to the little song with which mothers for generations have rocked their children to sleep:

"Hush my dear, lie still and slumber,
Holy angels guard thy bed."

and then went on to tell that they didn't know the holy [illegible] with which the angels did guard that bed. She dwelt on the lack of understanding among the people and said that there were few who really understood the Lord's Prayer when they repeated it and that when we fit ourselves to receive them our prayers are and will be answered. She contends that Christians are closing their eyes to the real duties and responsibilities of life. "I would not have ye ignorant in regard to things spiritual," she quoted from the Bible and that the world would understand and approve modern spiritualistic movement if they understood it more. She claimed that this movement was constantly demonstrated through the Bible and cited many instances to prove her theory. She told of the orthodox Christians who go to communion and still have [illegible] love for their fellow [illegible] in their hearts and may some[illegible] their neighbors before the doors have been closed. She claims that there is nothing supernatural in Spiritualism, nothing that cannot be demonstrated, that there is a law for every effect. "If we are making heaven here, we will live in heaven there; and if we are making hell here, we shall have hell there." She derided the remarks of some that Spiritualism was not a moral religion, and claims that they do not know what they are [illegible], as there is no sect who so truly follow the life of the Nazarene or none who can read the Bible so clearly. She says that everyone who believes the wonderful manifestations recorded in the Bible and the beautiful thoughts and teachings of the Nazarene, to be true, is a Spiritualist. In concluding she stated that "It is not what we profess, but what we are. The religion of Spiritualism is the highest knowledge and it does not destroy any other religion, but makes it more real."

At the close of each session Mrs. Reynolds gave some interesting demonstrations through the little Indian girl, Winona, whom she claims is her medium. In every instance the people seemed to recognize clearly the people described, and to one man she gave a graphic description of his boyhood's home and told him that there was something hidden near the fireplace. The man said that there had always been a suspicion that something was hidden there.

Saturday evening Mrs. Reynolds described an old white headed man all stooped over, who walked with a cane between both hands and who left the world in a very peculiar manner she should say, suicide. He said that in the world he was always deriding religion and claiming that all ministers were falsifiers and now he was very anxious to tell them that he had found out different. Mrs. Reynolds was very anxious to have some recognize him as she thought he must have been a town character, but he seemed to be unknown to any one in the audience.

At the other sessions there were other very good talks by Mrs. Duhl of Elmira and Miss Jennings of Moravia which all bore practically upon the same points as those given by Mr. Richardson and Mrs. Reynolds.

Hornell Times.

OBITUARY.

Anthony R. Cooper, formerly of Addison, N. Y., was released from the body and entered the home of soul September 24, 1906. He was born June 10, 1821. The funeral services were conducted under the auspices of the First Society of Spiritualists at Cornell & Clement's undertaking rooms, Mrs. M. E. Clark of Syracuse acting as speaker. After reading a poem entitled "Released." She read a verse from the Bible, Job 14 chapter 14 verse, after which, her guides gave a very eloquent inspirational address. The funeral was well attended. He leaves one son, Robert Cooper. Although we miss him, we feel he was ready to go.

MRS. ADDIE COOPER.

All that the individual has to do is to help fulfill the unknown purpose by fulfilling his nature; to find out what he is fit to do and do it, leaving to other minds what his mind is not competent to do.—Henry Maunsley.

Man must redeem his own life. By his mistakes has his conception of life become distorted. By recti[fying] these mistakes shall his dis[torted] views of life be changed, [and] redemption accomplished.

MEDIUMS' AND SPEAKERS' DIRECTORY.

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C. Walter Lynn, 784 8th, street, Oakland, Cal.
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SPIRIT PHOTOGRAPHERS.

Dr. W. M. Keeler, 1343 Roanoke, Washington, D. C.
Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 54 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 391, Denver, Colo.

TRUMPET MEDIUMS

Mrs. S K Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 1309 Marmion Ave., Toledo, O.
Cora H. Moore, 120 W. 18th St., New York City.

MATERIALIZATION.

*Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Cleon B. Nichols, Andover O.

PALMIST.

Harriet H Danforth, Lily Dale, N Y

LIGHT FROM EVERYWHERE

EAST NORTH

WEST SOUTH

This department is conducted to enable Spiritualists and Psychic Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies send us reports of your meetings, entertainments, and speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would be well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives us no clue to the author. The printed article may be signed that way if you wish it but we must have the name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be kept thirty days and then destroyed. Retain copies of same as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Raphael's Almanac and Ephemeris for 1907, 35 cents Can be had at the SUNFLOWER office as soon as they arrive from the publishers in England.

The Bangs Sisters will be in Rochester, N. Y., on the occasion of opening the new Temple for Spiritualism, October 7 to 12, if a sufficient number desire spirit portraits. Such persons as desire to take advantage of their proposed coming will confer a favor by writing to the church secretary, Frank Cushman, 240 Sawyer street, Rochester, N. Y., immediately, so that arrangements can be made.

Clegg Wright writes: Will you say in your much improved paper that I am about to publish 12 Class Lectures on Mediumship and the Soul—the lectures delivered at Lily Dale during the last season. Single lectures will be 10 cents a copy, but I desire my friends to subscribe one dollar and have the 12 sent to them as they appear. The people made this request to me again and again to have these lectures published. An early response is desired. Address Amelia, Ohio.

J. N. Larson writes: "I am laid up at home. (Titusville, Pa.,) with an inflammation of my knee, caused by an injury which happened on April 9th last, and I shall be glad if I get so that I can use it in three months from now, as such injuries are very stubborn. It broke out in real earnest as soon as I got home from Lily Dale." The editor extends his sympathies to the brother in his affliction. He knows what it means in pain, time, strength and money to be laid up. We trust he will have an early and complete recovery.

Mrs. Eliza G. B. Kemble writes from Buffalo: The annual donation to the Home for the Friendless, of which I am an inmate, will be held on Tuesday, October 2, at the Home, 1500 Main street. Contributions will be thankfully received. Members from all churches, as well as those who are not identified with any religious body, are respectfully invited. Gifts can be bestowed to individuals or to the Board. This notice is written by a Spiritualist who is in the Home under the different churches." We would suggest that the Spiritualists of Buffalo investigate this matter a little and if a Spiritualist is in the Home above mentioned, and is being cared for at the expense of religious charitably inclined people, that we do our share for her maintenance.

D. B. Jimerson writes from Hamilton, Ont., The Independent Spiritual Society meets every Sunday at Green's hall. Mrs. R. S. Greenlees, speaker and test medium, has held her meetings every Sunday without a miss during the hot season. She is one among the first class speakers of the day and her tests are among the best. For the past few Sundays the hall has been well filled. Sunday September 23 we had Dr. Myers, late of San Francisco, an able lecturer, something on the line of Thomas Paine's ideal. His subject was, "The Origin of Hell." It was a very interesting lecture and the hall was filled and some standing. We shall try to get him during October. Mrs. Greenlees followed with twenty messages, many of them to strangers, and all recognized. These are the kind that can set the skeptic to thinking. The SUNFLOWER is a welcome visitor and is handled by the usher, subscriptions taken and copies for sale.

We wish again to call the attention of our subscribers to the fact that it is usually three weeks before the date on your paper is changed after receipt of renewal of subscription. We do not send receipts, the change of date constituting the receipt. If date is not changed in three weeks after time to have us receive the subscription, then write us.

Oscar A. Edgerly writes from Newport, Ky.: It gives me pleasure to announce the most auspicious opening on Sunday, September 23, of the season of 1906-7 by the First Temple Spiritualist society of Newport. The opening day was celebrated as the birthday of Mr. E. Crawley, Sr., the founder of the Spiritual Temple in this city. That the people of Newport appreciate the Temple was amply evidenced by the large audience present both afternoon and evening. The Temple society own this beautiful temple, subject to a mortgage of $2,000 which is held by a local building and loan association. While the society feels the burden of this debt, still after the enthusiastic meeting of Sunday, September 23, they have every confidence that the debt is to be successfully met, and that it will not be long until they hold a clear title to it. At the two meetings mentioned we raised $332 to be appplied to taking up one of the $500 shares. There is no doubt that this share will be released before January 1, 1907. So while there is no state association in good old Kentucky, there is at least one society that is an honor to Spiritualism. The success of the society is due to the self-sacrificing spirit manifested by the officers and members. Mr. Schroeder Mr. Galbraith, Mrs. Charles, Mr. and Mrs. Barnes and Mrs. Lyons, being noted among the number. Then the Ladies Aid society takes no small part in the struggles, trials and successes of the work accomplished, and when the final removal of the debt is accomplished, a large amount of credit will be due to them. I am to serve them the remainder of September and October, speaking at the Vine street Congregational church Cincinnati, Sunday afternoons and in Newport Sunday evenings.

Concerning the spiritual press, Dr. J. F. Geddes of 69 Sherman Ave., Jersey City writes: There ought to be more esprit de corps manifest; but that is notably lacking. One thing I have noticed in my visits to societies in many town, no effort is made to keep the weekly spiritualist papers before the people attending the meetings. These papers cannot be bought from news-agents, hence if they are not exposed for sale anywhere, the general public cannot be expected to buy them. A weekly newspaper which depends alone for support on subscription will not be long in discovering its error. The Salvation Army War Cry is not sold by news agents, yet it possesses a phenomenal circulation and produces a considerable revenue. Why? Because it is so vigorously pushed by its readers. It needs no subscription list, it never had one. All its readers were interested in its sale, and it was brought prominently forward at all their meetings. Why should not Spiritualist societies do the same? A circulating newspaper is a bond in the community, without one, society drops into a hole-and-corner existence.

The Rochester Temple.

Arrangements are about completed for the dedication of the Rochester Temple which will consist of a series of meetings from October 7th to 12th inclusive, and will include among the talent some of the most noted speakers and mediums to the day.

The program will open Sunday October 7 at 10 a. m. by an organ recital by Mrs. Gertrude Williams, followed by the dedication address, topic, "New Occasions Teach New Duties," by Rev. B. F. Austin, pastor, followed by messages by Mrs. Greenamyer. At 2.30 Dr. Peebles will address the audience on the subject of "India; Her Laws, Manners and Magic," which will be followed by ballot readings by S. C. Fenner. At 7. p. m. another organ recital, and at 7.30 short addresses by Dr. Peebles and Mrs. Greenamyer and message by Mr. Fenner.

Monday at 2.30 Frank Walker will address the meeting followed by Mr. Fenner with messages, and in the evening Mrs. Williams will give a half hour recital, followed by address by Lyman C. Howe and messages by Mr. Fenner. Tuesday at 2.30, Harvey W. Richardson will give an address, followed by messages by Mrs. Tillie U. Reynolds and in the evening an organ recital, address by Mrs. Helen P. Russegue and messages by Mr. Fenner.

Wednesday will be devoted to an [illegible] address by Mrs. Reynolds [illegible] demonstrations in psychometry by Mrs. Russegue, and the evening will be the organ recital and address by Mrs. Georgie Gladys Cooley, followed by messages by Mr. Fenner.

Thursday afternoon Lyman C. Howe will address the audience and will be followed by messages by Mrs. Cooley while in the evening Dr. W. H. Lockwood will give an address on the subject, "Why Spiritualism and Continuity of Life are Truths of Nature and Cosmic Process," which will be followed by Mr. Fenner with messages.

Friday October 12, will be the closing day. It will be devoted to a symposium in which messages will be given by Mr. Fenner and short addresses by Dr. Peebles, Lyman C. Howe, Mrs. Greenamyer and others.

The N. Y. Central Passenger agent has promised a $ 25 rate from Buffalo for Sunday October 7, and we hope to secure some further favors in that line.

The services. The Sunday services and all the evening services are open and free to the public.

An admittance fee of 10 cents will be charged at the afternoon Message Services.

Information cards will be issued shortly and sent on application or may be had at the church showing where comfortable and commodious lodgings can be had either with or without meals.

Lunch. The Ladies' Aid Society will serve at a nominal charge a light lunch in the dining room to those who do not wish to leave the church between the afternoon and evening services.

Supper. On Friday evening October the 12th, from 5:30 to 7:00 p. m., the Ladies' Aid Society will serve a Church supper in the dining room to which the public is cordially invited. Tickets twenty-five cents.

Purchasing fund. The generous minded are invited to make offerings toward the Purchasing Fund of the Church. Cards may be obtained from the ushers, trustees or the secretary.

Sittings. Parties desiring single sittings or pews, and all persons wishing to unite with the Church can secure Application Cards upon request from Frank L. Cushman, Secretary, 240 Sawyer Street, or from members of the Church.

Dr. I. K. Funk, of New York City, will lecture in this church on Sunday, October the 28, 1906.

Speakers. The speakers and psychics on this program are among the best on the Spiritualistic platform.

Mediums. During the Dedication Week Mrs. Etta Wreidt, of Detroit, Mich., Mr. Frank McKinley, of Toledo, Ohio, and other celebrated mediums will visit the city. Write the secretary for information.

Music. Some of the best soloists in Rochester will assist the Choir, and choice solos and concerted music may be expected at all services.

State Spiritualist Convention.

The Tenth Annual Convention of the Maine State Spiritualist Association will be held in Memorial Parlors, Unity Church, Bangor, Maine, October 5, 6 and 7.

Mr. and Mrs. Mark Barwise, Mrs. Mattie Hull Harding and other eminent speakers and medium will take part in the exercises.

The best music will be furnished at all sessions. Special rates have been granted on the Main Central railroad and all of its branches. Tickets on sale October 4th, good returning Tuesday October 9. Strenuous efforts are being made to provide entertainment for all who attend the convention in the homes [illegible] of Bangor. [illegible] Spiritualists of Maine, this is your Convention! Attend it, and urge your friends to do likewise. You and they will enjoy it.

MARK A. BARWISE.
First Vice-President.
R. F. D. 1, Bangor, Me.

VIOLA A. B. RAND,
Secretary,
Carmen, Me.

The innocent seldom find an uneasy pillow.—Cowper.

A Great National Movement that is Revolutionary.

[illegible]

HEALTH AND CHARACTER SHOWN BY FINGERNAILS.

No Race Can Effectively Disguise or Alter its Nail Characteristics.

[illegible]

SPIRITUAL NOTICE.

To the Spiritualists of the State of Maine:

[illegible]

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 17. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., OCTOBER 13, 1906. | Issued Every Saturday at One Dollar a Year. | Number 289

INVISIBLE NEIGHBORS.

BY CHARLES DAWBARN.

An English friend sends me the following, published in The Daily Telegraph of London, September 1st [illegible], and asks me to explain it.

"When a child of ten years I lived in Rotterdam with my parents, who sent me on a visit to my uncle and aunt, who lived in a third-story [illegible] in the Hague. One evening about six o'clock, my aunt and uncle had high words, and, becoming alarmed, I ran down to the ground [illegible] and remained at the door for about half an hour, when my aunt [illegible].

I went up and turned the handle of the door, to see a perfectly [illegible] room, with a large clock [illegible] on the wall, and a small [illegible] sitting underneath beckoning [illegible]. Thinking I had got on to the wrong floor, I apologised, shut the door, and went up to the next [illegible], which I found to be the [illegible] and top of the building.

[illegible] puzzled, I went down [illegible] and opened the door, and [illegible] saw the strange room and [illegible]. Feeling very nervous, I went down to the ground floor and [illegible] counted my way up again [illegible] third floor, and opened what [illegible] to be my aunt's door and saw this strange vission. Be[illegible] alarmed, I rushed [illegible] down the stairs, and the [illegible] who lived on the ground floor [illegible] me, I told her what had [illegible], and she took me up herself [illegible] precisely the same flat and [illegible] the door that I had opened [illegible] times before, and there were my uncle and aunt, in their own [illegible] wondering what had become [illegible]. Beyond the fact that a [illegible] had taken place in that [illegible] there was no explanation of [illegible]. (signed) A Dutchwo[man] [illegible] Walworth, Aug 30th."

[illegible] assume the believer in spirit[illegible] who reads this experience [illegible] passes it by. He complains [illegible] the scientist who is little interested in anything he cannot analyse or dissect. Yet his own limitations are usually just and rigid. Any experiences that are outside A. J. Davis on the one side, and the Fox girls on the other are passed [illegible] as unprofitable for discus[sion].

[illegible] two years ago I tried to [illegible] an interest in a life outside [illegible], that was evidently not of the [illegible] of dead men and women. [illegible] of the experience of an old [illegible], who in the last years of his [illegible] saw such beings almost daily, I [illegible] my readers together and [illegible] similar experiences. But, as [illegible] said, the subject being out[side] the line which places mortal [illegible] one limit, and a gost at the [illegible] there was not even one res[illegible]. So I retired into the silent [illegible] of my own explorations, to [illegible] alone as in days of yore. [illegible] earnest, fearless seeker [illegible] soon find a myriad such experiences as those of this child, and [illegible] dare climb the fence which [illegible] his spiritual belief, he may [illegible] facts in natural history of [illegible] import to mortal man.

Suppose we take this child's experience, just as she records it, and [illegible] learn something of its lesson. I would note that it is a believer in [illegible]-return and human immortality who asks me to make this experience a subject of study.

The first fact to note is that the limitations which bound our man[hood] are those of mortal sense, and [illegible] of Nature. We can supplement the eyes and the ear by in[genious] instruments. We can even cultivate clairvoyance and clairaudience, but we are still within the limit which places mortal sense as the starting point, and intercourse with immortal man at the other end of the journey.

Surely we are prepared to admit today that our manhood is merely one of Nature's facts, and this without regard to whether she planned it, or just happened upon it in her vast series of cosmic experiments.

Let us remember another great truth, that as we travel inward or outward we find more life—more of Natures' facts to record in our study of natural history. We never come to a vacum from which Nature is absent. So we have a foothold from which to examine this child's experiences. We are compelled here to note a natural law, which has become a thrice told tale but which, all the same, thinkers seem afraid to follow beyond their own experiences. Everything in Nature moves. Motion is universal, which is the same as saying that Nature expresses herself by energy.

Within certain limits we sense this motion, and again all our experiences. Beyond these limits we sense nothing. If we manage by some discovery to creep out a little into the unknown we find Nature as active as ever in realms that are fearfully dangerous to mortals, and apparently unvisited by spirits. But we recognise that these realms are filled with raw material just like our own, tho in motion beyond our sense limit to perceive. The skeptic will here admit that if it be the same raw material, with the same controlling intelligence, and nothing changed save more or less energy than we can sense, the student has a right to assume that what is called Creative Power is at work by processes we call evolution, within and without our little limit.

We here face a tremendous fact in natural history. Nature, in earth life, endows her first form with a species of physical immortality. The tiny beings, that seem as near to the beginning as we can reach, just split in two, by way of increasing the family. Thus save by accident, the very first form is still enjoying a kind of life which knows nothing of what we call "death." But neither does it know anything of what we call "immortality." It was apparently either an experiment, or a result of conditions exisitng in that scale of vibrations and which continue to exist. So we have a tremendous fact to face. We discover living beings who are not endowed with immortality. Evolution proceeds on certain lines to definite results. We have around us beings built in sections or rings. We call them insects, and note that they find their crowning glory in the ant, which is the most intelligent being on earth in the group built up in rings. Then, again, there is the form with a backbone, crowned by man.

These are lines we can trace because they are moving within our sense limits, and by certain natural laws we sometimes follow man out into a life beyond death, and thus prove his immortality. Such are evolutions considered as proved by some of our most eminent men of science of today. But it is absured to suppose they are Nature's limits.

We have seen there are forms which know nothing of death, and therefore nothing of the immortality we claim as proved for man the mortal. The difference between the mortal and the immortal is just a change of vibrations, or a change from the visible to the invisible to mortal sense. To make that man as he is today there has been a long chain of experiences which we call "evolution," and these changes have been, for the most part, within the sense limit of the mortal. But the change which evolved form outside our sense limit might just as well begin with the amoeba as with the man. There is all space, and all substance at Nature's disposal. The raw material of the universe is in infinite supply, and there is ever-present Creative Intelligence compelling perpetual change.

Does the reader see what such truths mean to the independent thinker? If evolution be universal law, and as much outside our sense limit as within, then we are surrounded by forms we cannot sense. They, like ourselves, have evolved to some highest type, which probably occupies the space everywhere around us, but just outside our sense grasp. But it is also possible, and perhaps probable, their evolution may not include the immortality of their form life. Like the amoeba they may increase by fissure, or by some process unknown to us, and have a mere physical immortality. This seems at least probable from the fact that such beings seem outside the sense limit of our spirit friends, who apparently know no more about them than we do.

My old friend, in his latter years, saw such beings almost daily. He was the most devoid of imagination of any otherwise intelligent man I have ever met, but his descriptions of the forms he saw—usually in bright sunlight, and who sometimes saw him—would make profitable fiction for a novelist. The[y] were more or less distorted forms of humanity, and with features very unattractive. They possessed [illegible] and controled animals somewhat resembling ours, and wielded some force by which they could rise in the air. Such as saw him, spoke to him in a language he could not understand. What we might call the spirit of our trees and buildings seemed to [illegible] for he frequently saw groups of children in charge of teachers gathering under and around our trees and houses. Almost everything we have and use seemed to be theirs too, but, apparently on a lower grade of perfection than we have reached.

In the light of the interesting experiences of the Dutch girl whose letter heads this article, we seem to be in contact once again with similar intelligences. It will not do to call the phenomena spirit return, for that would be to suppose the room, and the clock as well as the boy, to be all spirits, which would be absurd. The child had evidently been nervously frightened by the quarrel of her elders. She had fled from the room in, apparently, just the condition or mental vibration that would enable her to perceive what we may call the inner life of that room. She was far too frightened for cool observation. There was a boy form, but his features were unnoticed. He saw her, and beckoned. The large clock and the boy were all she could recall. And she says nothing of any later or earlier similar experiences.

She happened on this occasion to get into similar vibrations to those of my old friend, and thus got a glimpse of life which, undoubtedly, is everywhere around us, and which certain mortals have been occasionally seeing through all the ages.

That Nature is perpetually at work inside and out of our sense limits, but with the same raw material and the same system of evolution, if accepted as Cosmic fact, seems to me to offer an intelligent explanation of the girlhood experience of the lady who wrote this letter. As I have said it cannot be explained by any theory or experience of the believer in spirit return. And the fact that such returning spirits seem to know nothing of our "invisible neighbors" certainly suggests that these beings have not yet evolved the immortality with which our spirit friends could contact. If this be so we may also assume that we [illegible] hold any profitable intercourse with intelligences whose evolution is so far below our own. [illegible] same time, it is quite possible, and even probable, that they are responsible for certain phenomena that perplex the student of spiritreturn.

San Leandro, Calif.

THE DIET QUESTION.

In reading the articles on meat eating in the SUNFLOWER of July 14th from the pen of Brother Phelps and in SUNFLOWER of September 8th from the sailor boy, Brother Holmes, awakened a kindly thot in my sympathetic heart.

I have been an abstainer from tea and coffee for many years (over thirty.) I was troubled with a sense of fullness at the stomach and made up my mind, it was caused by drinking with my meals, so I quit the habit, and since 1898 I have quit eating meat in any form, and I know I am much better without it. I have no trouble with my stomach, in fact, would not know I had one after eating any more than I do before I eat. Doughnuts used to distress me when I ate meat, now I can eat them, and no trouble at all.

I like fruit of all kinds and eat lots of pears in their season as they are one of my favorites. I eat apple pies and apple cake, made as strawberry cakes are. Stew the apples as for sauce and spread between the layers with plenty butter.

Dr. Peebles wrote in the Temple of Health that people who did not eat meat should eat plenty of good butter, not rancid. Once in a while I eat a little cheese. I use the Shredded Wheat, and graham gems and some times griddle cakes and put in part corn meal. They are good for a change especially in cold weather.

I enjoyed reading Dr. D. W. Hull's piece and R. T. Hendricks in March 3rd SUNFLOWER. I would like to clasp hands with all the Vegetarians and bid them go on with the good work.

If the Banner of Light monthly don't have the Spirit Message department, Mr. Editor, I hope the SUNFLOWER will take up that department.

In closing I would like to say to a subscriber in Phillipston, Mass., that since we came from Lake Pleasant, I have been drinking "Mulien tea," and bathing my arm and shoulder in smartweed tea with salt added and it is very much stronger and nearly well.

I am a Spiritualist, Mr. Editor and have been a reader of the Banner since 1857; but Spiritualists are few and far between in Petersham, so it is hard to find a subscriber here. I lend my papers to all who are willing to read them.

Hoping success for all, I am as ever,

MARY L. WADE.

Saw the Spirit Leave the Body.

I wish to tell you of the vision I was favored with at the birth of the Spirit of Anthony R. Cooper.

I saw (clairvoyantly) at the top of the head, what seemed at first a vapor. As I watched I saw after a while it took form, and the head seemed to become a shape. As I looked there were hosts of angels that filled the room. I saw the wife and brothers and two sisters, one of them having been in Spirit life since a small child.

Then a spirit came that seemed to be a physician. I described him and the son of the old man recognized him as one that was a family physician when in earth life. He seemed to be assisting the birth of the Spirit. As it advanced I saw four Spirits bring in what appeared to be a stretcher made of foliage and flowers. They laid it down beside the body, then a ship seemed to glide up beside him, they laid the stretcher on the deck and seemed to lift the spirit on, then they seemed to rise and go out thru a window.

MRS. ADDIE COOPER.

THE UNSEEN UNIVERSE.

BY GARRETT P. SERVISS.

I do not speak of that which is known as the spiritual work, but of purely material things. Without conjuring any ghosts, we are continually surrounded by the "evidence of things not seen." and the progress of science is gradually revealing their existence, sometimes in the most startling maner.

We are accustomed to regard sight and hearing in their normal state as perfect senses, but their imperfection, or rather the narrowness of their range, becomes every day more evident. If we could really hear and see everything which the vibrations that cause light and sound would reveal to eyes and ears so constituted as to translate to the brain the impressions of waves of any length whatever, this earth and this universe would become far too wonderful for comprehension by existing human intelligence.

The sunlight deceives us by its brilliancy. We fondly think that it shows us everything, but in its very midst we are like blind animals in a cavern, not aware of objects that stand all about and impend over us. It may be a mercy that our sight and hearing have ranges so narrow. If we could see with the X-rays a world of skeletons would surround us in place of the world of beautiful surfaces, of which alone we are commonly aware. We may imagine that some among the strange creatures about us habitually, behold these nightmares of which science affords a few glimpses some of which make us shudder.

What is true of the face of the earth is equally true of the broad universe beyond. We do not know what we are living amidst, or what companions our sun and his planets have. Many of these things lie just beyond the ordinary reach of our senses. Such a phenomenon is the marvelous solar corona which astronomers are hastening to watch during its few minutes of visibility in Labrador, Spain and Africa next August.

Other material existences are more deeply concealed, and some of those are being rendered partially evident. At the Potsdam Observatory photographs have recently been taken of the Orion nebula, using a kind of light that the eye does not see at all, the so-called ultra-violet radiation. These photographs show that great glowing cloud in a most amazing aspect, stretching across vast areas that to the eye and the telescope are mere vacancies, and revealing contorted masses of nebulosity that defy description and explanation. On every side these strange invisible things are making their presence known. They are probably more numerous and of vaster volume than the apparent and perceptible contents of space.

There is a new kind of glass just coming into use for optical instruments, "ultra violet glass," which promises to utilize more completely than has heretofore been possible those radiations of light that lie just beyond the grasp of the eye at the short-wave end of the spectrum. Astronomers are all agog to know what this glass will unveil in the heavens. As he thus pushes aside the curtains of the unknown and unrevealed universe man may some time shrink from going further, not because such knowledge is impious, but because it is overwhelming. Omniscience must be a fearful burden, not to be borne except by an intelligence that is at the same time omnipotent.

The tendency of living today is toward simplicity. The complexity of our habits of life has kept us away from mankind. We cannot get near together when every word and deed is backed by conventionality; such artificiality keeps us apart.

THE SUNFLOWER PUBLISHING CO.
Lily Dale, N. Y.

WAYSIDE THOUGHTS

To Eastern Spiritualists

WITH the passing of the Banner of Light from the weekly Spiritualist papers, the SUNFLOWER is left as the sole exponent of the Eastern field. With a monthly paper, such as the Reasoner, by-paths, and Reason has been, each of these has its field. It can not, nor does it attempt to enter the field of news, but devotes its columns more to the ethical points of the subject than to the live news items.

That being the case we invite the attention of the Eastern Spiritualists to the SUNFLOWER. It is located at Lily Dale, the Mecca of Spiritualism. Here all the eyes of the world are turned yearly for its annual conclave. Here meet people of all races and climes. Here is formed a psychic center from which can and can radiate all the best in the movement.

The SUNFLOWER is equipped to fill this position, and will if the people of Spiritualism will do their part. We have our own office complete, owning the office building, type, presses, stereotyping outfit, several repair shop right in our own building, where the greater proportion of the little breaks and mishaps of machinery can be fixed in a few minutes time. We have ample mail, telephone and telegraphic service, and the conditions are such that the expenses of maintenance are reduced to a minimum. We have not got to go from under our own roof to turn out a paper complete, a condition that does not prevail with any other Spiritualist publication on this continent.

Our facilities are ample with the exception of a little more help to turn out a larger paper. Our large cylinder press will take it, our folder is large enough to fold it, and if the Eastern Spiritualists will rally round the SUNFLOWER standard, we can make a paper as large and as good as can be produced anywhere. All it wants is sufficient support to pay the bills.

Our former Associate Editor, Mr. A. E. Melchers, is anxious to again get into the harness and help to turn out a first class Spiritualist paper in the East, but at present our support is not such that we can offer him what would be required to keep him and his family in the necessities of life, consequently he is debarred from this field in which his heart and soul are wrapped.

We present this to our readers and to Spiritualists in general. The Progressive Thinker in an editorial statement, says: "All of the Spiritualist papers must go the way of the Banner, but the Progressive Thinker is good for twenty-five years yet." We want to say that on the present basis the SUNFLOWER can continue indefinitely. Notwithstanding the severe sickness with great expense we have passed thru, and the consequent unavoidable neglect of business, the SUNFLOWER finds itself a little better off than it was last year at this time. Now with this new field open, if the Eastern Spiritualists will join hands with us we will make a desperate effort to turn out so much better a paper that the next year will show a more decided improvement in every way.

What will you do? Write us at once saying what you CAN and WILL DO to help this movement along. Remember that two of our best papers have died in the last year. We have but three weeklies left, two of which must be self-sustaining or they must go the way of the others.

Spiritualists, It's up to you. WHAT WILL YOU DO?

W. H. BACH,
Editor and Publisher,
Lily Dale, N. Y.

[illegible]

LILY DALE NEWS.

THE SECOND PAYMENT MADE.

A letter from treasurer, George B. Warne, 4203 Evans avenue, Chicago, Ills., informs us that the second payment on the $10,000 contract for the Pettengill interest in the Lily Dale Assembly grounds, $3,750.00, has been paid to Mr. H. A. Clark. This payment was due October 1 and the remaining payment of the same amount is due and must be paid November 1st.

Dr. Warne informs us that quite a number of people are sending donations and purchasing stock in the Assembly for the purpose of meeting this payment. Let us repeat that this payment of $10,000 is for the purpose of buying the entire interest of Mrs. Pettengill and her family. Mrs. Pettengill's health was not such that she could attend to the arduous duties of the management of this Assembly and offered her stock and that held by members of her family, aggregating 947 shares, par value $10 a share, and the money she had advanced to the Assembly, amounting with interest to about $8300, for $10,000. This offer was accepted and $2,500 was paid in August, $3,750 October 1 and the balance is to be paid November 1. If you have not aided this movement, you should do so. If no more, take a $10 share of stock, and DO IT NOW for the money is needed to make the final payment.

A great need is being supplied in the new water tank that is now being installed on the tower. The old one got so it leaked all of the water out in a few hours. The new one will hold 250 oil barrels of water, or about 400 common barrels, water measure, and is being installed by Frank Smith of Bradford, Pa.

Mr. Dail has been spending a few days on the grounds visiting his family who spent the summer here.

Mrs. Greenamyer and Mrs. Mulholler have gone to Rochester to attend the dedication of the Plymouth Temple recently bought by the Rochester Spiritualists.

Mr. P. A Foote and Mrs. Mary [illegible] visited Mr. and Mrs. Henry [illegible] and Mr. and Mrs. Lutgen, at [illegible] Park and the Skidmore family at Fredonia last week.

Mrs. D. W. Henderson recently [illegible] over to the Fire Department, [illegible], as follows: Mrs. Humphrey, $[illegible] [illegible] rug from Mrs. Pierce, $5 (proceeds of sale of tickets;) donation 50c, Mrs. E. J. Huff, $1; Mrs. Rosa Balch, $1.

Mrs. A. Atcheson of Buffalo spent a couple of daas on the grounds as the guest of Mrs. Knothe.

L. C. Hutchinson is building a summer kitchen addition to Mrs. Greenamyer's cottage on Library street, also a new veranda, and will build a new veranda for Riley Johnson.

Chester Swanson has succeeded W. S Salisbury as agent at the R. R. station.

Victor C. Baldwin who has been sick all summer at the Purple cottage, passed to spirit life at Columbus, Pa., October 2, from heart trouble. Members of the family who were here arrived but a few minutes before he passed away. The funeral services were held last Friday.

Mrs. Dambach and J. H. Binney are making improvements in their cottages.

Mr and Mrs. Tobien have returned to their home in Cleveland, O.

Mrs. Lamon has moved into Mrs. Greenamyer's cottage on Buffalo street.

E. L. and H. M. Griswold have been doing some work on Mrs. [illegible]'s new home at Prospect, near Westfield the past week.

Mr. and Mrs. I. G. Turner spent a few days in Buffalo last week.

Mrs. Amelia Peterson, who has had charge of the Lyceum here the past summer has returned to her home in Michigan.

Low Rates to Buffalo.

On October 11 to 13 inclusive the D. A. V. & P. R. R., will sell tickets to Buffalo at rate of one fare, plus $1.00, for the round trip, account conventions of the Christian Churches. Return limit of tickets October 19.

OUR LOVES.

We may count our loves by the billions, aye, they may be numberless. Each gleaming sand by the sea, may stand in that relationship to us, in a way, when we can respond to its subtle influence and see it as a tiny sphere of life, to which our attention for a time attunes us.

Some dear old tree, in whose treasures of leaves we delight to bury our face, breathing in its aura, its vita, and pulsing with the love waves that are set in vibration by the central life and those associated, enfolds us in the light of Nature's friendship, and we exchange lover-aura—and each is benefitted by this expression of attraction.

The vibrations that that small orchestra of sound—the mocking bird—starts by his singing, and exuberant happiness, widen and extend until they encircle us with sound billows of sweetness, and we are happier because some of his gladness is vibrating our sphere, and attuning it more nearly to centers of harmony of love.

We look up into the blue immensity of space, and note some gleaming star intently and something touches our life with a peace, a harmony, and an appreciation of the beautiful, the Great Unknown, with a something added, that seems new, and we may not realize that it was an exchange of the mystic love—a light ray, that added to our power to externalize from the treasure of the ego, and that something went out from us to those other lives in the stellar realm that was a token of the mutual love, that is a light from the parts, characteristic of their states, in the immensity of Being.

We watch the airy clouds, and feel like we, too, would float in the ether for the nonce, as a kin to the tiny specks above, a momentary exchange of the fraternity feeling of the unity of all life.

In the small flower nestling in the grassy verdure at our feet, we see mirrored the love picture in which all is included.

In the thrilling brook we may hear the voice of friendship, singing us its love greeting which we can interpret when our ears are attuned from within, and we can recognize the I, the Infinite Love, Flame, inherent in all forms, as a central, more luminious one, on that plane and surrounded by a constellation of brilliant or lesser lights—a tiny universe which has its mission in the great Whole.

When we can feel that the Universe is an immensity of love centres, and interdependent, all connected by waves of vibrations, so are conscious of being associated with all as universal lovers, then we will find satisfaction in the altruistic life, only, and the realization increases with constant expressed recognition. Then we will never feel nerveless, friendless, loveless or homeless for all Immensity will be our home, and its light Universal Love in which the cords that seemed to mercilessly bind in the past to servile love, things and time, will be seen as innumerable rays of light, coming from the great Sun-center-God.

LISLE E. SAXTON.

The Way To Rest

To understand how to rest is of more importance than to know how to work. The latter can be learned easily; the former it takes years to learn, and some people never learn the art of resting. It is simply a change of scenes and activities. Loafing may not be resting. Sleeping is not always resting. Sitting down for days with nothing to do is not restful. A change is needed to bring into play a different set of faculties and turn the life into a new channel. The man who works hard finds his best rest in playing hard. The man burdened with care finds relief in something that is active, yet free from responsibility.—American Analyst.

Chattanooga, Tenn.

Tickets to Chattanooga at less than half rates on sale October 15, 16 and 17 by agents of the D. A. V. & P. R. R. Ask agents for particulars.

Who fears to intrude upon another's sanctity or whose conscience is chastened into the deference due another, is on the right road to true spirituality—where Nature's nourishment begins to feed the soul and leads to contentment.—Anon.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday [illegible] a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday 1 [illegible] m.
HARMONY CIRCLE meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.
LIBERAL THOUGHT EXCHANGE meets [illegible] Hall, [illegible] Connecticut street, Sunday at 7:45 [illegible] m.

Friday evening September 28 a few friends gathered at the home of Mr. and Mrs. Chas. L. Johnson, 477 [illegible] street to celebrate the anniversary of birth dates and extend kindly greetings and tokens of remembrance. Music and social converse made a most pleasant evening and the host and hostess were wished many happy returns of the day, which was responded to by Mrs. Johnson in a very acceptable manner. Supper was served and the evening was very pleasant.

Sunday, September 30, the services at the Temple were conducted by Mrs. Lillie. At the morning session the subjects were taken from the audience. The evening was replete with spiritual thought and a large audience was present. The subject was, "The Circle of [illegible] Life." It was handled by the guides in a very acceptable manner. At the close of the service Mr. Hoyt, president, made very appropriate remarks in appreciation of the services rendered by Mrs. Lillie. Dr. Lockwood followed with very kind words in appreciation of her services. Mrs. Phelps and Miss Dean rendered a duet which was duly appreciated.

Dr. W. M. Lockwood will serve the Temple society for October, November and December and will hold classes Friday evenings.

P. L. O. A. Keeler is in the city for a short time and is stopping at 398 Jersey street where he is holding seances and giving sittings for slate writings.

The Wednesday evening service at the Temple was conducted by Mrs. Lillie. The first part was devoted to a talk on her experiences in mediumship and personal search to gain knowledge along these lines. It was an excellent lecture and contained some good advice. She then answered some spiritual questions and gave some readings. An unusually large audience was present.

ADDITIONAL BUFFALO NOTES.

Last Sunday's meeting of Harmony Circle was a rare treat of spiritual things, the control of our speaker, Mr. Hulbert took as his subject, "The Issue is Spirit," and for fifty minutes he held a large audience spellbound with the beauty of his thoughts. He [illegible] our spirit from the beginning of [illegible] individuality—and gave it powers that were indestructable in the evolution of time. It was a flow of thought that would make anyone yearn to learn more of himself and more of our beauty for spiritual truths for we felt that we had greatness thrust upon our individual selves where none existed before, owing to our ignorance of the law in regard to our individuality as immortal beings. No one could listen to these inspired words without being benefited and [illegible] the controlling force with our speaker. The tests as usual were of a high order. Many full names to strangers with messages [illegible] and spirits longing [illegible]. Medium's Day will be inaugurated Sunday, Oct. 14th, afternoon at 3 and evening 7:45. Every [illegible] welcome.

[illegible] of People.

[illegible] of the time we are living [illegible] of a more advanced [illegible] better understanding of the [illegible] principles of spiritual things. [illegible] is progressing in knowledge and wisdom of immortality as we advance in the twentieth century. The ethics of the religion [illegible] is beginning to be better understood by the masses of mankind.

A large congregation assembled [illegible] hall on Main street at the north end of the city on Sunday [illegible] the 22d inst. to hear Mrs. [illegible] Buffalo lecture on [illegible] philosophy. She took [illegible] subject, Religion, and in a [illegible] explained the difference [illegible] the creeds and the [illegible]. Her [illegible] of [illegible] vigorous and impressive [illegible] much appreciated by [illegible] [illegible] interesting [illegible] meeting [illegible] delivered [illegible] her to

many of those in the audience all of which were recognized. These readings of messages are a gift of psychic insight or a discerning of spirits, as Paul, the apostle, in 12th chapter of 1st Corinthians, plainly gives an explanation of diversity of spiritual gifts through the great spiritual power of God that controls the universe

Psychology will take the place of theology as a study in the religion of man and ethics of science in the future, for there is a spirit of unrest for truth that will bear investigation.

VINE H. HICKOX.
Niagara Falls News.

The SUNFLOWER, $ 1.00 per year.

METAPHYSICAL.

Conducted by EVIE P. BACH.

BE PLEASANT.

It's no more work to smile than frown.
Be pleasant.
What if the old world's upside down?
Be pleasant.
It won't help things to growl the while,
A cheerful view will e'er beguile
The Fates to wear a happy smile—
Be pleasant.

Don't think the days all made for strife,
Be pleasant.
Look at the brighter side of life,
Be pleasant.
Somehow the old world always brings
Unto the heart that ever sings
The bounty of its goodly things—
Be pleasant.

Hold not a purpose to revile,
Be pleasant.
'Tis easier far to wear a smile,
Be pleasant.
Then thru the years that come and go,
The heart's deep lessons you shall know,
And life shall wear its brightest glow—
Be pleasant

Harry T. Fee.

A VARIETY OF UNIVERSES.

It is certainly paradoxical to speak of a variety of Universes; but life altogether is made of seeming paradoxes or apparent contradictions.

This is because just as soon as we are born on this mortal plane we take an inverted view of life, which we continue to have during the rest of our sojourn midst the illusions of mortality. The material appears to be the real, the personal is an isolated existency, the finite is the actual, the subjective is the objective.

But all this is inverted vision.

When the clear seeing is evolved (otherwise clairvoyance or illumination of consciousness)—then the point of view is entirely changed.

Mind or spirit is proved to be the reality; the personal or individual a manifestation of the one eternal unity, the finite is the truth, things without are seen to be only imagination, the reflection of things within.

This does not destroy the reality of the personal. There is a mystical eternal identity and distinctness of individuality—made possible by the principle of love.

There is an infinite universe, a kingdom of illimitable life and possibility, for each soul.

Consider the panorama of things, which your senses have made tangible to you, as a wondrous kingdom residing in your mind. It is none the less real because of this material character.

What you gaze upon, what your thots or senses display to you is a universe of life all your own—entirely different to everyone else's.

No two points of view are alike because no two personal characters or aggregation of experiences are alike. We each live in a world of our own; and this is really the kingdom of the imagination.

This is a very real kingdom—a tangible kingdom—realm of delightful possibility. It is not going to last forever in its present form; it is changing all the time; but it is real for all it is worth; it is the objectivation of your ideals.

These will change in a measure tomorrow, and your universe will be correspondingly changed — always for the better—always growth and development; whatever occurs.

A theory of life like this makes a man free independent, and still united with the one and all.

So there can be both collectivism and individualism; they need not clash.

We have had enough of clashing anyway.

You enthusiastic reformers! Why don't you take a wider platform, and recognize the eternal fact that all men must see things different?—that truth is relative and dependent on the depth and strength of mental vision—mercifully shielded or displayed in mathematically correct measure and beneficial degree, according to the needs and unfoldment of a person's intellectual capacity.

As has been said, we can agree to disagree. Even a single person is made up of conflicting convictions—doubts and fears, mingled with feelings of certainty and courage. Who knows his own mind? Who is settled in his own mind? Your view this moment is changed for another view the next.

And yet all is true; there is no error. Simply a matter of degree.

Enlarge your view. Expand your conception of the infinite universe as applied to yourself. Consider your personality as a center, and the whole outside as a limitless circumference raidiating from this center.

Then you have room to breathe—scope for thot and action—opportunity for the exercise of your ability.

This world is going to be a plane of action for millions of geniuses who each recognize a universe of their own—each in some special line giving birth to excellent creations.

Your limitations are always of an elastic character, they widen out according to your development; they are not bonds—they are merciful shields and inclosures of security.

You can have as much liberty as you prepare yourself for. The law of attraction simply keeps things together or apart for mutual advantage every time.

Always is nature both just and generous. Never any chance or accident or evil or caprice.

Your wildest dreams of your own nature and possibilities will always be surpassed.

First the ideal, then the actual—then ever still higher ideals.

Reality is more romantic than fiction. Truth is more desirable than your superstitions.

Mystery and miracles and things glorious and wonderful! Are we not surrounded by them all the time? Is not nature at every point a book of delightful entertainment and interest? Is not your self a tabernacle of treasures and priceless resources?

The beautiful kingdom of the imagination, the realm of your consciousness; here is a universe of wisdom, health and power. Enter in—by the door of concentration.

Dwell no longer in the conventional ruts, where there are noise and scramble and things that are mean. Enter the abode of peace. Open the doors of your spiritual temple; enter the apartment of your imagination.

You will then be near the center of your universe. On account of your own peculiar experiences—which year after year have actually built up your individuality—your universe is a complete kingdom of illimitable proportions, all your own, quite independent of anyone else's.

The infinite can be divided as it were indefinitely, and each part comprise the whole.

As a matter of fact, there is no actual division, there are connecting links between all things and beings everywhere, and no vacant space no vacuum.

While there are independence and liberty and dominion of infinite and universal dimensions for us, there is also co-operation; there are variety and unity; all in harmonious necessary relationship and connection.

The soul of man longs for more freedom. Freedom means education, unfoldment, happiness. Freedom means love.

And freedom also spells union. It is a harmonious circle.

Evolution is journeying toward conditions of a universal consciousness; this is a stage of intellectual development; it is not chaos; the personal is not annihilated; it is the apotheosis of existence, the complement of life.

In expanding your nature, in raising your intellect on to a spiritual plane of consciousness, recognizing your universality and your infinite nature, you are throwing away nothing of value.—FREDERICK W. BURRY, in New York Magazine.

Vaccination "Might" Have Caused Death.

Much comment has resulted over the death of Florence C. Rorig, the 11-year-old daughter of Mr. and Mrs. Henry F. Rorig, the direct cause of her death being due, it is said, to vaccination. It is said the little girl was vaccinated Thursday, Sept. 13, was taken sick Sept. 16, and died last Thursday. The child had been in delicate health for some time and it is firmly believed that the vaccine injected into her system was the cause of her demise. Dr. [illegible], the attending physician, reported the cause of death at the [illegible] as typhoid fever, but [illegible] being questioned that vaccine injected into the blood at this time of the year might have a tendency to encourage the disease.—Jamestown Journal.

[illegible] for Action at N. S. A. Convention, 1906.

UNFINISHED BUSINESS OF CONVENTION OF 1905.

First Amendment.

The Massachusetts State Spiritualists' Association asks that the N. S. A. Constitution, Art. [illegible], be amended to read as follows:

"The annual meeting of this Association shall be held at Washington, D. C., every second year, beginning 1907, the place of meeting in the alternate year to be voted upon at the convention held in Washington, D. C."

(Signed) Geo. A. Fuller, James [illegible] Hatch, J. Q. A. Whittemore, Hebron Libbey, Carrie [illegible] Hatch, Calvin W. Loring, Simeon Butterfield, [illegible] C. Clark, officers of Massachusetts S. S. A.

Second Amendment.

Mrs. M. E. Cadwallader, of Philadelphia, Pa., filed the following at 1905 convention:

"Amend Constitution, Art. IX, as follows: The annual convention of this Association shall be held in the City of Washington, D. C., on the third Tuesday of October, and at such other time or place as this Association may determine at any annual convention, with the provision that every third year the convention shall meet in Washington, D. C."

NEW BUSINESS

The First Association of Spiritualists of Washington, D. C., proposes to amend the Constitution of the National Spiritualists as follows: In Art. III, strike out the words "two inches in diameter."

By the Official Board;

MRS. H. D. MORGAN, Secretary.

NOTE—As the N. S. A. Board has procured a small seal for use at conventions, to be easily moved from place to place the amendment of size of seal—Art. III of Constitution—seems to be necessary.

AMENDMENT PROPOSED BY THE FIRST SPIRITUALIST RELIGIOUS ASSOCIATION OF CLACKAMAS COUNTY, OREGON.

That the officers of the National Spiritualists' Association shall consist of a President, Vice-President, Secretary and Treasurer who shall be Trustees, and, with five others, constitute a Board of Trustees, who shall have charge of the business affairs of the Association and shall be elected by written ballot by the duly accredited delegates present at the regular annual convention.

Beginning with the convention of 1906 the officers of the Association shall be chosen for the following terms; The Vice-President and one Trustee for one year; the Secretary and one Trustee for two years; the President and one Trustee for three years, and two Trustees for four years. The President shall be elected annually, but at the termination of the respective period of offices of the other members of the Board the terms of office shall be for four years.

[SEAL.]

G. C. LOVE, President,
LIDIA L. IRWIN, Secretary.

[illegible] is like a stream which [illegible] in its first [illegible] furrow [illegible] by some catastrophe. [illegible] to engender the habit [illegible] at the dark [illegible] as at the [illegible] of things [illegible] persons. [illegible] soon [illegible] is the [illegible] or grumbler [illegible] is satisfied [illegible] to the [illegible] own [illegible].—A.

"JERUSALEM." "LILY DALE." "LOVE DIVINE."

Impromptu poem by Cora L. V. Richmond and Lyman C. Howe. The subjects being given by the audience.

Lily Dale, Sunday, September [illegible], 1906.

[illegible]

CLAIMS HE VISITED MARS.

[illegible]

We're in Hell!

[illegible]

FISHES ARE SENSITIVE.

[illegible]

The Devil Wouldn't Have Him.

[illegible]

PREMIUM BOOKS? YES.

We still have a few. They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for [illegible] each, [illegible] of them, when [illegible] [illegible] with a year's subscription to The Sunflower.

HEROES AND HERO WORSHIP. A series of lectures by Carlyle on this fascinating topic, given in the inimitable style of the author, and it makes an interesting book, one that is calculated to [illegible] light [illegible] of the present and [illegible]. No [illegible] is necessary [illegible] Carlyle's works.

ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with some abstruse points in occultism, it becomes more than a story to the student [illegible].

SARTOR RESARTUS. This is Thomas Carlyle's greatest work on the Philosophy of Life. If you have not read it you have missed a treat that you now have an opportunity of enjoying for a very modest sum.

Are you doing anything to extend the circulation of The Sunflower? If not, why not?

BOOKS AND PAMPHLETS

—BY—

Moses and Mattie E. Hull.

The Spiritual Alps and How We Ascend Them.

[illegible]

The Real Issue.

[illegible]

Two in One.

[illegible]

Spirit Echoes.

[illegible]

All About Devils.

[illegible]

Spiritual Songster.

[illegible]

The Hull-Jamieson Debate.

[illegible]

The Spiritual History; Death and Its Tomorrow.

[illegible]

The Spiritual Alps and How We Ascend Them.

[illegible]

The Christs of the Past and Present.

[illegible]

Swept Away.

[illegible]

Encyclopedia of Biblical Spiritualism, With Portrait of the Author.

[illegible]

Our Bible, Who Wrote It, When, Where; Is It Infallible?

[illegible]

Joan, The Medium.

[illegible]

THE MOST OF

Dr. Peebles' Books and Pamphlets

AT REDUCED PRICES

Who Are These Spiritualists?
What is Spiritualism, and what has it done for the world? [illegible] pages. Price [illegible]

Three Journeys Around the World.
[illegible]

Seers of the Ages.
[illegible]

The Employment of Spirits in the Spirit World.
[illegible]

The Spiritual Harp.
A book of songs, anthems, hymns with both the words and music. [illegible]

The Christ Question Settled.
[illegible]

The Secret of How to Keep Young.
[illegible]

Vaccination a Curse.
[illegible]

Spiritualism Versus Materialism.
[illegible]

Reincarnation.
[illegible]

Obsession, or the Influence of Evil Spirits.
[illegible]

Biography of J. M. Peebles.
[illegible]

Three Jubilee Lectures.
[illegible]

Spiritualism, Communion of God. [illegible]

The Orthodox Hell and Infant Damnation. [illegible]

The "Word" Did It Precede? [illegible]

Spiritualism in All Lands. [illegible]

The Pro and Con of Spiritualism. [illegible]

In Defense of Dr. Peebles' Seventh-Day Adventist [illegible]

[illegible] Medicine. [illegible]

The General Teachings of Spiritualism. [illegible]

The Eightieth Birthday Anniversary of Dr. Peebles [illegible]

Fiftieth Anniversary of Modern Spiritualism. [illegible]

The [illegible]

Are Animals Immortal? What is Prayer? Whatever Is, Is Right.

[illegible] ready for the press.

Can be had at this office or direct from Dr. Peebles, Battle Creek, Mich.

MISCELLANEOUS.

HELL OF THE SELFISH.

INSPIRED BY ABRABIN.

In giving this message to the world it is not my object to drive anyone into a life of æstheticism, moralism or Spiritualism thru the ancient methods of fear, superstition or dogmatism. I am simply recovering my personal experience as a mortal who lived solely for himself—honestly believing however in the maxim: Every man for himself and God for us all.

In the first instance I believed that self-preservation was a divine injunction embracing all that concerned the ego—thought, ambition, power and love.

I began by hiding my light under a bushel, as it were—preserving it for the future emergency. My supineness in that respect became a habit, and finally I could not express a single logical opinion on any subject, tho I was well versed on many—being a student or bookworm. I made a law unto myself that oppressed me as a spirit. I moved about as a man in want of light, rather than one who could impart it. After many years of wandering about, and by direction of a friend, I found a medium thru whom I could unload. It took me over twenty-five years to get rid of thoughts stored up—lost nothing by the effort; for every thought given out was substituted by a power for understanding its successive philosophy, which is thought centralized into soul.

I then discovered that mind is not soul. We gather knowledge thru the mind as we gather wealth thru physical means. But retaining either for self exclusively develops avarice—a negative principle that warps the soul, which generosity expands.

Of course, ambition was the incentive for my avarice. I believed knowledge was power—as some people believed that wealth is. But without heart action or generosity to aid others, the soul remains in statu quo as it was born—warped, lacking power or influence to utilize its exterior self (the mind) or even to join others in the dissemination of its knowledge. It finds itself, as it were, on the rocks of despair, surrounded by a gray mist, apparently alone (for all in that sphere are troubled with the same form of blindness,) are crying out for relief. Yea crying, but minus tears. And, oh, if I could but have wept for one minute, it would have been a boon to my pent-up feelings—my imprisoned soul.

But there was no love below or within to comfort me. I had loved for self, and self was my heaven—my sphere in spirit—yea, my hell.

I saw neither fire nor devil. I believe the sight of either would have given me momentary joy, anything to relieve the monotony of that eternal self. Oh, how I longed to get away from it—to be someone else for a few moments. But self predominated. I suffered the torture of Tantalus in Tartarus—figuratively speaking—and tried to pray. But not even this was possible. The soul would not even move for this emotion. Love was stilled within me. What do?

I finally settled down to bear it as one in extreme physical pain does after torpor sets in. But I dared not think. Thinking awakened my consciousness to self, followed by suffering, then despair, torpor again. This alternated for years, until the suffering strengthened my soul enough to perceive a slight locomotion in my Spirit-body. This increased by degrees, though slowly, until I accidently run up against an old acquaintance of the past. He understood my case without my explanation, and expressed himself as shocked at my appearance. But he directed me as aforesaid, and now I am able to review my past.

I was not a Spiritualist in the accepted term, but I was sensitive to impression, and this little light made me egotistical. It now recalls to my mind Pope's version:

"A little knowledge is a dangerous thing.
Drink deep or touch not the Pyerian spring."

But my tortures are over now, and I enjoy the sunshine of a better condition—yet I am too sore to censure. Let each one study his own heart—put it into motion for any little kindliness, sympathy or aid towards leading others right; and regret no sacrifice. Each one adds power to the Soul; and comparative to it influence over the spirit it finds a haven of light and happiness.

DR. LOCKWOOD IN BUFFALO.

We desire to inform the many friends of Progressive Thought in and around Buffalo that Dr. Lockwood, the widely-known physicist and lecturer, formerly of Chicago, Ill., now of Buffalo, has been engaged to speak for the First Spiritual Church of this city during the months of October, November and December, also of March, April, May and June, in which time and place he will give special courses of Class Lectures upon Natural Philosophy as the basis of Spiritualism and its phenomena.

It should be generally known that he is the only psychicist in the United States and probably in the world, who has made important discoveries in physical and chemical science who affirms and demonstrates that Continuity of Life is a truth in Nature's Order of Evolution, and that this truth like all cosmic truths is beyond the jurisdiction of man or any synod or syndicate of men.

He affirms and demonstrates that the mental relation the spirit world holds to the physical plane, is in strict accord and agreement with the relation we hold to each other on the earth plane; and that this truth is fully proven by an analysis of the brain, and its relation to conscious processes.

He postulates a Spiritual Universe of invisible energies infinitely co-related by psychic polarities—hence all phenomena in Nature are psychic phenomena from the materialization of a visible picture in photographic development, to the materialization of a leaf, flower or tree; and from the materialization of a shadow from invisible modes of color motion as is witnessed in photographic art, to the materialization of a visible form as is seen in spirit etherealization.

Prof. Lockwood demonstrates that what is called visibility in cosmic process, is the result of a change of chemical spectrum, in chemical reactions, from which data he deduces that what we call "physical" is limited to visibility, since its functional attributes are known to the scientific investigator as invisible modes of motion therefore are psychic.

Prof. Lockwood is the only speaker who employs philosophical scientific apparatus to analyze the principles and demonstrate the facts underlying the Spiritual Philosophy and its phenomena and he distinctly affirms that continuity of individual life, the mortal association with other spheres of existence, and continued progress are the inherent birthright of every son and daughter of mankind.

The vast amount of Historical, Metaphysical, Mythological, Philosophical and Scientific data introduced into these lectures, comprises a school of valuable information to the auditor, and no one can listen to them without being benefitted.

No System of Philosophy or belief is true that includes the Supernatural.

The Old Ideals of the duality of Matter and Spirit, refuted by Modern Discoveries.

Invisible Forces the basis of all Organization and Form in Cosmic Progress.

The Chemical Spectrum. What does it mean?

All changes from the invisible to visible in Nature, are induced by a change of Chemical Spectrum.

Nature evolves formative or Shaping Principles. They form the phenomenon of this invisible process.

All Nature related by Principles of Electro-Magnetism.

Electricity. What is it?

Its varying States of Tension as expressed in Matter.

Magnetism. What is it?

Electro-Magnetism, the transmitter and recorder of all Nature's Energies.

What is Polarity? The natural causes inducing Positive and Negative poles in Matter.

The Brain and Consciousness the Receiving Station of the Conscious Intellect.

The Subtlety of Human Consciousness in high states of intellectual tension, and its Capacity to be impressed through the Avenues of [illegible] Two Thousand Million Nerve Cells and Fibers of Sensation and [illegible]tion.

Its variation in Organic Structure and Sensibility.

Human beliefs based upon a superstition or the Supernatural, are Abnormal Beliefs.

The term "Modes of Motion" analyzed and explained, and applied to the avenues of sensation.

All processes and relations in Nature, are psychic and invisible. This truth the Basis of the Spiritual Philosophy.

The Relation of Mind to Consciousness, and our individual consciousness to each other.

The Relation of Human Consciousness to individual Consciousness re[illegible].

The Relation of Consciousness in [illegible] to individual Consciousness [illegible] beyond the grave. All of these [illegible] of Consciousness are Natural Relations, depending for expression upon states of reciprocal [illegible] and mental [illegible] correspondence.

Scientific Proofs of Conscious life beyond the grave, established upon the data of Natural Philosophy, and the Co-relation of Mental and Cosmic forces, and the Conservation of Mental Energies.

The Science of Psychology the Savior of the World.

During the progress of these course lectures Prof. Lockwood will introduce Special lessons in "The [illegible] variation of life principles in [illegible]," illustrated by the magnificent spectra of a set of Geislers Vacuum tubes illuminated with electricity. Also on The Relation of the varying condition of Atmospheres to health, illustrated with a full set of Crook's Vacuum tubes. Also lectures upon the X-Ray and Wireless Telegraphy.

The wonders of the Spectroscope and Spectrum Analysis, illustrated.

He also expects to introduce some of the wonderful phenomena of Mediumship in its several phases, in the interest of the local mediums and psychological Science.

Prof. Lockwood as a speaker is forceful, but courteous. He is radical but truthful. The facts he gives, the truths he demonstrates, are for all mankind—they are nonsectarian. Come out and hear him, and you will want to join his class and learn that you know what you know and how you know it.

Prof. Lockwood will occupy the [illegible] of the First Spiritual Church of Buffalo, corner of Prospect Ave., and Jersey St., on the Sunday morning and evening of October, November and December, and March, April, May and June, 1907, and on Friday evenings for class work.

MIND VS. MATTER.

As mental activity increases, the physical decreases.

This holds good in the masses as well as in the individual.

In the former we see it in the industrial pursuits. As man's physical powers waned he invented mechanical substitutes as aids. Nor could he have done so any sooner than he did, for his mind was not enegetic enough to conceive of them.

Or, we may reverse this, and say that as his mind became active his physical powers waned. His inventions therefore came in as a necessary acquisition to his support. At least, it is thus with the individual. As he unfolds in intelligence or mind power, his physical nature undergoes a change. His energies run into another channel—desert the brawn for the brain.

There is no cause that exemplifies this greater than Spiritualism. It has developed more students and mental workers than all the schools in the world—more independent thinkers than all the metaphysics ever let loose on an unsuspecting public.

If it had no other mission than this, it has done more for civilization than all past efforts of man have done. Who can gainsay it?—
[illegible]

A single gentle rain makes the [illegible] greener. So our prospects brighten on the influx of better thoughts. We should be blessed if we lived in the present always and took advantage of every accident that befell us, like the grass which confesses the influence of the slightest dew that falls on it, and did not spend our time in atoning for neglect of past opportunities, which we call doing our duty.—Thoreau.

[illegible] greater gift can we have [illegible] than the gift of a friend? It is a [illegible] privilege to be a friend as well as [illegible].

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public meediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

Chas Harding, 632 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 298 Pleasant St, Malboro, Mass
C. Walter Lynn, 734 8th, street, Oakland, Cal.
Miss Ella C, Preston, 3205 Morgan St., St. Louis, Mo.
Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 263 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Alla A McHenry, Excelsior Springs, Mo.

HEALERS.

Dr C D King, Onset, Mass
Mrs. Frank E. Ellwanger, 1720 Willington St., Philadelphia, Pa.
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 325 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 103 Lafayette St., Jersey City, N. J.
Moses Hull, Whitewater, Wis.*
Mattie E. Hull, Whitewater, Wis.*
*Hugh R. Moore, 120 W. 13th St., New York City.
Mary C Von Kanzler, Fulton, N Y *
G W Kates and wife, Cheyney, Pa *

SPIRIT PHOTOGRAPHERS.

Dr. W. M. Keeler, 1343 Roanoke, Washington, D. C.
Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 36 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 251, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 1200 Marmion Ave., Toledo, O.
Cora H. Moore, 120 W. 13th St., New York City.

MATERIALIZATION.

Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Cleon B. Nichols, Andover O.

PALMIST.

Harriet H Danforth, Lily Dale, N Y

LIGHT FROM EVERYWHERE

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WANTED

An active boy, girl, man or woman in every town to sell and take subscriptions for the Sunflower. Liberal cash commission paid.

Dr. A. [illegible] that he [illegible] at Milw[illegible] very.

Henry [illegible] Independent Association of Spiritualists [illegible]

LITERARY WORLD

[illegible]

crisis on the market. A great re[illegible] action sets in [illegible] 1912, and from 1908-12 there will be a final struggle, but not a revolution, nor will it be by force. Thus truth will be [illegible] and falsehood [illegible] fabrications will be the fashion. No danger yet from Catholic sources and the present situation calls for political and industrial, rather than religious [illegible].

"Way Down Upon the Swannee River."—A True Recital.

BY MRS. J. A. SMITH.

"Way down upon de Swannee Ribber." A great stream of mineral water comes boiling up from under the rocks at the rate of something over one millon gallons per minute. This beautiful spring of clear, ice-cold water forms a bathing pool, thirty by fifty feet and from three to thirty feet deep, then dashes over the rocks for fifty feet to mingle with the black waters of the old Swannee (Swannee means dark and troubled waters in the Seminole tongue.) This Spring is supposed by many to be the one that Ponce de Leon so diligently sought, that he might drink, and bathe in its healthgiving waters and thereby renew his youth.

It was a great gathering place for the Seminole tribes, who like Creeks of the middle and west Georgia, had the Indian Spring where they would camp on the surrounding hills, (for here, too, the hills are high and steep ,but, were superstitious about having their villages too near.

The great oaks, magnolias, sweet gums and hickory trees, with the gray moss, lends a charm all its own.

Go with me six miles due east and up the river, for here is one of its many bends, now west, now south, dashing madly over the rocks here and there, then lazily flowing on to the beautiful Gulf of Mexico. The grand old plantation "Swannee Shoals," settled by Maj. William Payne, stretches from the east bank of the famous old river, two miles to the old stage road, locally known as the "big road." The home "de big house," was one of the few block houses of this then wild country, away back in the twenties and thirties.

This old block house was large and strong. The big logs were hewn smooth, and fitted one on the other until it made a perfectly solid wall of timber. Loopholes were cut seven and one half feet above the floor. A loop-hole is too auger holes, two inches apart with the wood cut out in between. Making an oblong hole for the pioneer to rest rifle (often named "old Betsey," "meat-in-the-pot," etc. and fondly caressed.) in, and still have a peep-hole to "draw a bead" on the painted savages as they stole from one hiding place to another, watching for an opportunity to pick his pale-face enemy off, or fire the roof of his home, this the Indians sometimes accomplished by dipping an arrow head into tar, and then seting it on fire, this burning arrow they would shoot into the roof.

As time went on the Indians were driven into the Everglades, where at least eight hundred now live.

Foster must have visited this old plantation, in spirit else he never could have so truthfully written that soul-stirring old song, "Old Folks at Home," for here the careless darkies sang their wierd melodies to the tum-tum of the banjo, while the "bees were huming all arround de comb," Tho long years have passed there are many hearts still sadly roaming all up and down the whole creation, longing for the old plantation, and "de ole folks at home."

If there was a heaven on earth it was here.

Maj. Payne's health failed and an old wound received in the many Indian fights caused him to limp more and more. Then as if the load had grown too heavy, one foot dragged a little as he walked.

After entrusting his wife and two babies, three and five years of age, to his old body-servant, "Uncle Dan's," care, and requesting a friend and neighbor, Col. B. to lend his wife any assistance she might need in conducting her affairs, he went on his last journey where Indians are supposed to cease from war and the "weary be at rest."

The one-time friend, Col. B., forgot, if he ever knew, that God's good spirits especially look after widows and orphans and turned much of theirs into his own coffers. Old "Uncle Dan" and his Mistress would sit on the back steps of the old block house, and talk over their troubles as the day drew to a close and the mocking birds drowsely bid each other good-night. Up stairs that halting, limping walk would commence, up and down the length of the long room.

"Uncle Dan, do you hear that?"

"Yes, Missis,"

"What is it, Uncle Dan?"

"Mass William, Missis."

"What does he want, Uncle Dan?"

"Som'n bod'er'in him, Missis."

Thus it went on, twilight after twilight the weary limping walk and the soft murmer of Southern tongues.

As a last resort it was decided by Mrs. Payne and "Uncle Dan" to let Col. B. severely alone. From then on Missis and "Uncle Dan" had other things to advise about, and "Mass William" was at rest.

The above is true in every particular. "Mass William" and "Missis" were the writer's grandparents, and less then two years ago at Lake Helen, dear, faithfull "Uncle Dan" assured "Honey" "how mighty glad" he was that there was a line of communication between the here and the there.

White Springs, Fla.

A Newsy Letter from M. C. Matthews.

Having been home about three weeks, I thot to write you a little news from Pittsburg. Upon arriving home I found our services for 1906-1907 commenced, and the building cleaned and thoroly renovated—so bright and inviting that the wayfaring persons, tho strangers, would stop and rest, and refresh themselves at and from the table with good things served from time to time, and be thereby strengthened to meet the issuess of life here, and prepared for a continuance of the same in the Spirit World. On arriving here we found Mrs. Katie M. Ham of Haverhill, Mass., installed as medium for the month of September. Her work is chiefly ballot reading, in which she is certainly a success, entertaining and instructing the large audience for an hour or more at each service of her public work, and her private readings are much appreciated, she having all her time engaged by appointments.

In her work we can say that she presents "Spiritualism" in purity and excellency that impress the people of the truth of "Spiritualism." We wish her success wherever she goes in this great cause.

On Sunday evening, September 9th, we were favored by a visit from Geo. B. Warne of the Board of Trustee of the N. S. A., and Mrs. E. C. Humphrey, President of Lily Dale Camp Association, also her sister Mrs. McKeever of Washington, Pa. They were all well pleased with our church, and complimented us in having such an inviting place to meet. Dr. Warne made a short address in which he spoke encouragingly of the grand outlook for "Spiritualism," especially the "Lily Dale Camp Grounds," the Mecca to which so many Spiritualists turn their faces for a journey every season for instruction, rest and recreation.

He spoke of reorganization of the Board of Trustees of Lily Dale Camp, of their harmony of desire to conduct the affairs of the Camp more for the interest of the camp than for financial return. This is so gratifying to our people, as many look forward with pleasure to a visit to Lily Dale. Mrs. Humphrey was invited forward, but declined with thanks, saying she was no speech-maker, however, she was greeted with kind words and a hearty hand shake, in which she recognized many of our people, having met or seen them at the Camp.

The visiting parties were much interested in our service, and favorably impressed with the work of Mrs. Ham, in her ballot reading, and we venture to hope she may be a subject of consideration of the Board in their selections of mediums for platform work at Lily Dale next season. Mrs. Ham has many friends here, who will gladly welcome her when she returns, as she has promised to serve us with a special seance on Tuesday evening of Thanksgiving week, coming from Philadelphia to make us a visit.

For the month of October, the first two weeks we will have Mrs. C. L. Stevens (the wife of our President) as speaker, and the last two weeks Mrs. Ressegue will occupy the platform, and for November, Lyman C. Howe will serve our Society. Among those engaged for the year are Mr. George Brooks, Oscar Edgerly, and J. Clegg Wright.

Our services for Sunday are held at 10:45 A. M. and 7:45 P. M. with Children's Lyceum at 9:45 A. M. Ladies' Aid meet every Thursday afternoon at 3:00 o'clock, also regular services in the Church at 7:45 P. M. the same evening.

To all visiting our city we extend a cordial invitation to visit our church and get acquainted with our people.

THE ORACLE.

By J. C. F. Grumbine.

Under this Head Answers to Questions from our Correspondents will be given from time to time.

What in your judgment is the only way to present spirit phenomena to the world?

Spiritualism is a democratic movement, and therefore there is no respecter of persons. There is nothing respectable about it for if it is not a fact it never can become acceptable. Respectability has to do with the character of people, and Spiritualists, as a rule, are no more respectable than members of other religious denominations.

Spiritualism as Spiritism, but not a world movement, is an attempt on the part of the ex-carnate spirits to prove the survival of their personal identity after the change called death. If they succeed, they [illegible] do so by according to such test conditions as will remove all doubt as to the genuineness of the phenomena. There are all kinds of spirits and some are worse than others, and who have only one end in view, and that is to ruin and destroy their medium, and these very media, like the late [illegible] made for intrigue, are corrupt enough to co-operate with them. The spirits refuse to allow their mediums to go under test conditions, because their object is not to demonstrate immortality scientifically but to ply their nefarious trade. A spirit or a Spiritualism that is afraid of science is of a very inferior order and should be rejected, whatever its claim may be.

If seances are given for believers only, which usually means that you are an easy mark, such seances are not to be relied upon. Neither a Spiritualist nor medium advance the cause they profess to love by failing to prove the genuineness of mediumship and its phenomena. Spiritualism is strong enough to stand the most rigid scientific test, while a seance made up of believers affords a big chance for intentional fraud. Take physical mediumship. [illegible] earnest to get at and examine, but its phenomena the hardest to demonstrate and accept, because fraud can enter into them or be passed off for them without the slightest suspicion on the part of either the Spiritualist or investigator. I know that a number of media for physical phenomena have been grossly abused by a hyper-critical public, but I also know that a long suffering public has been made the victim of imposition by bogus media. There is ground for complaint on both sides. A few years ago I had occasion to attend a seance for materialization, and when after the seance I was approached by an enthusiast who asked me what I thought of it, replied: "Personally it looks wonderful but professionally I could not endorse it, because it was not under strictly test conditions," and I found out afterward that a few girls and two Jews who were chas[illegible] for the medium, did all the phenomena there presented. Here is where fraud steps in. The wife of a gentleman of St Louis used to give materialization by having him stand at the curtains of the cabinet with a drawn six shooter, ready to unload its contents upon the first man or woman who dared to touch the forms. Those seances were for "believers only," and were given under but one test condition—that of the revolver. There are other less violent means of rubbing it into the believers by rag doll [illegible] clever genu[illegible] makeups, manipulation of lights, phosphorus robes and crowns, concealment about the person of diaphonous draperies, etc., which delight the back woods Spiritualists and credulous of the city who take everything for granted and suspect no fraud because they are themselves above it. These are the victims who [illegible] the cash supply the diamonds, amusements, lacy gowns and fine furnishings of the houses of these blue blooded fakirs. Is this exposure of popular methods of presenting fraudulent seances a blow at genuine mediumship? Yes and no. Yes, because unless test conditions which will prove the phenomena genuine at each seance are enforced both by psychic and sitters who can vouch for the genuineness of the mediumship or its manifestations? No, because no amount of fraud and no number of bogus [illegible] can assail or dethrone the [illegible] upon which Spiritualism has established the evidences of immortal life.

Now the only way to settle the question is for the psychic and investigator to agree upon a certain square deal, certain strictly test conditions, under which each (not one and not another) seance will be given, so that fraud will be impossible and a better feeling and perfect satisfaction had by all concerned. Where this is refused by the psychic it should be accepted by the investigator as ground for a reasonable doubt as to his or her genuineness. This will work in every case.

When the soul is racked its best thoughts come forth.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

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IMPELLING POWER OF SPIRITUAL TRUTH

Discourse delivered through the Lips of Mrs. Cora L. V. Richmond at Lily Dale, Sunday September 2nd, 1906.

[illegible]aps in all the history of the [illegible] those periods accounted epochs [illegible] an impulsion has been given [illegible] special light,—whether of [illegible] literature or religion, there [illegible] ways been similar feelings to [illegible] which is possessed here today: [illegible] the especial name of that [illegible] that has brought the message [illegible] the best, and most val[illegible] in the world. Undoubt[illegible] Early Christians felt that [illegible] undoubtedly those who fol[illegible] Moses through the wilderness [illegible] and error felt that way; [illegible] the followers of the [illegible] the Orient, Buddha, [illegible] the Brahminical relig[illegible] dreamy, transcendental [illegible] practical knowledge of [illegible] goodly daily life, had [illegible] Probably all who [illegible] advance step under the [illegible] of the ever-moving [illegible] moving Spirit feel what [illegible] precious thing is the [illegible] has been entrusted to [illegible] doubt those who gath[illegible] mystic groves where [illegible] the few that clustered [illegible] and his great teacher [illegible] the impelling force of [illegible] a far-reaching, grand [illegible] would bring the great truths of the universe unto [illegible] consciousness and unto hu[illegible].

[illegible] nearer the teachings of [illegible] today than the world was [illegible] time he taught. We are [illegible] the immortality of the soul [illegible] by Socrates than were the [illegible]-worshiping, sensual-wor[illegible] and material-worshiping [illegible] Nearer, because cosmic [illegible] has been impelled into and [illegible] the material life, making it [illegible] making it the fulfillment of [illegible] that were but prophe[illegible] the olden-time.

No doubt today, as you in your [illegible] may gather around the altars where you worship, that you still [illegible] with great longing upon [illegible] when the real Christian [illegible] will be the world's real, when [illegible] Platonic idea will be the world's real, when ideal of perfect [illegible] art will be realized. We [illegible] back to Greece for our art, ne[illegible] the forms of beauty that [illegible] and us, we go to the ancient [illegible] for our literature, neglect[illegible] rare possibilities of the uni[illegible] language of today—the Eng[illegible]. We neglect, oftentimes, [illegible] sunshine that is at our doors, re[illegible] only that which shone [illegible] Egypt or Palestine.

[illegible] today our hearts are one in [illegible] the impelling force of [illegible] New Life that Spiritualism has brought into the world. We do not care especially what you call it. You may name it as it is named in [illegible] of the literature on these [illegible], "New Thought." But we know you have taken it from the pages of our periodicals and the lips of our speakers for the last fifty years. You may name it "Christian Scinece," but we know the power of the healing of the spirit since the time of the Great Healer of Galilee and his disciples has been dispersed among the children of the earth. Real Spiritual healers, including Dr Newton of New York, have long taught that of which Christian Science is the alphabet. You may name it Psychic Research, but brother Howe told you the other day, that the Psychic Research Society has given tardy recognition to those pioneers in the same kind of investigation: Dr. Alfred Russel Wallace, Sir William Crookes, Prof. Zoellner, Profs. Mapes, Hare, Denton and a score of other similar minds forty years ago. They told us then what the Psychic Research Society told you the other day. We are glad that the impelling message has reached Harvard—since Dr. Fred L. H. Willis was expelled from the college at Cambridge because this same force was manifest in him—and caused the Professor of that University to at last admit—what ever name they may designate them by—that the phenomena of Spiritualism are true. We have known it all the while. We have been very sorry for their blindness. We are glad they have come to the light at last.

This impelling force has stood behind what they and the pseudo scientist name "Psychic Research." Of course, those mediums who gave them the manifestation and were the instruments of giving this thot to the world were mediums. But it does not matter if you call them "psychics" or "sensitives," because people use terms today in consonance with their popular significance. Though the good old term "medium" is better. When you send a telegraph the electric wire is the medium for the transmission of the message. In the new Marconi system the air is the medium through which the message is sent. We still maintain that there is no better word in the English language when a message is transmitted from the spirit world thru the human organism to the earth than that of Medium. We are proud to be Mediums of the Message! We are proud to be Mediums of bearing the Truth. Even those religious teachers who stand in their pulpits or on the rostrum and give forth what they think and what to them is a new message are, nevertheless, mediums. The best teachers and writers of the world are mediums. They say: "I did not speak it, it spoke itself; I did not write it, it wrote itself or somebody else wrote it." When Mr. Edison discovers a new method for the appliance of electricity, as he tells us personally, he goes to sleep and dreams it out; then he gets up in the morning and draws out his plans. He says, "I know that there are intelligences beyond me that knew this thing before I received it."

Does it lessen the thought, the person or individual because there are other and greater minds that have thought it before it reaches you? Does it lessen the value of the message because some one else may have received it from a higher state and transmitted it to you?

You are mediums of one another's thoughts; you influence each other, you sway each other; you govern each other. Doctors govern you about your bodies, unless Christian Science has stepped in and told you you have no bodies. Theologians govern you about your soul's salvation unless Spiritualism has come and told you, that no one is responsible to God but you and your conscience for your soul. The scientific man governs you concerning your thoughts of the universe, unless you happen to know a thing or two that he has not learned in his science; for like Hamlet: "There are more things in heaven and earth Horatio than are dreamed of in your philosophy" (and science.) The Spiritualists have been finding out about those things.

Now many people say, "Why always harp upon Spiritualism?" We do not. "Why always talk about what Spiritualism has done?" We do not. "Why not engage in other reforms?" We do. The truth is, that whatever places the spirit of man and woman in proper relation to this world and Universe of worlds is the Reformer of the world. Whatever teaches you that you cannot abuse your bodies without there coming a penalty, you cannot abuse your mind without there being a reaction, there can be no falsehood concerning the soul without its making a shadow upon your life is the great reformation. Temperance? Yes, Spiritualists have been taught [illegible] since the first message came from the other world. We do not know a line of teaching better calculated than that given the Spiritualists to make temperate lives; the [illegible] one of the teaching that tells them, that every violation of the laws of the body and mind must bring the inevitable results. Many times Spiritualists are asked to work with various Temperance Organizations, but the latter would not have them because they were Spiritualists. But always they have worked in this direction, and always the teaching has spread itself abroad among Spiritualists. The exceptions are like the exceptional notes in music, or [illegible] asteroids that the teacher of [illegible] morning lessons has been talking about in the classes. They simply serve to illustrate the rule. Talk about "Woman Suffrage! There is no need of an especial sermon on Woman Suffrage, when the first mediums for spirit messages were little girls, and there has never been on the rostrum of Spiritualism any difference in the recognition between men and women, unless it was in favor of the women. The reason it may have been in favor of the women was, that not very far back in the past they were told to "stay at home" and learn of their husbands" and when the men did not know the necessary things to know the spirit world made women the instruments for bearing forward this message to the world. Many notable teachers there have been chosen of both sexes and they have stood side by side. There is no woman Spiritualist in all this land but who has just as good a right to stand on the platform, or do any other thing that [illegible] can do equally well with [illegible].

[illegible] about reforms in all directions of political and social life; the religion that teaches human beings that one is just as good as another in the eternal economy, that there is no partiality in the kingdom of Heaven, that there is no monopoly of the gift of salvation, that there is nothing in the universe that is good that is not the right of every soul in the universe. Surely, that serves to broaden and enlighten the mind until there is no question of human philosophy or human progress that has not been talked of and discussed, if good it has received an impetous from the teachings that have been given forth from this and other platforms. Dear Marion Skidmore used to say when they had the "Woman's Day" at Lily Dale, and the Woman's Suffrage advocates were invited to speak from this platform, that she was not particularly anxious to hear their views expressed there, but she wanted the [illegible] (the Suffragists) to hear our speakers talk about that and kindred subjects. It is always the one main spirit that is wanted in the economy of the universe, the equality of all lives.

You all know that religion is steadily advancing under the benign influence of this truth; we know clergymen and laymen alike are accepting the fact that the invisible messengers are drawing near, that the great work of the world is being borne forward by help from above.

When Dr. Barrows, in opening the parliament of religions in Chicago, said, "I believe that the spirit of Abraham Lincoln, George Washington, of all the arisen statesmen and of those who wrought for the benefit of mankind are bending over us today and blessing us with their [illegible]," he said what every Spiritualist knew was true, and what, if it had been spoken by a Spiritualist would have been called "Spiritualism," but no one called Dr. Barrows—dear man—to account. We know that the first inception of that Congress came by spirit [illegible] through the hand of a [illegible] friend. We know that [illegible] great impelling purpose that [illegible] many of your clergymen from their pulpits the essential doctrines of Spiritualism has come from a similar source. We know when Dr. Newman, formerly of Washington, D. C., late of the Stanford University, gave forth Spiritualistic sermons from his pulpit it was because of spirit messages that came thru the hand of a medium in the family. When Rev. Heber Newton, who was related to Rev. Dr. Newman by marriage, gave forth from his pulpit in New York a similar message in a series of sermons, it was because similar messages came to him through the same medium. The Rev. Mr. Savage, said to your present speaker many years ago in Boston, when both were called to officiate at a funeral, I do not know about the future life, "I am always reluctant to officiate at funerals, for I have no knowledge of the future state; you have the knowledge, speak it, I will read something that is comforting." But when a few years later the hand of the Silent Messenger was laid upon his household, he found it necessitated the knowing of what was beyond, so he joined the Psychic Research society, and by a circuitous method he came into the knowledge of this open door, and he said so. He has gone away to rest, i. e., to take a vacation from his labors and of speaking the truth in the presence of a congregation that is afraid that he will speak it. He is waiting to know what the voice of the spirit will have him do in the future.

Meanwhile, ministers of all denominations are listening to the Voice, from the Pope of Rome to Arch Deacon Colley in England, who is speaking the voice of the spirit to the clergymen of England. Thirty-five years ago Arch Deacon Colley was a curate when he said to your speaker: "I am to be present at a council of clergymen who will meet at New Castle-on-Tyne, while there I am going to present the claims of Spiritualism. I am going to tell them that we have more need of Spiritualism than it has of us." They did not listen to him very much in those days. But today, being an arch-deacon—there have been three decades and more since that time—the clergymen of England will know that they need the message that Spiritualism brings them to interpret the spiritual gifts of Olivet; they will know that they need to understand it in order to interpret the spiritual gifts that were given to the fishermen of Galilee, and they will know that they need it to trace the real meaning of those wonderful "spiritual gifts" concerning which Paul wrote to the Corinthians. Do you not suppose, when Mr. Savage said that the Spiritualists are the only ones who can intelligently accept the miracles of the Bible that he did not know what he said? Of course Spiritualists do not call them "miracles." But "miracle" is "wonder-working," and there cannot be anything more wonderful than the phenomena of Modern Spiritualism, although all Spiritualists think they are performed by spirits under the action of natural law. They cannot one of them tell you the method by which they are performed. This was well known to Mr Savage.

These "gifts of the spirits" that act as the means of transmitting the message are "gifts" that will ultimately blossom out for the whole world. They are latent in you, and you, and in every one who has an immortal soul, as all have. But they will not be manifest at present. not until there is a larger atmosphere of preparation in the world. They are bursting out here and there; they are speaking here and there through instruments that came with the stamp of Spiritualism upon them: children, grown up people, gray haired matrons and sires. They took the one standing before you as a little girl, Brother Howe, Elizabeth Lowe (now Elizabeth Lowe Watson,) Mrs. Clara Watson, Mrs. Twing and others.

(Continued Next Week.)

SPIRITUALISM AND THE LAW.

HON. CHARLES R. SCHIRM.

President of the First Spiritual Church of Baltimore.

XII.

Denson vs. Beasley, 24 Texas, 191. Decided in the term 1870-1871.

Spiritualism was not in issue in this case but the law in regard to insanity as laid down by the Supreme Court of Texas, may be applied to cases involving Spiritualism.

The opinion of the court is both interesting and amusing; interesting, for the direct and masterly way in which the question of insanity is handled; and amusing, for the curt manner in which the instruction of the judge in the lower court to the jury, is disposed of.

When this case was decided, there were but three members of the Supreme Court of Texas and the presiding judge, who had just taken his seat upon that bench after this case was presented, at the request of his two colleagues, went over the case, and disagreeing with them, filed a long dissenting opinion. Neither his reasoning nor his conclusion is, in my judgment, sustained by the authorities.

I will not go into the facts, except to say that the testator, Hamilton Washington, left two wills, one dated May 19th, 1860, leaving his entire estate to his sister, Mrs. Beasley, and the other, dated June 6th, 1868, leaving nearly all of his estate to Mr. Denson, who was no relative but with whom the testator had lived for some time prior to his death. In explanation of the large amount left to Denson, the testator says in his will, "This bequest is made in consequence of losses and failures of crops, incurred since he made the purchase, and also on account of kindness and attention received from himself and family." It appears that Denson had bought the farm on which he was living from the testator giving his notes for the purchase money and it was the greater part of these notes which formed the bequest. At the date of the last will, testator was in his last illness, of which he died on the 30th day of the same month, aged about sixty-five years.

The probate of the last will was resisted by the sister, Mrs. Beasley, who claimed that her brother did not possess testamentary capacity and that it was obtained by undue influence and fraud, and she presented the will of 1860, which gave her all the property, for probate. The probate court declared the will of 1868 invalid and admitted to probate the one of 1860. From this judgment, Denson appealed to the district court of Polk County, with the same result that the will of 1860 was sustained. Denson then appealed to the supreme court which reversed the judgment below and granted a new trial. I shall quote a large portion of the court's opinion, without using quotation marks, except as used in the opinion, putting my comments in parentheses. By the court:

This case has been ably argued before us, both upon the law and facts. General grounds of error are assigned. It is claimed that the charge of the court is erroneous, and misled the jury; that the verdict of the jury is not in legal form, nor substantially sufficient in law, and that it is contrary to the evidence.

We shall remark upon the first and second assignments. In the charge of the court (to the jury) is contained this passage: "Insanity or unsoundness of mind is that condition in which the mind is left when common sense and reason are destroyed or greatly impaired, and

(Continued on Page 6.)

THE SUNFLOWER PUBLISHING CO.
Lily Dale, N. Y.

SUBSCRIPTION RATES

ADVERTISING RATES

W. H. BACH, Managing Editor

[illegible]

MRS. MUHLHAUSER AT ROCHESTER, PLYMOUTH TEMPLE.

[illegible]

THE NEW TEMPLE AT TOLEDO.

[illegible]

When Adam Was a Boy.

[illegible]

When Adam was a boy.
No swings, shanghaied each day,
In front of where he tried to play;
No brass band ever marched his way,
When Adam was a boy.

There were no fireworks at all
When Adam was a boy;
No one could pitch a drop curve ball
When Adam was a boy.
But here is why our times are so
Much better than the long ago—
There was no Santa Claus, you know,
When Adam was a boy.
—Nixon Waterman, in Woman's Home Companion.

The Law of Love

[illegible]

To Eastern Spiritualists

With the passing of the Banner of Light from the weekly Spiritualist papers, the SUNFLOWER is left as the sole representative of the East. [illegible]

[illegible]

Spiritualists. It's up to you. WHAT WILL YOU DO?

W. H. BACH,
Editor and Publisher,
Lily Dale, N. Y.

LILY DALE NEWS.

Yes, we were in the middle of the snow storm. It started so nicely, with just a little one here, then another there until soon it showed us a white mantel over the ground which mixed in with the mud and we had the grandest slush ever was. The thermometer did not go down very low and but few trees were broken on the grounds. The fruit trees in this section suffered immensely, as they were loaded down with apples and other fall and winter fruit and the additional weight broke off large branches, causing thousands of dollars damage in Chautauqua county alone.

"Old Probs" promises us better weather soon, and we hope to be again reveling in sunshine when this paper is being read by its recipients.

The grape harvest of the Concord grape section is right at its height, and if a real cold night should now come, it would mean many dollars loss to the owners of vineyards, as less than one-third of the crop has been gathered. The demand for grapes in bulk for wine and grape juice this fall has been so great that the price has been high, and now 16 cents is being paid at the cars for 8-pound baskets.

The populace are all much pleased with the new water tank which has been placed in position and is filled with water. A serious leak developed in the stand pipe leading to the tank after the tank was placed in position, but it has been repaired and now the water will stand until it is used up instead of leaking away. Now if we only had a large wind-mill on the point where it would catch all the wind possible so that the tank could be kept full from spring to fall without pumping by steam, except possibly during the session, it wouldn't be a great thing. You don't want to give the Association a good 20-foot Aermotor, do you? Please don't all ship at once as we don't need but one.

Mrs. J. E. Hyde had the misfortune to slip off from the road into a ditch in going home from the post-office Tuesday evening and suffered a severely sprained ankle which has confined her to the house. The Doctor feared some bones were seriously misplaced, at first, but now it looks as though it was merely a bad sprain, which will right itself when the inflammation is subdued. It is doing nicely.

E. Beeman of Ripley, N. Y., a former resident, and a cottage owner, spent a few days here getting his cottage ready for winter.

Mr. Barkell of Pittsburg, Pa., who has been a member of the band the past two years, spent a couple of days on the grounds and bought Mr Greenamyer's cottage on Marion street. He contemplates making his permanent home here.

Mrs. Briddell has returned from a visit to Buffalo.

Mrs. Mary Todd has returned from a visit to Fredonia.

Evie P. Bach spent several days with her brother and family at Jamestown.

Mrs. M. E. Hardenburg has bought the H. T. Smith cottage on Fourth street.

Mrs. Muhlhauser has returned from Rochester, where she went to attend the dedication of the Spiritual Temple.

E. W. Phillips has gone to Arizona for his health. If he likes the country he expects to take his family west in the spring.

L. C. Hutchinson has been appointed librarian for the winter and will keep the library open Sunday afternoon from 2 to 4.

C. B. Turner is quite sick at his cottage on the grounds.

Mr. and Mrs. Winchester spent a couple of days on the grounds while the weather was unsuitable for their farm work.

Mr. and Mrs. Clark and Mrs. Pettengill made a business trip to the grounds Friday.

Mrs. Nellie Ramsdell has gone to Bradford for a few days, and her daughter, Mrs. Steiner has gone to Dunkirk on her way to her home in Brooklyn.

Mrs. Starr will spend a few days at Warren, Pa., after which she will join Mr. Starr at Buffalo for the winter.

Mrs. Baillet is here for a short stay.

We are requested to announce that there will be a dance in Library hall about the first of November. Exact date to be announced later.

NOTICE.

At an entertainment given September 10, 1906 in Library Hall by Lee Morse, our new director of Lily Dale, and the Lillies, the following were chosen as a committee to have charge of things during the coming year: Mrs. Maggie Turner, chairlady; Mrs. Lee Morse, Mrs. Evie P. Bach, Mrs. D. Henderson.

MONEY RECEIVED.

From Entertainment given Sept. 10, 1906 - - -	$[illegible].45
Card party given by Mrs. Mulhauser - - - - -	2.80
Dance given by Earl Keeler	5.00
An old account, Mrs. Eliza Page Alger - - - - -	1.25
Mrs. Maggie Turner, from last Anniversary - - -	2.05
Total - - - - - - -	$16.55

EXPENDITURES.

For oil - - - - - -	20
Lamp chimney - - - -	25
Total - - - - - - -	45
Balance - - - - - -	$16.10

MRS. MAGGIE TURNER.

Important Notice to the Spiritualists of Indiana.

The Missionary work planned by the Indiana State Spiritualist Association is at last fairly under way and I wish to call the attention of the Spiritualists everywhere in the State, to the fact, that I am now located at Peru, Ind., and want to correspond with them in every locality.

The work has been somewhat delayed by the illness of the writer, but as stated is now fairly under way. As many towns as possible will be visited during the fall and early winter months, and in order to make the work effective we must get system into its operation. To do that it is necessary to visit towns en route, and in order to do that I must hear from you very soon. Will you not make it a point to take this matter up with your friends and see what can be done for the good of the cause?

Communications can be addressed either to myself, or President E. A. Shram, at Peru, Ind., or to the Secretary, Mrs. Carrie H. Hoag at Muncie, Ind. Last spring there were more calls than I could attend to; this was because many of the calls came from points so far away from the towns in which I was at work. To obviate this we want the work carried on largely on the circuit plan—for example: When at Elkhart, or similar large sized towns we want to visit the smaller towns in the vicinity.

Now, Spiritualists, the work for the present will be in the central and Northern half of the State, and in order that you may have the benefit of the work being done, just send in your names and tell us what you can do toward furthering the work in your neighborhood. If you can not do anything in your own town, write me and tell me of the towns near by in which there are Spiritualists, and in which meetings may be held; thus we can all work together and every section will be cared for. Now is the time to write; don't wait for some one else to write but you do it. In this way Indiana will come to the front very rapidly. Write us for parlor meetings, public meetings and mass meetings; the state association is ready for all of these branches of work.

WILL J. ERWOOD,
216 W. Main St., Peru, Ind.

A word once spoken is beyond recall. It has started on its mission of good or evil. If good, its passage will be slow. It will be beset by contrary winds and currents, it will meet with rebuffs continually. If evil, it will be treasured in memory for future use, handed to the next neighbor, and grow in strength as it passes along, winds and currents will aid it, and, like the boomerang, it will return and strike the sender.

"Boys flying kites pull in their white winged birds—
But you can't do it when you're flying words."

DU UT DES.

Buffalo Notes

H. H. EDDY, Correspondent

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday [illegible] m.
HARMONY CIRCLE meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. C[illegible] S. Hulbert, Pastor.
LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 371 Connecticut street, Sunday at 7:4[illegible] p. m.

[illegible] W. Dennis reports that his developing class work is meeting with success.

Harry [illegible]wold, son of Postmaster [illegible] of Lily Dale, gave your correspondent a very pleasant call a few days ago.

Mr. and Mrs. J. A. [illegible]ff and daughter made a short visit in Buffalo en route to Toronto.

Sunday, October 7th, Professor Lockwood commenced his three months engagement with the First Spiritual Society. His subject for the evening was, "Has Man a Moral Right to a Knowledge of a Continuity of Life and that it is Nature's Gift to all Humanity?" A fair sized audience was in attendance. Excellent music is rendered each Sunday, Miss Florence Beebe, pianist, and Miss Dean, an accomplished soloist, renders fine vocal selections. Prof. Lockwood opens his class work Friday evening, October 12. His lectures and class work are able productions of thought, illustrative of the principles of life and being, and how to best utilize nature's forces for the highest good of all.

ADDITIONAL BUFFALO NOTES.

Harmony Circle's Sunday services are meeting with good success, and large audiences are the rule. Prof. [illegible] Schwartz, the German control of our speaker, Mr. Hulbert, took for his subject, "Heaven," and in his inimitable dialect, made our Heaven a part of ourselves. He contrasted the conditions of life in such a manner as to eliminate all supernatural conditions from our existence on the other planes or spheres of life. He unfolded the spirit world in a panoramic manner, and made each individual the custodian of his own Heaven and left no room for the skeptic to disbelieve that heaven in the spirit realm and heaven on earth were identical, and also the relative value of each individual act on earth. Having [illegible] its repudiation in the [illegible]. That the spirit of man was master of itself and controlled all that belongs to it. It was a grand exposition of the spiritual philosophy, and we hope the professor will have many opportunities this season. Grayling's tests, as usual, were all recognized, and her levee after the service when she answers questions, pleased the audience.

The Ladies' Aid Society held at the hall October 6, was not quite as well attended as usual owing to the inclement weather. But those that did attend, had a royal good time, and the hostesses of the evening, Mrs. Griffith and Olms[illegible]ead, fairly outdid themselves in entertaining their guests. Thanks are also due to Mrs. Allen for the music.

Low Rates to Western Points.

Every day from September 15 to October 31 excursion tickets to San Francisco, Los Angeles, Calif., Portland, Ore., Spokane, Wash., Denver, Colo., and many other points in the West and Northwest are on sale by agents of the D. A. V. & P. R. R. For particulars see ticket agents or write to J. W. Daly G. A. G. P. A.

Radicalism creates—Conservatism preserves. Such is the rule of life. Radicalism builds from the old to the new and improved, which is cast aside by the conservative until it is forced by the radical. When the conservative accepts it, preserves it, holds tenaciously to it, until radicalism again forces a new issue. Both are necessary in the economy of humanism.

DU UT DES.

The [illegible] mind, the more heart is needed for right guidance. Nature demands an equilibrium in the human spirit as it does in space. Man is a microcosm of the grand whole, and becoming one with God, seeks to attain a individualized condition that harmonizes with Mother Nature.—A. P. [illegible]

[illegible] has mould[ed] more men than prosperity.

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritability—that is an idea as noble as it is difficult.—Edward Howard Griggs.

"Truth crushed to earth will rise again," but in the meantime falsehoods get too far in the lead to be caught. "A lie will travel around the word while truth is getting its boots on ready to start."

DU UT DES.

When self pleads, few says nay.

METAPHYSICAL.

Conducted by EVIE F. BACH

THE SOUL'S AWAKENING.

Amendments for Action at N. S. A. Convention, 1906.

SLAVES OF THE PIPE

A GLIMPSE OF ONE OF THE SECRET OPIUM DENS OF TOULON.

The Eastern Madness and Its Victims in the French Navy—Varying Effects of the First, Second and Third Pipes of the Drug.

"You are going to Toulon?" said an attache of one of the ministries to me some months ago. "Then you will see the curse of the French navy, the eastern madness, which our colleagues at the colonial office and at the ministry of marine are trying hard to suppress."

"The eastern madness?" I asked. "What is that?"

"Opium smoking," said my friend laconically. "Ask some of the Toulon newspaper men to take you round."

It was one of the first things I asked about when I got down to Toulon, and the following is an account of what I saw.

We were in a cafe near the harbor. A tall and very handsome woman sat at the table opposite to us and nodded lazily to my companion. This did not surprise me at all, because all Toulon, from the prefet maritime to the scavengers in the streets, knew him and called him by his name. There was a look of weariness or, if you like, a weary laziness in the woman's eyes which was curiously noticeable.

"Are you going to smoke a pipe?" she said.

He looked at me inquiringly.

"Oh, bring your friend with you. He doesn't belong to the government, does he?"

And so we all three got up and went out. I do not know exactly where we went, for the back streets of Toulon are a very Alsatia for intricacy. We unlocked a door with a key which madame carried in her pocket. We climbed three flights of dark stairs and knocked at another door.

It was opened at last, after about a quarter of an hour, by a young woman in a kimono and curl papers. She looked even sleepier than our companion and did not trouble to invite us in. She merely left the door open, lounged on in front, and we followed.

It was a room in which all you can see at first is the dirty yellow of some cocoanut matting on the floor, a few cushions covered in bright colors and several pairs of feet. It is a little puzzling at first, but you realize after a moment that the only lamp is on the floor and that it has a heavy shade, so that the light does not light up the room.

I became used to the semidarkness soon and saw that I was in a small square room, in which there were six or eight people, three women, including our companion, and several men. I noticed that the trousers which the men wore were those of navy officers. I looked at my friend, the journalist, questioningly.

"Oh, yes," he said, "and they don't care. Once an opium smoker always an opium smoker."

We had spoken in a whisper, but one of the men, a good looking fellow, who must have been a smart officer not long before, raised himself on one elbow and glowered at us. "Curse you!" he said. "Be quiet. Curse you!" And he dropped back on to the mat again.

"The second sleep after the first pipe," said my friend.

"How do you know?"

"Because they are always irritable then," he said. "After the second pipe it takes a good deal to disturb them, and after the third, unless they are very seasoned smokers, you could let off crackers next to them before they awoke of themselves, and they would think that it was wind flapping the sails."

Another of the men sat up. I must explain that there was no furniture whatever in the room. There was cocoanut matting on the floor, there were a few pillows, and that was all. But the lighted lamp was in the corner, and in the middle, among the feet, was a thing which looked a little like a Turkish hubble-bubble pipe, a lamp of glass, in which I think spirit was burned, making a small flame.

Next to it, a little white pot with a dark brown paste in it that looked like varnish, and on a small rack, like a pen rack, several knitting needles. When the man sat up the woman in the kimono and curl papers crawled over to him, took one of the knitting needles, put her finger and thumb into the paste and cooked a ball of it on the point of a knitting needle over the flame of the lamp.

And I noticed then, as the smell became more acute, that the whole room had a treacly sickliness about it. That, of course, was the opium. Next to the man, where I suppose he had dropped it, was a long cherry wood stem with a bulb of amber at one end and a tiny cup at the other. I think the cup had a pin in it, but I am not sure. The woman put the little ball of opium, which had frizzled and sizzled in the flame, into the cup and held the amber bulb to the man's mouth.

He drew at the pipe, inhaling the smoke, but he was too far gone to hold the pipe for himself. The woman had to do that for him. He stopped inhaling after a moment or two, and she tore the neck of his shirt open.

"Narrow squeak that," said my friend. "I know that chap. He smokes eighteen or twenty pipes sometimes, and then anything might happen to him. He would rather die of suffocation than take the trouble to undo a button."

"But what is the insidious charm of opium?" I asked.

"That I can't tell you," said my friend, "because a first pipe or two won't teach it to you, and, unless you are a fool, you will never smoke a third."

The woman who had brought us in and in whose room we were had just prepared a pipe for herself. "Smoke?" she said, and put her pipe to my lips. I took two or three whiffs and then got out of the room and the house as quickly as possible.

I learned from my friend, who came after me, that all the men in the room were navy officers. I learned, too, the next day, when I felt better, that opium, which in spite of the efforts made by the government to check commerce in the drug, is currently sold in all the ports and particularly on those of the south, is making terrible ravages among the officers of the French navy.

Your opium smoker is a dangerous man on board a ship, for he is like a sleepwalker. He acts unconsciously, but with apparent consciousness, and when under the influence of the drug anything might happen either to him or to the ship under his charge without his caring. The minister of marine is doing his utmost to repress the curse, and all thinking France hopes that he may succeed.—New Orleans Times-Democrat.

Spheres—Terrestrial and Celestial.

ARTHUR F. MILTON.

"Heaven is within." Nature recognizes no up or down. Centralization obtains everywhere, and the eternal present is its complement. Man is his own law-centre, and his consciousness—feelings, desires, tastes, emotions, impulses—is an effect of the causes within.

The interior life-principle, the Soul, is composed of that which it has evolved or generated through exercise of its consciousness, and repeats itself in accordance with its thoughts or actions—or rather the combination, as it requires thought to decide the action, and the latter cannot obtain without consent or aid of the thought suggesting it. Thought and action are therefore the soul's organizer, builder, designer or arbiter, and what these effectuate constitute the man—his personality.

Those who believe in a future existence need not be told what they may expect; for as the life-forces vibrate here, they certainly will continue to vibrate hereafter; and as like attracts like here through the law of sympathy and antipathy, it is most likely to do so in the future. The spheres, called terrestrial and celestial, then, must be the pivot of attraction for their own kind.

We know that harmony between mortals is needed for a peaceful existence on earth, and we also know that such harmony depends upon their feeling, desires and wishes towards each other. If they are hateful, envious, selfish or immoral there is discord, clash, malcontent and ill-humor generally. What such conditions must bring forth where the law of nature bunches together nolens volens, can be better imagined than described. If pandemonium represents hell, some may look forward to an experience not mentioned in their funeral services.

But if there is no future the true and tried will have lived in vain—which they do not believe, however, intuitively or instinctively feeling that they are forbearing in conformity with their interior consciousness to do so. It is mostly those who, in their despair to apologize for their weakness, that deny a future existence. They may be deceiving themselves however, and realize their mistake under disagreeable circumstances.

You cannot without guilt and disgrace stop where you are. The past and present call on you to advance. Let what you have gained be an impulse to something higher. Your nature is too great to be crushed. You were not created what you are merely to toil, eat, drink and sleep, like the inferior nimals. If you will, you can rise. No power in society, no hardship in your condition can depress you, keep you down in knowledge, power, virtue, influence but by your own consent.—William Ellery Channing.

Prison the boastful tongue, lest it turn the perfume of a goodly deed into a stench.

OCTOBER.

BY BELLE BUSH.

Now is the Autumn's fairest moon,
And the royal purple noon
Of all earthly glory;
Now let cares drift far away
While each wonder-working day
Tells to us its story.

Sung among a thousand hills,
Hymned by "silver throated" rills
Through the meadow straying,
The sweet poem of the year
Mellows all the atmosphere,
[illegible] its charm displaying.

See [illegible] gold and crimson rest
On [illegible]'s plumed crest,
[illegible] splendor,
While o'er all earth's dainty things
Nature spreads out gauzy wings
[illegible] each most tender.

Hills on which we fondly gaze
'Neath a soft enriching haze
All day long seems dreaming
Curtained from our curious eyes,
Beauty gives us glad surprise
Through each vista gleaming.

Now her turrets seem to rise
Fair as dreams of Paradise
On our vision stealing;
Then they float and pass away
Into darkness and decay
Death alone revealing.

Now from every tree-top wave
Leafy banners gay as grave
Nature's mood betraying;
Then these faded, wasted forms
Rent by force of winds or storms
Fall, no use portraying.

Leaves. What say you to my heart?
Winds! What melancholy art
Wakes ye into singing?
Wherefore when we hear your moans
Thrill our heart with echo tones
Chord to chord replying?

Leaves! ah, well I know your power,
Winds! ye have a wondrous dower,
All the past revealing;
Faded hopes like Autumn leaves
Strew life's pathway. Nature grieves,
One with us in feeling.

But there is glory born
With our life's empurpled morn
Stronger than all grieving;
Aye, and brighter than the days
Scarfed in gold and purple haze,
'Tis of Faith's fair weaving.

Leaves may fall and quick winds sigh
All forms of beauty fade and die,
Still, Faith to us replying
Mounts upward singing to Love's gate
And bids us calmly work and wait;
All cause for grief denying.

Ah! if the Autumn of our days
Finds but the soft and mellow haze
Our fading joys concealing,
Then will our hearts be full of peace.
And every hour bring rich increase,
A life of use revealing.

GAUL.

Why should it embarrass you to meet an old schoolmate, now riding in his carriage, while you are still compelled to walk?

Opportunity is the road to success, and comparatively few only have the privilege of using it. Thus you need not be ashamed to let him see you. If you are still poor, a hundred chances to one that you have been honest, and your friend in the carriage may have the more reasons of being embarrassed at the meeting.

But because this should happen to be the case, is no reason why you should carry your ease of conscience to the extent of hautiness. It might betray jealousy or prejudice —either being the pride or arrogance, and a comparative upheaval of bile—gaul, so-called, in poetry or metaphor.

Bile should never be let into the blood by heart agitation—such as anger, hate, jealousy, sarcasm, nagging, etc. Headaches and other disagreeable effects are concomitant with it. Furthermore, if persisted in, the blood finally becomes tainted—takes on a darker hue, figuratively speaking, or becomes individualized for actions, rather cloudy than sunny.

We then say, "He has gaul," but selfishness is understood. But dishonesty need not necessarily constitute a part of selfishness. To be unloving, illhumored, fault-finding, uncharitable, cruel (whether in speech or action) is selfish—either the effect of bad bile or gaul or of a naturally selfish soul, which also tells on the bodily organs thru which it acts and spoils the good blood it may have inherited from the physical side of life, and thereby converting the bile intended for sanitary purposes, into gaul and making life physically and spiritually miserable.

ARTHUR F. MILTON.

The greatest test of character is to be found in the way we meet the common duties of life. He who is faithful to the harder tasks will not be unfaithful in the easy great things.

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SPIRITUALISM AND THE LAW.

Continued from Page 1.

delusion exists. The delusions, which are the ordinary accompaniments, are evidence of insanity, and are extravagant or impossible things which do not exist at all, except in the imagination of the insane person, but which he can not be persuaded or convinced do not exist. The true test of the absence or presence of insanity, is the absence or presence of these delusions."

This is simply learned sophistry. If insanity or unsoundness of mind, which exists when common sense and reason are greatly impaired, and delusion exists, then when delusion exists, the mind is unsound, insane and destroyed. If the true test of the absence or presence of insanity is the absence or presence of delusion, then insanity and delusion become the same thing; or at least, are no more than different terms used to designate the same condition of mind.

Tried by such a metaphysical or psychological test, Emanuel Swedenborg, John Wesley, Martin Luther, Joan of Arc, Joseph Addison, the author of Rasselas, Napolean Bonepart, and hundreds more of the greatest and soundest minds which ever existed on earth, must be declared insane. For each of these stoutly maintained what men of the present day would declare delusion. Indeed, delusion is so common that if the whole human family were tried by an infallible standard there would be very few who could maintain absolute sanity; and it is not improbable that the few would be among the most assinine specimens of humanity.

People do not now maintain a belief in visions supernatural visitations, witches or apparitions. They do not now throw inkstands at the devil, nor do they believe that a vagrant palmist could foretell the fortunes of a Creole girl, who, becoming the wife of one of the greatest men who ever lived on earth, thereby controlled his destiny.

(In some of these observations the court of course was mistaken, but its very disbelief in such things makes its application of the law all the stronger. Commenting upon matters brought out to impeach the sanity of the testator, the court continues below.)

But in this age of science and metaphysical learning, it may be that a man of science might maintain that there was a certain amount of poison contained in the Irish potato, at a certain period of its growth; enough to affect the human stomach, if taken in too great a quantity; that a line of fascines, sunk to the bottom of a river which was changing its bottom by the washing sands, and altering its bed by the lodgment of drift, might be made to obstruct the navigation of a stream; that a drove of wild hogs, if confined in a field, and driven about from day to day, might become familiar to the presence of the driver, and be rendered tractable; that Indians were human beings on whom the attributes of kindness, mercy and charity might not be wasted. (Testator had during his lifetime been very kind to Indians and provided a home for some of them on his farm.) We say it might be possible that such theories and speculations might be called delusions, and yet be no evidence of an unsound mind.

Diogenes might live in his tub and hunt the streets of Athens at midnight for a Vir. Had he hunted a Homo or an Anthropos, he might easily have found one, and if this had been properly understood, the eccentricity of the philosopher would have been understood as sound sense, conveyed under a most withering sarcasm against the frivolity of the Anthenians. We think Diogenes had sufficient reason to have made a good will. Alexander evidently thot him a man of sense, for he said, "If I were not Alexander, I should wish to be Diögenes."

A somewhat remarkable opinion was delivered by Lord Brougham in an important case before the Privy Council, in which he takes the ground that any person laboring under delusion on monomania to any extent or upon any subject, is not to be regarded as competent to make a valid will. Waring vs. Waring, 6 Moore P. C. cases, 349; S. C. 12 Jur. 947. We have no apprehension that any such rule will permanently obtain currency in the English courts. It has certainly received no countenance in this country, and we should not be surprised if this opinion were never alluded to in the cases which shall hereafter occur in the English courts.

(The dissenting opinion in this case of Denson vs. Beasley, was after the manner of the Waring case.)

A most remarkable case of mere eccentricity upon record, if it was such, is that Morgan vs. Boys, (see Taylor's Med. Jour. 657, 1838) where the will was upheld on the ground that there was no satisfactory proof of actual unsoundness of mind. The testator devised his property to a stranger, thus wholly disinheriting the heir or next of kin, and directed that his executors should cause some part of his bowels to be converted into fiddle strings, that others should be sublined into smelling salts, and that the remainder of his body should be vitrified into lenses for optical purposes. In a letter attached to the will, the testator said: "The world may think this to be done in a spirit of singularity or whim, but I have a mortal aversion to funeral pomp and I wish my body to be converted into purposes useful to mankind."

The testator was shown to have conducted his affairs with great shrewdness and ability; that so far as being an imbecile, he had always been regarded by his associates thru life as a person of indisputable capacity. Sir Herbert Jennet Faust regarded the proof as not sufficient to establish insanity, it amounting to nothing more than eccentricity, in his judgment.

In another case, the probate of a will was resisted on the ground of insanity, and defended on plea of eccentricity, (see Mudway vs. Croft, 3 Cursis, 678.) Sir H. J. Faust said: "It is the prolonged departure, without an adequate external cause, from the state of feeling and modes of thinking usual to the individual when in health, that is the true feature of disorder of the mind."

And in another case, where the will was declared invalid by the Prerogative Court of Canterbury, (see Austin vs. Graham, 59 Eng. L. & Eq., 38.) the decree was reversed on appeal by the judicial committee of the Privy Council. The testator was a native of England but had lived in the East and was familiar with eastern habits and superstitions, and professed his belief in the Mohometan religion. He died in England leaving a will, which, after various legacies, gave the residue to the poor of Constantinople, and also toward erecting a cenotaph in that city inscribed with his name and bearing a light continually burning therein. The perogative court pronounced the testator to be unsound of mind, principally upon the ground of his extraordinary bequest, which sounded to folly, together with the wild and extravagant language of the testator, proved by parol. But on appeal it was held that, as the insanity attributed to the testator was not monomania, but general insanity or mental derangement, the proper mode of testing its existence was to review his life, habits and opinions of testator, and on such a review there was nothing absurd or unnatural in the bequest, or anything in his conduct, at the date of the will, indicating derangement, and it was, therefore, admitted to probate.

A will may be manifestly unjust to the surviving relatives of a testator, and it may display some of the extraordinary opinions of the individual, yet it will not necessarily be void, unless the testamentary dispositions clearly indicate that they have been formed under a delusion.

(Here the court reviews the case of Gass vs. Gass, 3 Humph. 278, which has already been referred to in these papers, and then the court continues.)

Delusion is defined to be, when a patient conceives something extravagant to exist which has no existence but in his own heated imagination, and having so conceived it, is incapable of being reasoned out of the conception. (Shelford on Lunacy, 40); as the fancying things to exist which can have no existence, and are im[p]ossible according to the nature of things, as that trees walk (Shelfor[d] 293); the magnifying slight c[i]rcumstances beyond all reasonable b[o]unds, as if the parent of a child, [r]ally blamable to a certain exte[n]t in some particulars, takes occas[io]n to fancy her a fiend, a monste[r] an incarnate devil (Shelford, 4[ ]) We can comprehend the delus[i]on of the man who fancied he was Jesus Christ, and kindly e[x]tended his forgiveness when asked saying, "I am the Christ"; also h[i]s who imagined he correspond[e]d with a princess in cherry ju[ic]e, and his who dreamed dreams and heard voices directing him to burn York Minster Church. But [w]e can not comprehend a delusi[o]n upon a point of belief as to th[e] nature of future rewards and [p]unishments, and the principals of [j]ustice upon which they will be distributed. This is a subject bey[o]nd the ken of mortal man, and in [o]ne sense of the word, perhaps every individual is laboring under a d[e]lusion who attempts to solve it. [Y]et there is no subject we are more [d]isposed to theorise about, and [a]bout which there is greater conflict [o]f opinion.

(On account of th[e] erroneous construction of the [c]ourt below, the judgment in this [c]ase was reversed and the case se[nt] back for a new trial.)

(To be Contin[u]ed.)

OBITUARY.

WILLIAM H. PE[T]TIS

of Panama N. Y., pas[s]ed to spirit life quite suddenly, S[e]ptember 27, aged 84. He had be[e]n in poor health for some time, [a]nd for the past two years almost [t]otally blind, but his passing was no[t] expected at that time. The fune[r]al was held at the house, Sunday September 30, Lyman C. Howe of[fi]ciating, the subject for the discour[se], "If a man die shall he live ag[a]in?" having been selected by the de[c]eased before the change.

MRS. PRECILLA P[O]LSON

At her home, Brace [P]oint, Wash. Mrs. Precilla Polson passed to spirit life aged 57 yea[r]s. The last few months she beca[m]e interested in the philosophy of Spiritualism hence the request of [t]he family to have a speaker of ou[r] persuasion take charge of the fu[ne]ral. I conducted the services in Seattle, September 21.

HARRY J. MOORE.

MRS. SARAH A. [B]YRNES

passed to spirit life fr[o]m her home in East Orange New Jersey, September 16th.

Mrs. Byrnes was on[e] of the oldest speakers on the Spiritualistic rostrum. Many are th[e] comforting words she has spoken [a]t the funeral services of her friends and now she has joined them.

The last services [w]ere held at Mt Auburn chapel a[t] Cambridge, Mass., September 19[t]h. The services were conducted b[y] Mrs. N. F. Willis. One of her [g]reat desires that the Ladies Schub[e]rt Quartette of Boston sing at th[e] service was attended to by her fai[th]ful son with whom she lived.

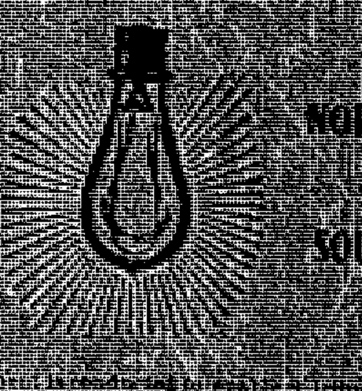
The Ladies Schube[r]t Quartette sang 3 beautiful spirit[u]al selections those that she enjoyed. They were associated with Mrs. B[y]rnes in many many like services. Mrs. Byrnes looked very lovely as she was laid away. Her sweet fa[c]e and wavy hair very natural and she has gone to join those who were so near and dear to her all during [h]er life. She was 69 years old. H[e]r body was cremated.

Frank Tierney, a bo[o]tblack, who is the sole support o[f] his mother and two younger chil[d]ren, was recently arrested in Sh[a]ron, Pa., for shining shoes on [S]unday. For this serious offense he was sentenced to jail, but frie[n]ds interested themselves in his be[h]alf and paid his fine. One of th[e] prominent manufacturers of th[e] town has written an indignant letter to the Sharon Telegraph in w[h]ich he says he will contribute [h]alf the sum necessary to defend [t]he boy from further proceedings o[f] this character, and to aid him in [h]is efforts to maintain his fam[il]y. Another indignant citizen ha[s] written the same newspaper th[at] this persecution is in his opini[o]n a disgrace to a civilized com[m]unity and worthy of the a[n]cient witch burners.

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DEDICATION

Plymouth Spiritual Church at Rochester

NEW SAYINGS OF JESUS

Found in Egyptian City.

It will be remembered that some six years ago public interest and curiosity was aroused by the announcement that there had been discovered in Egypt a manuscript containing what claimed to be some sayings of our Lord. The discovery was made on the site of Oxyrhnchus, a chief city of ancient Egypt. The discoverers were Dr. Grenfell and Dr Hunt, who have devoted so much time and patience to the noble task of enriching the present with the spoils of the past.

This interesting discovery was soon given to the public, and within a year one large quarto volume was issued, containing facsimiles not only of the precious manuscript of Christ, but upward of 150 texts selected from 1200 or 1300 documents. In the following year (1899) a second volume appeared, containing 193 selected texts. The documents were theological and classical and belonged to various dates. It was however, to the manuscript containing the sayings or logia of Jesus Christ that popular attention was chiefly directed; and perhaps the interest in this manuscript was not lessened when two editors, in their introduction, expressed their opinion that similar interesting finds were not very probable. "It is not very likely that we shall find another poem like Sappho, still less that we shall come across another page of the logia."

But those indefatigable excavators, after having spent some time in searching for documents in the Fayum, returned in February last year to their old haunt at Oxyrhynchus, and there, by what they call a "curious stroke of good fortune," came upon a manuscript which contained some further sayings of Jesus. These together with a "fragment of a lost gospel" they have now given to the world in a popular form abridged from the publication of the texts in the Oxyrhynchus papyri, part 4, thus we are once more indebted to the editors both for their untiring labors and for the way in which they enable so many to share the fruits of their toil. Some idea of the difficulty attending their work at Oxyrhychus may be formed from the statement which tells us that the mounds which need to be cleared are scattered over a site more than a mile in length. The ground to be explored is thus large in area and rich in treasure.

The newly discovered manuscript of the sayings of Jesus differs in form from the earlier one. The earlier manuscript consisted of a leaf belonging so it was thought, to a well-written volume. The recently discovered manuscript has a less worthy setting, and the new sayings are written on the back of another manuscript.

The fragment, for it is but a fragment though a very precious one, consists of forty-two complete lines. They were found written on the back of what proves to be a land survey list. The survey list, according to the opinion of the editors, was probably written at the end of the second or early part of the third century. But it is the manuscript on the other side which will interest us, this the discoverers are inclined to assign to the middle or end of the third century; a later date than A. D. 300 is, in their view, most unlikely. If these conclusions should prove correct, the present sayings of Jesus are about the same date as the logia or sayings, discovered in 1897. The final settlement of the question of date and of authorship must be left to experts.

One is tempted to quote some—indeed all—of these "sayings." They may be made authentic, or or they may not; but they are charged with a spirit which is in harmony with the spirit of our Master; they are like his sayings in being simple and, as Wordsworth would say, inevitable; they provoke a sympathetic acquiesence; they challenge obedience; they instruct and they inspire; they possess a happy power of paradox; for they are of us, and yet above us. We know them to be true and yet they shame us because they convince us that they we are not true to what is so obviously true.

We are tempted to illustrate by wholesale quotation from this precious fragment; but it would not be fair to do so. We must confine ourselves to one—perhaps the most beautiful of them all. It is fresh with the freshness of the sky and the earth, it sounds new, and yet as we read it, we know that the old spirit is in it.

It echoes the deep spiritual teaching which is familiar to us, and it leads us into the field of nature as the Lord was wont to lead his hearers. The sentences are incomplete in the fragment, but I give them as restored by the editors. This is the saying:

"Jesus saith (Ye all who are those) that draw us (to the kingdom, if) the kingdom is in Heaven? * * * the fowls of the air, and all beasts that are under the earth or upon the earth, and the fishes of the sea (these are they which draw) you, and the kingdom of heaven is within you; and whoever shall know himself shall find it. (Strive therefore?) to know yourselves, and ye shall be aware that ye are the sons of the (almighty) Father; (and?) ye shall know that ye are in (the city of God) and ye are (the city?)."

It will be seen by the number of brackets and queries which are here introduced that the task of restoring the saying to completeness is difficult, and the result by no means certain; but the editors have not made their conjectural restoration without authority; they have worked their way to it by the application of a principle of parallelism; they have been led to the reconstruction by the hints which the perfect portion gives, aided by the analogy of other authentic sayings of our Lord.

The general idea of the whole saying "seems to be that the divine element in the world begins in the lower stages of animal creation, and rises to a higher stage in man, who has within him the kingdom of Heaven." Or shall we not rather say that because man comes from God, and has come also to his manhood through the lower stages, he has within himself the capacity of response to all that bears the touch or dwells in the care of his Heavenly Father's hand?

For man, therefore, the fowls of the air, the beasts of the field, the fishes of the sea have a voice, and the voice witnesses of God and of his loving care; but the divine voice is not there only; for when man penetrates into the deeps of his own being and questions his own soul, there, too, will an answer meet him, and in knowing himself he will find the kingdom of Heaven—in finding himself he will find God. To know all of any one thing is to know all things. To know the flower in the cranny of the wall is to catch a glimpse of God; but to know our own nature, in its wide significance, its complexity, and its capacity, is to know something more of the God who not only gave beauty to the earth, but moral and spiritual power, reflections of himself, to man, made in his own image.

Here I must stop. The reader who would read this stimulating and suggestive little fragment must consult the work edited by Doctors Grenfell and Hunt. It will repay him by its contents, and it will arouse his curiosity and gratitude—for he will realize that there are plenty of unexplored mounds and undeciphered manuscripts, and he will be grateful to men who, in a somewhat mercenary age, are devoting with earnestness their time and their rare gifts to the discovery of treasures more precious than gold.

W. B. RIPON.

Car of Juggernaut.

The hideous tales of the car of Juggernaut and the hundreds of victims crushed beneath its wheels in the annual processions are lies. The car festivals in India attract each year 100,000 pilgrims, but no one was ever killed beneath the car except by accident.

Mind acting on matter generates feeling. Thought, therefore, is the progenitor to action. Whatever we think we feel—sensual thoughts creating sensual feelings, and spiritual thoughts the opposite of the aforenamed, which, expressing themselves in action, constitute homilies on that which is beneficial to others —moral or philosophical essays in speech or writing. Think right and you will feel right, followed by doing right.—A. F. M.

Virtue alone is sweet society;
It keeps the keys to all heroic hearts,
And opens you a welcome in them all.—Emerson.

FIXING THE S ASONS.

Some Peoples Still F llow the Ancient Egyptian ethods.

The inhabitants of B neo make use of the same means for ing the times of their agricultural se sons as were used by the early Brito and in Egypt between 1000 and 2000 B. C., says the Journal of the Asiatic Society. They rely, that is to say, on he time of rising of certain constell tions just before the sun, known o astronomers as their heliacal risi . Many ancient temples are found to be oriented to the point of the orizon, which marks the heliacal ris g of the Pleiades on a May mornin

The natives of Born are using the rising of the same co stellation as a guide to the proper t ne to prepare their ground to grow heir food supply. When the dry se son is perceived to be approaching t o men are sent out into the jungle to bserve. There they watch, perhaps a ew nights, perhaps a month, until t e Pleiades are seen on the horizon ju before the increasing sunlight caus s the stars to fade. Then they retu to the village and announce the fac The inhabitants now know that w rk on the forest must be commence d. If by any means they have mis d the heliacal rising of the Pleiades nd have delayed operations till Or 's belt is seen rising just before the un, they know that they must work d uble shift. The ground being cleared, they then wait till the Pleiades are the zenith at sunrise before they se fire to the rubbish.

The above is the me hod adopted by the Dyaks. Other ne hboring tribes, the Kenyahs and Kay s, make use of the length of the sh low cast by a stick at noon to dete mine their seasons. Situated as th y are between the tropics, the shado is cast on the north or south of the stick, according to the time of year. The length of the shadow also varies as the sun passes from Cancer to Capr orn and back. The shadow is measu d by means of a notched stick. Th notches represent the lengths of sh dow which experience has shown to correspond with favorable times for th ir various agricultural operations.

The Samoans, on th other hand, fix their seasons by the ppearance of a curious marine worm, which they call the palolo. The va lolo, or time of the palolo, is the nam of one of their seasons, as spring is e of ours. This strange worm lives i the interstices of the coral reefs an at certain seasons makes its appea nce in the open sea in immense numb s. It is eagerly gathered and eaten by the natives.

If the swarm app ars, say, at 8 o'clock in the morni , it has totally disappeared by 9 o'c ck. Both male and female worms b eak up into innumerable fragments, and the eggs are fertilised in the wat r. The coming of the palolo is regula d by the moon, and yet, strange to sa , in the long run it keeps solar time. the dates of its appearances were sep rated by twelve lunar months, then, eckoning by the day of the month, it would be eleven days earlier each ye . On the other hand, if it came every thirteen months it would be eighteen days later each year. This is rectifi d by having in every cycle of three y ars one interval of thirteen and two o twelve months. Finally by the additio of an extra interval of thirteen mo ths in a cycle of twenty-nine years t e error is less than one day in a cen ury.

Without Co ating.

Archbishop Templ was noted for his mathematical abi ty. A peculiarity of his power, not i computation or analysis, but in the bility to see a definite number of ob ects without actually counting them in the ordinary sense, is mentioned i Mr. Sandford's memoirs of the archbi hop. Everybody sees three objects, no as one and one and one, but as thr e. Most people can see four; some s e five and even six. Many of those who think they simply see six would discover if they observed the process c refully that they really make a quick count. But Dr. Temple certainly saw higher numbers. I tested him quite su lenly more than once. "How many sh p in that field?" Instantly came the answer, "Nine." Once he saw thirtee . I think these were birds flying in group. It was the same process wit him to see nine or ten volumes in a bookshelf as it was with me to see ven five. Given time, without countin , he saw larger numbers.

Derivation of "W ait" Sunday.

A perennial problem is that about the etymology of Whit unday, and the supporters of Whitsu day could speak more confidently with their adversaries if they remembered t at the Welsh call the anniversary "S ulgwyn," which means "White Sun." This title preserves the Druidic t adition that the sun about this time urns white. No doubt the old British elief arose from the peculiar white gl e of the sunlight reflected from the ha thorn blossoms, which must have be n far more frappant when south Bri ain was one vast forest and a thorn ence formed the fortification of every village. The pagan festival of the W ite Sun possibly developed into the "Whitsun Ales."—Westminster Gazette.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

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IMPELLING POWER OF SPIRITUAL TRUTH

Discourse delivered through the Lips of Mrs. Cora L. V. Richmond at Lily Dale, Sunday September 2nd. 1906.

Continued from last week.

..t the impelling force of the message today is the fact of the different attitude of science, literature and religion toward the subject of the future life and the possible communion therewith, and the different attitude in the world concerning all mental and spiritual propositions.

Science has laid a great deal of stress upon "facts," so have Spiritualists. But facts without intelligent observation will amount to no more than they have in all the .... history of the world. You need ... be told that the law of gravitation was not created especially for Newton to perceive the falling ... but when the falling of the ... and the consciousness were ad... and the observation was ... simultaneously with the fact, ... came the discovery of the law. ... these people who come to ... knowledge of the truth at a late ... think the truth has just been ... for them, think that there ... was and never will be another ... Mary Baker Eddy, think ... will never be anything like ... thought", think there will ... be anything, perhaps, like ... But whatever be the ... or opaqueness of the glass through which they see the truth, ... is in the world that they ... it, most of them "see thru ... darkly," some of them very ..., some with open vision ... some of them "face to face." ... being true do you suppose this ... power of spiritual truth ... retarded by any little eccentricity, through any lack of perfection, through anything that has the semblance of Christ but is full of human deception, of servility to the senses? Do you not suppose that every human being—and we maintain that every human being is—is better off because of the presence of this truth in the world? Just as every human being is better off for the improved sanitary methods, for the discoveries of science that give better light, for the appliances of steam and electricity? Every human being would feel a great loss if this spiritual light could by any possibility be suddenly turned off. You do not know how you would feel if you were where you were fifty or seventy years ago in the knowledge of this subject. You do not know how it would seem. When giving a funeral address in a little country town some years ago a pious church woman came to us and asked: "Why can we not have such words of consolation as those that you have just spoken at our funerals?" We answered: "So you can; this message is for all, you only have to accept it, the light of this truth can penetrate your windows just as well as this dwelling, it is only because you have not had your windows open." The light of Spiritualism is a comfort to the mother even if she listened to it behind church barriers. Do not make the mistake of supposing that all its comfort has come to you who sit here gladly and joyously in these front seats today and upon this platform. Do not make the mistake of supposing that all its consolation and enlightenment is to those who have openly avowed it and conscientiously pressed forward in their lives with the movement; those who come with fear and trembling, those who feel that they need it whether they acknowledge it or not, they will and do receive the light; those who go in the shadows of the night for it (Nicodemus like) receive the message and are aware, and are made glad, and it offers a line of hope for them. Just as the discovery of America did for those daring mariners who came afterward: just as Freedom, first enkindled here, formed the hope of the world, for those suffering in Italy, in France, in Russia, in Great Britian. Think what it was to them; the light that Lafayette saw when he came to help its establishment here, the Light kindled in Mazzini the spirit Freedom, and set the sword of Garibaldi free; The Light that goes on in Russia today had its herald in the thought of freedom from America, the Light that will one day encircle the world with the Goddess of Liberty bearing the standard of peace. Do you suppose that this Spiritual truth has reached them there? The clergy, the laymen, the judges, the lawyers, the merchants the people all know and the hand that toils is strengthened in its work and controlled day by day with the great hope in the heart that one day this enlightment, that all souls are equal in the sight of God will apply to the man who toils, to all people upon the earth.

Let us remember, that in sowing seed for a republic of humanity we are, also, proclaiming a republic of souls. Let us remember, that if we have political freedom religious freedom must be its companion. Let us remember, that the great light of Spiritual Truth percolates through the human consciousness or there could be no George Washingtons, there could be no Abraham Lincolns, that Susan B. Anthony, Elizabeth Cady Stanton, Luretia Mott and others have the other half of the truth which the world has neglected for so long and which Spiritualism too emphasizes. More than all let us remember, that this thought is gaining ground in the world, the literature is pervaded by it, the magazines are full of stories showing the wonderful powers of intuition, and you will see in the daily press accounts of strange occult or spiritual experiences, impelled by the demand to give those experiences to the world for what they are worth.

When Horace Greeley and Judge Edmunds of New York were members of the same circle that made Judge Edmunds a Spiritualist, and impelled him to take the motto of "truth against the world," the Judge was at a meeting of some literary club composed of the editors of New York when someone said to him: "Judge Edmunds, I have always wondered why a jurist of your clearness of mind should have become a Spiritualist?" Horace Greely, who was present, said, slyly, "yes, I have wondered too." Judge Edmunds said, "well Mr. Greely if you will give me a column in the Tribune I will tell you why." Such an arrangement was made and Judge Edmunds gave his reasons in the New York Tribune. Afterwards the people asked him to resign his seat as Judge of the Superior Court of New York. Some years after public opinion was reversed and the people said to him, "we want you to be judge again." The answer was: "Oh, no, I have something better than a judgeship, even then I could not accept it, I am just as 'imbecile,'" just as "feeble minded" as I was ten years ago, only more so, I no not want the gift of anything that comes simply as a tardy recognition of that which I then held and now hold as most sacred." He did not again accept a judgeship. But the world venerated the man for his courage of his conviction, for which made him stand face to face with his compeers who did not have the courage to give expression to what they knew as well as he did. Now when all the world has come to a recognition of the common facts that he accepted, the spiritual light that floods the world makes us one with each other.

We are glad that we can clasp hands with those who have come to perceive this truth thru other methods. Believe us, we do not care

(Continued on Page 8.)

IN DEFENSE OF MEDIUMS.

J. R. BURTON TELLS OF SPIRITUALISM, DEFINING THE TERM AND ITS MANY FORMS AND FORTUNE TELLING.

The following article, dealing with Spiritualism is from the pen of Mr. J. R. Burton. It is the first of a series of articles dealing with that subject which will appear in the Sunday News, Seattle, Wash.

"In these days of police regulation of mediums and the denial of the right to give evidence of the possession of occult power and even of the attempted deportation of phrenological demonstrators, it may well be asked, 'What is Spiritualism, and what are Occult Powers?' Another question that may well be asked is, whether it is for the public good that police officers should presume to declare who shall be teachers and what shall be the doctrine taught.

Spiritualism in some form or another is as old as man. Modern Spiritualism is commonly dated from the Hydesville rappings in 1848, tho similar disturbances were noted by John Wesley and others long before."

SPIRITUALISM DEFINED

"Spiritualism is simply communion with spirits, and, as most people understand the word, with those who have lived on this earth and have died,—that is, as far as their physical bodies are concerned, but who still live with all the essentials of consciousness and ability to visit and take part in active life, not only as spirits, but also as regards their friends still in the body.

Misrepresentation of Spiritualism is responsible for much of the odium with which it is regarded by many. Unfortunately, Spiritualists are not made perfect by their expression of belief, neither are Christians or any other sectarians that I am aware of, and, strange to say, the very people who are most in need of being bettered, morally and spiritually, are the ones who complain that some Spiritualists are no better than they ought to be. Who is?

Now, Spiritualists, being just ordinary men and women who have received some evidence that the friends whose bodies have been buried are still living, and able to communicate with them being unacquainted with the history or philosophy which underlies all spiritual phenomena, are too often inclined to enlarge upon their recent conversion and make extravagant claims for their new religion, or science, or whatever their mental bias may look on it as being.

SPIRITUALISM AND RELIGION.

Spiritualists, too, having in many cases come from some religious sect whose teachings did not satisfy them, yet whose teachings have not been entirely discarded, often are as intolerant and bigoted as when they were in their former church, hence it is not strange that many peculiar statements are put forward as proceeding from 'spirits' thru mediums, who in many cases are unable to distinguish between spirit control and are consequently ready to swallow the most astounding statements or to credit the 'spirits' with powers that are really supernatural.

I am well aware that this class of Spiritualists will denounce anything which does not agree with their mental bias, but I am writing to give information on Spiritualism according to my experience and not in a 'know-it-all' spirit.

To do this to the best advantage it will be necessary to deal with the subject under several heads, as follows:

DIFFERENT FORMS OF SPIRITUALISM.

What constitutes Spiritualism?

What are mediums and what are their functions?

Evidence of spirit power under two general heads—intellectual and physical.

Intellectual—Trance speaking, inspirational speaking, inspirational improvisation, clairvoyance and clairaudience, healing and telepathy, writing, drawing and painting, tests of various kinds.

Physical—Table tipping and rapping, movement of articles, independent music—trumpet voices, materialization of faces, hands, as well as of complete form.

Further than this there is psychometry, or soul measurement, which is a power inherent in the individual and does not depend on outside spirit assistance. This is the power which reads ores, and other articles and depends more upon self-development than some of the other phases.

In treating some of the above subjects I shall refer to writers and mediums of various kinds to illustrate the points at issue, as well as my own experience wherever possible.

FOTUNE TELLING.

The gift of prophesy or fore-telling the future ('fortune telling') will also be treated as it may be made of great importance to those who are willing to understand the laws governing such communications. They are simple to those who are willing to understand them.

I will close with a quotation from T. J. Hudson, author of 'The Law of Psychic Phenomena.' 'He who denies the phenomena of Spiritualism is simply ignorant.' Ignorance of any subject, particularly when knowledge may be so easily obtained from the books and papers published, is hardly to be commended as a basis for judgment, yet those who are most ignorant assume to judge and condemn Spiritualism."

J. R. BURTON.

ARE YOU SUPERSTITIOUS?

Are you superstitious about Friday? It so, here are a few facts concerning that day

Lee surrendered on Friday

Moscow was burned on Friday.

Washington was born on Friday.

Shakespeare was born on Friday.

The Mayflower landed on Friday.

America was discovered on Friday.

Richmond was evacuated on Friday.

The Bastile was destroyed on Friday.

King Charles was beheaded on Friday.

Queen Victoria was married on Friday.

Fort Sumter was bombarded on Friday.

Napoleon Bonaparte was born on Friday.

Julius Caesar was assassinated on Friday.

Is There Any Future Life For Animals?

We answer, John Wesley, the founder of Methodism, thought there was. So did those eminent Christian bishops, Jeremy Taylor and Bishop Butler. Coleridge advocated it in England. Lammartine in France, and Agassiz in Amerca. Agassiz the greatest scientist we ever had on this continent, and a man of profound religious convictions, was a firm believer in some future life for the lower animals. A professor of Harvard University has compiled a list of one hundred and eighty-five European auhtors who have written on the subject.

GEO. T. ANGELL.

If you would make your flowers grow and blossom, remove them from the shadow and put them in the sunlight. A shadow over the heart can be removed by the sunlight of love and confidence.

DU UT DES.

SPIRITUALISM A WORLD FORCE

G. W. Kates and Wife at Baltimore.

At the First Spiritual Church on Franklin Street, Baltimore, Md., October 7, Rev. and Mrs. G. W. Kates discussed the power of Spiritualism as a useful force in the world and utilised by many people of all nations.

Mr. Kates took the following as his text: "And the angel said unto them: Fear not, for behold! I bring you good tidings of great joy, which shall be to all people." Luke ii. 10.

The speaker said he was glad the angels said that; for, if they could then bring glad tidings, they can do so now. And they are bringing such tidings to all people. The facts of spirit ministry and manifestation have been demonstrated to people of every clime and nation. It is not an isolated phenomena we have witnessed, but a world wide manifestation. It is not only one class of spirit people who manifest, but all kinds as revealed by John the seer of ancient time, who said he beheld a mighty host of "Angels of all nations, kindreds, and peoples and tongues." If that was true, then they were angels of once mortal people that John saw. They could not be of all nations if they were created in heaven; but must have had an earth life. The teaching that angels were created perfect, is, thereby destroyed. What are angels? Evidently they are the spirits of once mortals; our loved, and the good and true of earth. Paul said: 'Are they not all ministering spirits?' This seems to be very inclusive. All are ministering spirits. There is no debarring of power from any to manifest and minister unto us; but the law must be understood and applied. Mortals accomplish nothing unless they apply the law of nature to obtain desired results. Why expect that spirits shall have all power without understanding the law?

For spirits to manifest unto us, it is necessary that they shall understand how, as it is for us to telegraph to each other. Let us be logically reasonable. They who expect the most are often the ones who give the least. It does no good to say we cannot; and it does not make it true when some say the spirits cannot. Give to everything its just conditions, and then results may be expected. Prof. Flammarion, the astronomer said: "Positive observation proves the existence of a physical sense."

Alfred Russell Wallace, F. R. S., said: "My position, therefore, is that the phenomena of Spiritualism in their entirely do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

The Spiritualists can, therefore, rest the case of proof until some one produces actual disproof, which has so far not been done.

Mrs. Kates made some interesting remarks in support of the facts of spirit communion, and claimed that thousands of mediums had given the consolation unto millions of people, and these had added unto faith and hope, a blessed knowledge and perhaps destroyed infidelity and materialism more than has any other revelations given to the world in past ages. She followed with some descriptions of spirits present, with some messages that were said to be correct by the persons who received them.

"I shall pass this way but once. I will therefore try to do as much good and as little harm as possible." A great man said, "He who causes two blades of grass to grow where only one grew before is a benefactor to humanity." How little it takes to become a benefactor.

DU UT DES.

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W. H. BACH, - - - - - - Managing Editor.

"WHAT SHALL WE DO?"

The above question has been put to us in practically the same form by two of our prominent workers in the past week. "What shall we do?" Each of these workers has been in the public field for many years. They are not new, nor does either one of them lack a reputation as a worker. But they are not being employed to such an extent as to earn their living in their Spiritualistic work, and do not know which way to turn to make a living. Both have families. Yes, What will they do?

One of them said, "We are getting hold of just about enough to buy food with." The other was worrying because winter was coming on, heavy clothing was required, fuel and winter necessities, but the larder and pocket-book both were practically empty.

The day was, and only a few years ago, when good engagements were at the call of everybody who had any reputation in the Spiritualistic field. Lecturers and test mediums were paid from $15 to $25 a Sunday engagement, and entertainment and car fare. Today, the societies which engage and pay regular speakers are few and far between, and many of the principal cities have no paid speakers, the meetings being run by individuals who open a hall, take what volunteer talent they can get and the ten cents at the door pays the hall rent, advertising and sometimes leaves a little for the promoter. The mediums come, go on the platform for five to ten minutes, tell a little and hurry away to do the same thing at some other hall, the remuneration they receive being the statement when they close that this is Madam So-and-So who lives on sixteenth street and gives sittings daily.

Such talent and such programs can not interest the class of people who can support good meetings, and gradually we have gone down. Conductors of such meetings can not select their talent, as they can not afford to pay them, and they must take any who volunteer, regardless of personal desires. An attempt to discriminate will soon settle the meetings.

The writer sat next to a lady prominent in the State work of her state and also prominent in the N. S. A. work and listened to such a combination. Turning to me she said, "Isn't it fearful to have to sit here and endorse such stuff?" It certainly was, and as the meetings did not last much longer, others evidently thot the same and stopped going.

Spiritualists must raise the tone of their meetings if they wish them sustained. In the early days we had such lecturers as Denton, Edmunds, E. V. Wilson, and others too numerous to mention, and in Boston there were no halls large enough to hold the crowds who attended. We could have them today if we made a bid for the same degree of intelligence. Ingersoll filled the largest theatre at $1 a head when common lecturers went begging for a hearing.

What has brought about this change?

We have no one to blame but ourselves!

We have put sensation above intelligence, have bid for cheapness instead of intelligence, ability and medial development. Too many times if a person would come for a little or nothing, or for their expenses, or in some cases for whatever they were disposed to give in a collection, they would be taken in preference to someone of known ability at a stated sum. The result was disastrous.

Again there was a class who did not know that abuse did not constitute argument, and indulged in that. People soon tire of hearing anything abused, even tho they agree with the line of abuse, and quit going to meetings. When the abuse of the churches and Bible wore out, a certain class began on fraud and they have now about run that into the ground. The unfortunate part of it is that in running the fraud down they have brought the disgust of the people upon even their immaculate selves.

It has got to be quite a fad for the speakers to condemn the physical mediums. By what right? Are they immaculate? Do they never make a mistake or misstatement? What more evidence that they are genuine than that the ones they are condemning are so? How will you prove it! My dear mental medium, the writer of this article has as high an opinion of you as anyone can have, but in all justice he wants you to either prove more or talk less about the alleged frauds in mediumship. Before you condemn your neighbor and accuse him of being a fraud, look to it that you have proved you are what you claim. Can you do it?

You claim that you are controlled to deliver a lecture under the control of Henry Clay, Daniel Webster, George Washington, Abraham Lincoln, or any other celebrated person (we seldom boast of plain Bill Jones giving a lecture thru us) but where is your evidence that will prove to others that it is really these individuals who are with you or that it is anything but yourself? Understand I am not saying I do not believe that spirits do this—I am asking you to prove it the same way you ask the physical mediums to prove their genuineness. Can you do it?

To these two good friends who ask, What shall we do? our advice is to go to work. If you wish to stay in the Spiritualistic field, and educate yourself to a point where the intelligences can give the very highest inspiration possible thru you. Then stop talking, insinuating, charging fraud on everybody but yourselves. Spread the circulation of the Spiritualist papers, for they are your greatest aids and advertisements. Make a bid for the highest intelligence in the land for your lectures and your tests of spirit return, and that is the only way that we can ever build up our Spiritualism on an independent basis.

Speaking personally I come in contact with many people in one branch of my business, who are not connected with Spiritualism. They all know I am a Spiritualist. I talked with five different ones last week and every one wanted evidence. They all wanted to see P. L. O. A. Keeler in Buffalo, but when I talked with them about the series of lectures to be given by Dr. Lockwood, I could not interest them for a moment. "We have had enough theories," said they; one of them I know to be a member in good standing of the Presbyterian church, and they wanted absolute proof. One man who has quizzed me for several years about Spiritualism every time I have met him, asked me if he could get a sitting with Keeler while he was in Buffalo. I gave him the address and then by a little judicious picking I learned that his brother lived near Keeler in Washington, D. C., had taken him to his home, and secured such results that this scoffer was ready to go and see him.

Good brother and sister speakers, there are two things that will give you your engagements; The Spiritualist papers and the physical mediums. Condemn them as you like, the more you down either of them the more you cut off your chances of getting engagements. The press advertises your lectures, the physical medium interests the people, then you are called on to fill lecture engagements. Much [illegible] the remedy for the conditions [illegible] making our hands, mediums and speakers. Use them and you will have no cause for complaint. But we must interest the people by being up-to-date and thoroly developed. Let us raise our standard and build firmly and we will progress and our speakers and mediums will not be in a position where they can not support their families. The fact that they can not do so under present conditions has cost us many of the most intelligent workers Spiritualism has ever had, and unless [illegible] change will cost us more.

THE NEW SPELLING.

The new method of spelling, much as it may fail to appeal to some, is here to stay. The twelve words originally recommended by the American Educational Association, and adopted by many of the leading papers and magazines, among them so important a one as the Literary Digest, have become so common as not to cause even passing attention, and the new list of 300 words, as recommended by the Simplified Spelling Board June 18, 1906 will soon reach the same point.

In connection it may be well to add that there was just as much [illegible] and cry about the change of spelling when Webster's dictionary was published as there is at present. They objected to leaving out the "u" in labor, preferring to use the term "labour," as it is still used in England today, and there was serious objection to using "s" instead of "f" in words like "poffeffion" instead of "possession," as found in all old English print. In fact, it is very difficult for a modern scholar, not accustomed to it, to read one of these old books, and it will be as difficult for the great grand children of the present generation to read our print and they will think it as absurd as we do that of the 18th and fore part of the 19th century.

Why should not "tisic" be used instead of "phthisic?" Is there any cause in the old style? Why put "ue" on "catalogue," and similar words? Why go to the trouble of making "through" when "thru" does equally well? "Enough" can [illegible] "enuf" is said now. Object as we may, it will [illegible] the same old plan. Every innovation has been objected to by certain classes. The [illegible] water-wheel that furnished power to saw the first log and they killed the man who did it. It did away with the curse, "In the sweat of thy brow shalt thou eat thy bread." It caused riots when the sewing machine was invented as it would throw the seamstresses out of work. Today the seamstress wants a sewing machine—would not work without it. It was a sin to "send a boat against God's wind and tide," but everybody rides on steamboats now in preference to the slow sailing vessel.

Guess, in the light of history, we had better accept the inevitable in spelling as in everything else, as the following words are being made compulsory in a number of public schools and adopted by the highest grade of papers and magazines: Thru, [illegible], catalog, decalog, demagog, pedagog, prolog, [illegible]oro, thoroly, thru, thruout, program. Many are also using "thot" for thought, and "enuf" for enough.

DIAMONDS RECOVERED THRU CLAIRVOYANT.

Mr. Harry H. Bell of St. Louis gives Mr. O'Neil, a clairvoyant, the credit of locating his diamonds, which he lost in a mysterious manner some months ago.

He says that, while he was in Chattanooga a month ago he was induced to consult the clairvoyant regarding some other business matters, but being of a rather materialistic nature scoffed at the idea, but later his curiosity got the better of him and he soon found himself in Mr. O'Neil's apartments at 403 East Eighth street.

He says among other things Mr. O'Neil told him, was a loss he had suffered and the possibility of his regaining his jewels if the directions he gave him were followed.

Mr. Bell followed them, but admitted he was skeptical at first. Everything was just as Mr. O'Neil said, and now the owner has his jewelry and refuses to be further skeptical so far as Mr. O'Neil's ability is concerned.

To Eastern Spiritualists

WITH the passing of the Banner of Light from the weekly Spiritualist papers, the SUNFLOWER is left as the sole occupant of the eastern field. While a monthly paper, such as the Banner now becomes, and Reason has been since it started, has its field, it can not, nor does it attempt to enter the field of news, but opens its columns more to the ethical points of the subject than to the live news items.

That being the case, we invite the attention of the Eastern Spiritualists to the SUNFLOWER. It is located at Lily Dale, the "Mecca of Spiritualism." Here all the eyes of the world are turned yearly to its annual conclave. Here meet people of all races and climes. Here is formed a psychic center from which should and can radiate all the best in our movement.

The SUNFLOWER is equipped to fill this position, and will if the people of Spiritualism will do their part. We have our own office complete. We own the office building, type, presses, stereotyping outfit—even a repair shop right in our own building, where the greater proportion of the little breaks and mishaps of machinery can be fixed in a few minutes time. We have ample mail, telephone and telegraph service, and the conditions are such that the expenses of maintenance are reduced to a minimum. We have not got to go from under our own roof to turn out a paper complete, a condition that does not prevail with any other Spiritualist publication on this continent.

Our facilities are ample with the exception of a little more help, to turn out a larger paper. Our large cylinder press will take it, our folder is large enough to fold it, and if the Eastern Spiritualists will rally round the SUNFLOWER standard, we can make a paper as large and as good as can be produced anywhere. All it wants is sufficient support to pay the bills.

Our former Associate Editor, Mr. A. F. Melchers, is anxious to again get into the harness and help to turn out a first class Spiritualist paper in the East, but at present our support is not such that we can offer him what would be required to keep him and his family in the necessities of life, consequently he is debarred from this field in which his heart and soul are wrapped.

We present this to our readers and to Spiritualists in general. The Progressive Thinker in an editorial statement says: "All of the Spiritualist papers must go the way of the Banner, but the Progressive Thinker is good for twenty-five years yet." We want to say that on the present basis the SUNFLOWER can continue indefinitely. Notwithstanding the severe sickness with great expense we have passed thru, and the consequent unavoidable neglect of business, the SUNFLOWER finds itself a little better off than it was last year at this time. Now with this new field open, if the Eastern Spiritualists will join hands with us we will make a desperate effort to turn out so much better a paper that the next year will show a more decided improvement in every way.

What will you do? Write us at once saying what you CAN and WILL DO to help this movement along. Remember that two of our best papers have died in the last year. We have but three weeklies left, two of which must be self-sustaining or they must go the way of the others.

Spiritualists, "It's up to you." WHAT WILL YOU DO?

W. H. BACH,
Editor and Publisher
Lily Dale, N. Y.

LILY DALE NEWS.

Fall weather is here. One day is nice and warm, the next [illegible] that old [illegible] us, and [illegible] descent [illegible] been falling [illegible] and by another week [illegible] about all down. They have been quite plentiful [illegible] the high winds have brought them down [illegible] usual. Everybody [illegible] with a [illegible] them, while [illegible] tation to [illegible] tree to gather them [illegible]

Mrs. Greenamyer has returned from a trip to Rochester.

Mr. and Mrs. [illegible] have returned to their home at Spartansburg, Pa.

Mrs. Hyde [illegible] is slowly improving, but she is still confined to the house [illegible]

Mr. and Mrs. Devereaux have gone to Jamestown for a visit, but may remain all winter.

Mrs. [illegible] Wilson is spending a few days at Mrs. Henderson's, when she will go to [illegible] for the winter.

A. Campbell and [illegible] are here for an extended visit. They will spend the winter in California.

[illegible]

SAM JONES DEAD.

[illegible]

LITTLE KINDNESSES.

[illegible]

Buffalo Notes

[illegible]

Love is [illegible] thing [illegible]

[illegible] Do [illegible] The Sunflower, $1.00 per year.

METAPHYSICAL.

Conducted by EVA P. ...

YOUTHFUL WARRIORS.

A GHOST STORY.

Vouched For by Prof. Richet.

One of the most real and interesting ghost stories which I have ever come across is related by that eminent man of science, Prof. Charles Richet, in a book by another French savant just translated into English, under the title of "Metaphysical Phenomena."

Prof. Richet narrates that he was staying at Carqueiranne, in October, 1890, when he received an extraordinary letter from a lady of his acquaintance who had only very lately come into Paris. This lady, whom he calls Mme. X., had lived up to that time a retired life in a convent, and had only known Prof. Richet for a few months. In none of their conversations had the professor told her intimate details of his life, and she was totally unacquainted with his private history.

The letter of Mme. X. stated that she had left Paris for a month in the Forest of Fontainebleau, and that during the railway journey a strange event had befallen her. At the station of Melun it seemed to her that the door of her carriage opened, that a strange man entered it, and, sitting opposite to her, immediately began to speak of Prof. Richet. She appears to have been aware thru it all that she was listening to the words of a ghost, but she expressed neither surprise nor fear, and listened patiently to what the apparition had to say. He told her that in his lifetime he had been a great friend of Prof. Richet, whom he had called "Carlos," and by whom he had been called "Tony" and he further told her that he was very well acquainted with Fontainebleau and would accompany her in all her walks thru the forest.

This was as much as the first letter told; but the letters which followed it quickly, one after another, revealed to Prof. Richet a strange and moving story. I will quote a few of the passages given in the English version of Mme. X's letters:

"Tony showed me a tree today, on which were engraved the letters A. B., and a date 1880 or 1883—the last figure was indistinct. Under the letters A. B. was the name Lucie * * He says he collaborated with you in some work. He says that when he was dead you went into his death chamber and kissed him on the forehead. He had not been previously ill—a feeling of suffocation in the chest, and that was all. He was only 30 or 32 years old when he died *

He adored Lucie, who seems to have been very charming; for Antoine (Tony) shows me her portrait—a medallion or a locket, which he used to wear—in which she seems to have beautiful dark eyes and hair.

I think Antoine lived a long time with Lucie at Fontainebleau; they were sadly happy there. The house they stayed at is no longer inhabited. It was a red and white cottage, quite close to the forest, which was just behind it * * The house stood alone; a tramway passes by there today.

Tony also speaks about his father. His father loved his own fire-side. He once lost a lot of money when Antoine was grown up * * * A short time before he died—a Wednesday—you and he were at a banquet together and drank each other's health. Tony then told you that he had not been feeling well and that he was in great need of a holiday * *

Antoine told me again today that he loved Lucie dearly, and, he said, I still watch over her, even now. Tell her that no evil will ever befall her."

Such is a very brief and hasty summary of the revelations made to a solemn lady from a French convent by a spirit walking in the forest of Fontainebleau. For those of us who have read them they have the color of romance—the pleasant, eerie feeling of a fireside ghost story. But for Prof. Richet, the brilliant French physiologist and a member of the Academy of Medicine, they have an interest not only scientific, but one poignantly human and real.

He tells us that he had a friend whose name was Antoine B. and absolutely certain, which is that I never pronounced the name of my friend, Antoine B. in the presence of Mme. X."

Prof. Richet found out to his own surprise that he and Antoine had been to Fontainebleau together in the year 1883.

"It is quite true," he tells us, "that, alone among all my friends, Antoine called me Carlos, and that I, on my side, called him Tony. This is a fact known only to me. It is also perfectly correct—and I am not aware of having related this fact to any person whatsoever—that when Antoine died, stricken to death in a few hours by a disease of the heart, I went into his death chamber and kissed him on the brow

He was 32 years old when he died, and his death was almost instantaneous. It would be impossible to describe his death more correctly than Mme. X. does in the words: 'A feeling of suffocation in the chest and that was all.' In fact, toward 11 o'clock in the night he was seized by a thoracic oppression which made such rapid progress that he expired at 4 o'clock in the early morning."

Regarding the "Lucie" of Mme. X's visions, Prof. Ricket tells us that the name of Antoine's wife was Marie, but that Tony frequently used to say to her, "What a pity you were not called Lucie!" It was his favorite name. The description of this Lucie, says Prof. Richet, is exact.

The story related by Mme. X's ghost, in fact, is so wonderfully like the truth known to Prof. Richet that we need not trouble to relate further similarities. But the story is incomplete—since the chief interest of it is Mme. X.—without the following postcript to the narration of Prof. Richet:

"One evening in May, 1903," writes Prof. Richet, "I was dining with Mme. X. and her family * * Toward the close of the evening, shortly before I left, Mme. X. pronounced the following words—'I see a woman standing near me. She has gray hair; she is about 50 years of age, but looks older than she really is. Her hair is quite gray. I believe it is Mme. B. (Antoine's widow.) tho I see the figure 7 with her, which probably means that she will die in seven months, or on the seventh or some near month.'

"Mme. B," continues our professor, "died within seven weeks after Mme. X's prediction, on Thesday, June 30, 1903.

Mme. B. had black hair. I, who knew her well, had never noticed any gray in her hair; I did not know she was gray. Now, a few days before her illness took a serious turn, one of the members of my family, who had just been paying Mme. B. a visit, said to me: 'Mme. B. does not dye her hair any longer so that one can now see how very gray she is!' 'Here', says the professor, 'is a veritable premonition.'"

Of course, the whole interest centers in Mme. X. In some way, science thinks, she must have enjoyed the use of faculties, howbeit, unconsciously, of which the normal mind has no knowledge.

A Reasonable Inference.

Thought transference, conscious clairvoyance, and psychometry, and all other phases of the super-normal activity of the higher self—of super-liminal perception—indicate the possibilities of the awakened human spirit, and are stepping-stones to the knowledge of that science of the spirit which recognises the reality of the presence and power of excarnate humanity. If sensitives, while still cabined, cribbed, and confined in the five-sense body can consciously employ these wonderful psychic powers, it is only reasonable to anticipate that when they are unleshed by death they will be able to enjoy the exercise of their faculties with still greater freedom and success.—Light.

Residents of Erie, Pa., are much excited over the vaccination question. At a recent meeting of the board of education a resolution was introduced providing that the board should hereafter ignore the law requiring all children to be vaccinated. This resolution was adopted and the board ordered the city solicitor to defend F. C. Fuller-ton, who is testing the law in the courts. It was also decided to pay all expenses of the proceeding. Another subject under consideration is the condition of Kenneth Hall, a high school football player, who is lying at the point of death and it is rumored that his condition was caused by impure vaccine.

PSYCHO PHYSICS.

ARTHUR F. MILTON.

The spirit must be kept constantly active to prevent the body from sinking into moral decay—whether done by thinking, hoping or planning.

Building air castles is not a fruitless exertion in as much as it sends a more healthful vibration thru the body than brooding does.

Melancholy, despondency and gloominess of spirit have the same effect on the body that moisture has on the barometer. Anything, therefore, that has a contrary effect—even false hopes—is better than the above.

When the physical barometer is low, it generates a feeling of distress on the brain thru the nervous system—the medium of communication between spirit and body.

Thinking or meditating is equally beneficial, for it is the spirit that thinks and not the brain, but it keeps the brain active and holds the medium of communication open for the living forces of nature to find admittance.

Life, intelligence and love exist in spirit, not in matter—as the departure of the spirit from the body proves. If life were mere force, as some metaphysical ignoramuses have declared, a dead body might be resuscitated. So far experimenters have got nothing more than a kick—perhaps as a protest against the fraud or sham perpetrated upon the body under trial.

But there are periods when the nervous system will not respond to the action of the spirit; and the brain and consequently the owner, feels dull, nervous or oppressed—either due to billiousness, over-indulgence of some sensual pleasure or aggravation produced by anger. A light cathartic may remedy the evil in the first case; abnegation in the second, and a change of conditions correct the third. New thots, new feelings! When a man feels like running away from himself it is the soul trying to shake off old conditions or inharmonious ones.

After every trial over which the soul has been the victor, a quantity of impurities in the spirit body has been precipitated on the physical body, and these have to be worked off to clear the nervous system of its clogged condition. These impurities have an ill effect on the body according to the poisons contained in them—whether these poisons have been inherited or engendered during the physical life passed.

Animal passions, as intemperance, gluttony, lust, hatred or malice, given control, imbibe or generate these impurities, and by overcoming them at later periods, the spirit throws them off—in larger quantities when the combat to overcome has been great, and in smaller quantities in the ordinary course of spiritual activity, whether for a mental or moral effect.

Meditating, reading, studying, cleanses the spirit body of sensual impurities; sympathizing, forbearing, conciliating, loving, removes selfish or hateful aura. [illegible]

Some form of disease generally follows a wholesale renovating; and by the study of psycho-physics—the relationship of mind to matter—we may judge of the impurities removed and the causes of our trials in this life.

As the cause so the effect, and what we might attribute to destiny or the stars, can be found much nearer home by studying self. Many who have been destined for hardships, have, by a fortunate or accidental removal of bad causes, been suddenly led into easy channels.

Man is engulfed in a sea of intelligence (spirit) and guided thru life according to the causes within him. In that respect he cannot escape his destiny, but by self-study he can greatly aid in removing the inharmonious causes upon him and thus be relieved from trials otherwise in store for him. With some this knowledge may come too late to be of present benefit to them, but it is gratifying to know that it will be of future benefit—the end and aim of mortal existence.

What the radical creates the conservative preserves.

One needs a quick step to keep up with twentieth century pace. [illegible]

Duty done, heaven won.

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CARMELITE NUNS.

Proposed Extension of this Absurd Order in This Country.

A report is current in Philadelphia that the order of the Mount Carmelite Nuns, considered to be the most ascetic religious society in the world, has a project in mind to extend the order in prominent cities of this country and that Washington, D. C., is seriously under consideration as the scene of one of these foundations.

The real estate field is being thoroly canvassed, and if a suitable structure can be secured for the use of this famous order a branch will be founded in the capital city of the nation. Philadelphia has already such a convent.

Here a half dozen members of the order undergo what is virtually, from the lay point of view, a living death, and spend all their time in prayer, fasting and devotional exercises. The fare they partake of is commonplace, to say the least, while their raiment would apper to be the acme of discomfort.

The Nuns in this city have never since they took their vows, seen a human being, and for all they know of what has happened in the world they might as well be buried and their lives of devotion brought to an end. None of these sisters has any means of knowing who is now the president of the United states; nor have they had an inkling of world events.

The Carmelite convent in Philadelphia is a mystery even to those who live beside it. Never a sound comes from within its walls, save perhaps a murmured droning, intoned prayer.

This ignorance does not stop at the neighbor. The world itself, outside of the ecclesiastics, know little of the life led by these sisters. In In the essentials there is one unending round of absolute silence, fast, penance prayer and self-denial. The voice is never used save in supplication. Every hour of the day, and often those of the night, pass in endless prayer.

There is no food but the coarsest, and the roughest of garments are worn winter and summer, no matter what the discomforts or actual suffering they may cause.

At first thought, to the mind untutored to the ways of the religious, it would seem impossible that any one could survive this life. It appears that its discomforts and changeless monotony would become maddening but their confessors say that they live in peace and the most perfect happiness and that all the faults of the world finally become so completely subjugated that the sisters need none of the things that the lay mind deems essential.

Even from the time she takes the vows the Carmelite Nun puts behind every last thought of the world —father, mother, brother, sister— may never look upon her face again. Their bed is a plain, hard pine board, placed in a cell. From this hard couch the Nun rises in the morning and breaks her fast with black coffee and bread, eaten in silence. Following the morning repast the black-robed Nuns go to the chapel and continue their long office of prayer. The morning hours are filled with work on vestments and scapulars.

These Nuns are noted throughout the world for their exquisite needlework. One of their strictest rules is that no one of them shall ever be idle, and even when they are sick, some bit of sewing is ever at their side. This sewing hour is about the nearest approach to diversion, but lest they extract pleasure from it, the regulation has been made rigid that not one word must pass their lips during the time.

Dinner is served after the tolling of the miday angelus. It consists of dry bread, plain boiled potatoes some other ordinary vegetable, and perhaps codfish balls or some other inexpensive fish. No butter, sugar, coffee, tea, a beverage of any kind or desert is used.

The taste of flesh of any description is strange to them. Christmas and Thanksgiving turkeys, the Easter hams and spring chickens, and every demand of the ordinary appetite are things of the past to these women, who have consecrated their lives to God.

The evening meal of the Carmelite Nuns is as frugal as their breakfast, following which there are meditations and prayer and fasting, that is the Alpha and Omega of their lives, by which they seek to attain the eternal salvation of their souls and those of the world at large.

NEMO'S MUSINGS.

IS LOVE BLIND?

We don't know why we are born; don't know why we die, and don't know why we marry—unless it be on speculation—getting a corner in Pitt. But as a rule, we "fall in love" first a sort of temporary blindness, from which we recover in comparison as we realize the fact that we are a pit. And blessed be they who are never cured of this blindness, and thus never find out why they were married. "In ignorance there is bliss;" and since we are born and die in the blissfulness of ignorance, it is well that "love is blind" and keep us in the same blissfulness during the transition from birth to death.

FOR THAT ARE WE DOCTORS.

"The operation was successful but the patient died."

A dessicated aphorism, you will say; but true, nevertheless.

Doctors are always successful and when a patient dies, it was from exhaustion—not the disease; that was cured as every corpse will assert.

But for all of that doctors are necessary evils. Their "License for experimenting on Live Bodies," prevents the pressure of a Coronor's Inquest on dead bodies.

Furthermore, they relieve us of two evils—responsibility and cash— like curing like.

All doctors are born with the Gift of Wisdom. They always know when a patient is not sick—the kind that takes longest to cure; under which circumstances they are generally kind enough to administer home-made pills. (No charge for them.) There is no benevolence like a doctor's when he secures a healthy patient—readers of this excepted.

We are often called upon to perscribe health-rules. We say:

"Prevent catching cold, and prevent constipation, add temperance and righteousness to this, and you will be physically and morally healthy until Nature calls."

Nature's Call is the only casuality on which doctors agree. Their verdict is Heart Failure. Of course it is, when the spirit is ripened and throws off its material housing, the machinery therein ceases to operate. At the center of our corporeal existence is a great web of nerves, which connects the spirit to the body— animating the head for thought and the heart for action—one lending the body consciousness and the other locomotive powers. Such is life—a twofold principle. According to which of these principles is ripened in advance of the other, disconnects first. If at the head, paralysis may precede complete death. If at the heart, death is instantaneous.

But as neither the undertaker nor grave digger will take your word for it, you are bound by law to notify the doctor or coronor of the occurrence in order to procure a certificate of death. However, to postpone this event to its utlimate, the aforenamed health-rule may be safely followed. And if you think you must "depart this life," why, share your apprehensions with a good old M. D., for that are they doctors.

Low Rates to Western Points.

Every day from September 15 to October 31 excursion tickets to San Francisco, Los Angeles, Calif., Portland, Ore., Spokane, Wash., Denver, Colo., and many other points in the West and Northwest are on sale by agents of the D. A. V. & P. R. R. For particulars see ticket agents or write to J. W. Daly C. A. G. P. A.

Six-year-old Fanny, just returned from Sunday school, seemed to have something on her mind. "Mother," she said, after a while, "they must have had very large beds in Bible times."

"Why?" asked her mother.

"Well, our teacher told us to-day that Abraham slept with his forefathers."—Harper's Weekly.

Can't Do, and Won't Do, are the twin prodigals of the Do family.

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BELIEVES JOHN D. IS FULL OF GNOMES

Theosophist Chief, Col. Olcott, Says These Little Imps Control All Things of Earth.

Gnomes, the funny little creatures with round, floppy ears and pointed red caps, are the actual financiers of the world. John D Rockefeller is said to be simply jammed full of these imps, and every man in Wall street who is successful is simply beset with them. Such is the doctrine set forth by Col. Henry Steele Olcott, the octogenarian chief of the Theosophical Society.

"Gnomes, sylphs, undines and salamanders are the spirits of the earth, air, water and fire, respectively," said Col. Olcott in his address to the theosophists, "and unless there is an ablebodied sylph in a person's system he will have no success as an aetonaut, slack-wire walker or flying machine inventor.

Unless the man who undertakes to control money, oil, diamonds and other treasures of the earth has a few gnomes to pilot him he might as well go into bankruptcy before he lands in a madhouse.

"If a farmer boy out in Minnesota awakens some morning with an uncontrollable desire to go to sea, he is beset by an undine. Salamanders obsess those who climb fire-escapes, sell coal, members of the fire department and those who conduct fire sales."

The Colonel's subject was "The Dangers of Psychism," and he pointed out how clairvoyants and Spiritualists could use their occult powers in very dastardly manners.

"But much good has been done by spirit influences," he said, "In India I began a series of successful healings. I believe the miracles of the Bible can be duplicated today."

That certain imps of thieving propensities, obsess society women who steal in department stores, is the Colonel's belief. He also declared that he had personally witnessed how a Hindoo put his hand into space and commanded certain spirits to place a bottle of whiskey in his hand. The man got the whiskey until one day the spirit had a grouch and threw the bottle at the head of the conjurer.—Exchange.

If you say, "I am hedged about, I can do nothing; I fain would help but I cannot"—your very longing is a help. "They also serve who only stand and wait." It is never true that we are not helpers; where the fervent heart is, there is the servant of God, and unto Him comes ever with the work the reward. He is still and strong in God, and his life holds for itself a secret which is not known to another—he has come in his very work to the rest that remaineth.—Robert Collyer.

A battle lost may be as beneficial as a battle won. It may spur us on to other things. It may lead us to be more watchful in the future. But if the battle is continually lost we are likely to sink into lethargy and lose what we have previously gained. The rain is needed as much as the sunshine, but rain without sunshine would be very bad.—Du Ut De.

What the radical creates, the conservative preserves.

LIGHT FROM EVERYWHERE

EAST NORTH

WEST SOUTH

This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual or other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" is meaningless to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be kept thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

The Plymouth Spiritual Temple of Rochester had an audience of 400 people last Sunday evening.

Mrs. Helen Stuart Richings has been speaking for the Spiritual Research Society of Clyde, O.

Dr. Herrick filled a very successful engagement at Delphos, O., October 3. He can be addressed for engagements at Akron, O.

Mrs. W. C. Selbride, Billings, Montana, is anxious to secure the name and address of every Spiritualist in Montana. Send them to her and thus aid your state work.

A Mass Meeting of the State Spiritualist Association of Illinois of the local society of Rockford, will be held Sunday the 21st inst.

Speakers and mediums passing near Baker City, Ore., can find a good society and a cordial welcome. Mrs. M. A. McClelland, is president.

Rev. Alice K. Baker will act as missionary and organizer for Oklahoma and is anxious to secure the names and addresses of those who would help her in her work in that state. For particulars address either R. G. Lee, secretary, Headrick, Okla., or Mrs. Alice K. Baker 1101 Live Oak street, Dallas, Texas.

L. S. Ball writes: "It was needless for you to waste even a postal card to send me notice of the expiration of my subscription. I will send it as long as I remain where there is a postoffice and money." If everybody who is interested to the SUNFLOWER for subscriptions or advertising would do the same it would be a great favor to us. DO IT NOW!

Isaac Mondereau, a Spiritualist of Meadville, Pa., has been nominated for State Senator on a platform that advocates, Prohibition of the liquor traffic. Local Option until we can have Prohibition, A Sabbath for man, Trolley Companies should have the right to carry Freight, A two-cent fare on Railroads, Taxes to be Equalized, Making it Unlawful for a Public Officer to receive a Pass either for Himself or Friends, The Public Schools to be Maintained by the State, The Constitution of the State should be given Full Effect, especially the Article on Transportation Companies.

To increase the receipts of an animal show at Detroit last week, the Rev. George A. McDonald, former pastor of a church in Kalamazoo, baptized two monkeys in the regular orthodox, way, using the Episcopal Prayer Book. The pious of the place are greatly excited and have made raucous complaints to the president of the fair of which the animal show was a part. We, however, fail to see what offense the former Kalamazoo pastor committed; other, preachers are doing the same thing every day the world whirls around the sun.—Truth-Seeker.

Oscar A. Edgerly writes: At the present time there is a great interest being taken by the Spiritualists and mediums of Newport, Ky, and Cincinnati, O., in an effort to raise the debt of the First Spiritual Temple society of Newport. That the effort is likely to meet with success is manifest by the very successful supper and social held at the home of Mrs. H. B. Rymer, 418 West 18th street, Cincinnati, October 11th. This affair was entirely under the management of Mrs. G. Pomeroy and Mrs. Rymer, who are both eminent mediums of the city, and that two mediums can work in harmony is evidenced by the fact that the proceeds of the evening net to the society something over $25, and the Temple society desires to publicly acknowledge its appreciation of the work of these two ladies.

Raphael's Almanacs for 1907 arrived and all have been sold. If you want one please send your order at once as they are unsaleable after the fore part of January and we do not wish to have a dead stock of them. Price is 35 cents postpaid. Order now if you want them as we will only get what are wanted. We have a few "Old Moore's Almanac." 15 cents each.

A subscriber writes: "I enclose a dollar for my subscription. Will you please send me a receipt so I will know when my time is out." We have repeatedly told our patrons how to tell when their subscription is paid to. On each paper is a green slip, having your name-address, and a date. This date reads for instance, Jan 1-07. This indicates that your subscription is paid until January 1, 1907. When you pay it again, it will be changed to Jan 1-08. That change of date constitutes your receipt for the money sent, and always lets you know when your subscription expires. We change our printed subscription lists about every three weeks, so that from one to three weeks will elapse after the money is received before the date is changed.

Plymouth Spiritual Temple.

We acknowledge gratefully additional donations from the following persons: W. A. Cross, Chicago, Ill., S. D. Forbes, Wilmington, Del., Mrs. Elise Stumof, Lily Dale, N. Y. C. L. Stevens, Pittsburg, Pa. Helen Stuart Richings, Baltimore, Md. Association of Spiritualists, Waverly, N. Y. Mrs. J. A. Newton, Geneseo, N. Y. W. H. Kelsey, Cortland, N. Y. George Walrond, Denver, Colo. H. W. Richardson, East Aurora, N. Y. Mrs. Jane Preddoch, Harbor Beach, Mich. Henry Brunhans, Wheeling, W. Va.

About $2,500 in cash is urgently needed by the 30th of this month. Will all who have pledged certain sums or proceeds of seances, etc. forward if possible before that date.

In behalf of the Board.

B. F. AUSTIN,

Rochester, N. Y.

Proof of Our Own Soul.

Have you ever realized that you have a body?

Not a gouty or rheumatic appendage that makes you believe you are nothing else but a materialized being; but one that permits you to do as you please with it, until you have exercised it to its limit—exhausted it by study or argument?

If so, you also know that you are a spirit or soul-being imprisoned in matter for a purpose—the general rule of which is to make you immortal, and the specific rule, to round out that spirit or soul to make it conscious of its immortal state.

All men are born equal—physically, but not spiritually. Those that lack the needed spiritual consciousness to overcome sufficient of that physical consciousness to make the spirit known to itself or to realize its existence as a spiritual being, must learn to think independent of others' thots. And those that lack the needed will-power to overcome the passions of the body, must learn to curb them—either by experience or trials as may be injected in the cause at birth.

The "cause upon us" or what Astrology imputes to the influence of the stars, is Natural Law acting upon the soul—impeding it in a prosperity that many prove injurious (though not always successful) and guiding where it may be benefitted spiritually.

But as man has a free will, and often escapes his destiny, he was out of his course, inviting worse trials than the Law has put upon him—and, again, may run ahead of the inspiration put upon him for good—for his spiritual success.

It is in that case where the spirit becomes acutely conscious of itself and knows that it has a body—a body which body sometimes seems an impediment to its ambitions, aspirations and willingness to do [illegible] its strength or power of locomotion. Then it is easy to say: "I am a spirit and have a body!"

ADRIAN [illegible]

SPIRITUALISM.

What Spiritualists Know and Believe.

The term Spiritualism embraces the doctrine of the immortality of the souls, the communion of Spirits with mortals in the flesh, and the ultimate salvation of every human being that ever lived or will live.

That the law of compensation is a fixed principle in the matter of rewards [illegible] and hereafter. That we shall reap what we sow. That no human being can attain to a condition of perfect bliss until his conscience shall be at rest, a condition not to be attained until he shall have paid the the full measure of the penalty for wrongs committed. There will be ample time in which to square the books. But the wrongdoer will suffer just in proportion to the extent that he has violated the laws of his being and the laws of justice. A good man will be happy in the spirit world. The bad man will be miserable but not necessarily forever. There will be opportunities for moral development—to do something to blot out the ugly scars on the tablets of his memory—in a word, to work out his own salvation. Spiritualism teaches that there is a God—an overruling omnipresent Deity—that every thing that exists is a part of the stupendous whole, of which God is the soul, as Pope expresses it.

Futhermore, Spiritualism teaches that the finite mind cannot comprehend the Infinite—that the purpose of human existence is a mystery—that the origin of life in all of its various forms expressed through matter be classified with the mysteries of those subtle forces of nature which gives color to the flower, odor to the fruit and the life sustaining qualities of the animal and vegetable kingdoms. The preservation of personal identity is maintained as a cardinal principle in Spiritual philosophy. We shall know our friends. The personality of the individual will be eternal. But this fact will not be a bar to the soul's development. We shall never cease to grow in wisdom. The highest aspiration of the soul is possible of attainment. The soul never did and never will aspire to the attainment of the impossible.

In a nutshell, Spiritualism believes in the Golden Rule, love, mercy, justice, peace, truth, virtue, the Fatherhood of God, the Brotherhood of Man, equal rights for all, special privilages to none, the ministrations of angels, religion, honesty, temperance, benevolence, the innocent pleasures of life, the dignity of labor, the continuity of human life, regarding death as an incident in its course, and the ultimate attainment of our highest aspirations.

But Spiritualism does not believe in creeds calculated to stifle the free exercise of that God-given faculty, the intellect. Reason and common sense must be supreme. Man must be governed in his judgment by the evidence in the ecclesiastical domain, as he is in the practical affairs of life. As nothing occurs in this present age contrary to natural laws, Spiritualists can not conceive that there ever was a time when there were such occurrences, for the reason that these natural laws are unchangable. The supernatural implies a suspension of some one or these natural laws.

Then Spiritualism is a religion of naturalism—a religion based upon facts as irrefutable as the laws of mathematics—a religion based upon the fact that the spirits of dead men and woman have held conversations with the mortals of earth—a fact demonstrated beyond all question by such scholars as Prof. Hyslop of Columbia University, [illegible] Savage, Prof Crooks, the scientists of the age. Prof Camille Flammarion, the great French astronomer, Alfred Russel Wallace, one of England's most learned men, a [illegible] whose name is familiar all over the world, and scores of others.

That Spiritualism has been known, though without a correct understanding of its real significance, from [illegible], is now a well known [illegible] all the ages of the past [illegible] recorded manifestations of [illegible]. The history of Joan [illegible] shows that she possessed [illegible] she heard the voices [illegible] Controlled by the [illegible] great General, her [illegible] achievements have been the wonder of the world. Joan was a medium—that was all. The Bible is full of Spiritualism. Spirit return, together with many of the spirit manifestations as may be witnessed today as recorded. No Bible student will deny this statement. The natural laws that permitted these angels to visit their friends 2,000 years ago still exist. Natural laws never change. Hence the angel visitors of the present day.—First Temple Society of Spiritualists, Newport, Ky.

Sorrow souers some and sweetens others.

IMPELLING POWER OF SPIRITUAL TRUTH

(Continued from page 1.)

THE SHAKER INDIANS

A CASE OF POSSESSION

NOVEMBER

NOV 3,10, 1906

ISSUE(S) MISSING

NOT AVAILABLE

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 17. | Published by 'The Sunflower Publishing Company. | LILY DALE, N. Y., NOVEMBER 17, 1906. | Issued Every Saturday at One Dollar a Year. | Number 294

A RACY LETTER FROM MOSES HULL

Editor SUNFLOWER:—I wonder if you realize that your paper is on the upward grade? Every number seems more interesting than its predecessor. It goes along quietly and does its work, and I do not believe one in a hundred of its readers know how much work is put in upon it.

For several months I have been kind of hibernating. I was not invited to many camps, and it was well. I have been in a condition where it was much easier for me to find fault with others than it was for me to do a better work myself. I presume that I did not have exactly the message that Spiritualists needed to make them grow more spiritual—more divine.

Whatever it was, during this off [illegible], some of my friends concluded that they would help me along, so they nominated me for congress, and I well I "made the run." I [illegible] behind some, tho not further [illegible] I expected to be left. In [illegible] when I entered the race I had [illegible] little desire as hope that I [illegible] get to congress. What [illegible] an honest man do in a place [illegible] Well, I am not going [illegible] that question will [illegible] to remain unanswered.

[illegible] opportunity, as a [illegible] candidate, to enlighten [illegible] fellow citizens, and [illegible] the worst feature [illegible] the battle was that [illegible] needed the light the most [illegible] themselves within [illegible] of my voice. Much noise [illegible] for the benefit of many [illegible] hear it.

[illegible] my spirit needed a rest, and [illegible] it during the period of my [illegible] to find a hibernating place, and go into a kind of [illegible] desuetude. As the sleeping animals feel the melting of the [illegible] when the days begin to lengthen, so when the time for the annual meeting of the N. S. A. drew near I began to feel my spirit burning within me to come out of its hiding place and get in touch with other live souls, those I had known in the [illegible] ago. I begged those who held my politics in their hand, or rather my political appointments in their keeping to grant me an hiatus; [illegible] enough for me to look in and see what my brethren were trying to do. It was granted; that look in did me good.

For the most part the assembly was made up of honest, earnest, intelligent workers who, I believe, had for the most part, come together to work for the good of Spiritualism. We may not all be wise, but I believe we are earnest, and we are endeavoring to get wisdom.

Well, on Thursday night I received letters and telegrams informing me that my heyday was at an end. I must now come down to earth—must immediately go to a place the first four letters of which were as follows: h-e-l-l. The other letters of the word need not be here given. Notwithstanding the name I think the village and the surroundings were very good. I was hauled into a big lumber wagon, which was pulled by a pair of the [illegible] old horses I ever saw, and thus was I hauled out a half dozen miles to a house where a warm dinner awaited me. When I got there I found the house and yard filled with—well they were Russian Jews, some of them of quite recent importation, some of them had been in this country long enough to have learned something of our language.

Well, we all sat at the same table; my stomach has always been a little aristocratic; I saw nothing I could eat unless it might have been bread and butter, but alas! the butter was a minus quantity. I learned that that was the religion of it. They never eat butter and meat at the same meal. They passed a dish of something to me which I was assured was fish. It was as black as my hat. Potatoes, which were evidently boiled with this very ancient fish were nearly as black as the fish. I tried, but failed to eat any of them.

The largest dish on the table was a dish well loaded with large pickled cucumbers, some of those pickles were not less than eight inches long. Those pickles were eaten with the same relish as I have seen boys eat ripe banannies. A cup of black stuff which I suppose had been hot once, sat by my place. I tasted it; I could not tell what it was, but decided it might have been the very stuff Abraham Lincoln tasted when he said, "If this is tea, give me coffee, but if this is coffee, I'll take tea." There were two other meals gone thru in about the same way. The ladies, mother and daughter, I think they must have been, I could see did not feel just right about the meals; I could see that they felt that I was a "cat in a strange garret," and they pitied me and would have expressed their pity if they could. Well, after supper I was hauled on six miles further and made my speech to a fair sized and fairly intelligent audience. Then back and up an outside flight of stairs to my bed. I was tired enough to enjoy the soft side of a plank, and indeed I would have enjoyed it much better than I did my downy bed. Indeed the "down" in the bed was rather ancient, I did not enjoy it. There must have been ten or twelve who had climbed the same stairs and were in the same rooms with me, or in the rooms around me, and one of which I had to pass through to reach my room. The rooms all opened out of each other, and the doors between them were not closed. There was no ventilation—no chance to wash, nothing. I noticed as I passed the rooms and the beds that at least some of the inmates had taken their shoes off, and nothing more, so I took my hat, coat and shoes off and crawled in between a pair of what appeared to be antedeluvian feather beds, and, like Paul when he was shipwrecked, I laid there and wished for day.

Now not one word of this is said complainingly. I say it to show your readers what poverty and lack of knowledge of how to do right, can be found in our own enlightened state of Wisconsin. We need missionaries even here, not a great way from the Morris Pratt school, to teach people the every day lessons of life.

The next morning I went out into the barnyard, and saw a great many old worthless wagons and horses; after a few queries from those who could understand me I learned, that if this was "madness" there was "method in it." The man who sends these poor fellows tickets to get here must find something for them to do as soon as they arrive, so he rigs up an old horse and wagon, and as they can do nothing else he sends them out to peddling, to buying old iron, old clothes or anything that people will sell for very nearly nothing. A good horse or wagon, these people knowing nothing about and would soon ruin, so he starts them out to practice on these.

I learned that the one man, who seemed to manage the whole thing, many years since left his wife and children in Russia and started out in search of a home. He got as far Germany, and his money gave out. There he went to work, and in four months had earned enough to get a ticket to New York, he landed in New York without a penny, there some of his friends started him but as he is now starting "tender feet" out. After two years he had learned enough of America and American ways to venture out west. Here he managed to get hold of a very small piece of land, built a shack on it, and in the course of about four more years, got tickets and sent for his family. The family landed here with such tales of suffering in Russia that this man immediately opened up this emigration scheme. He keeps it up yet. The man does the best he can with the means and material with which he has to work.

I am glad I went there and passed thru what I did. I have the hope that I may palm it off as one of the numerous incarnations thru which I was destined to pass. If it saves me one trip to earth, the experience is cheap enough.

One more experience of which I know but little. One morning not long since, I was to go to a place up north to make a speech that night. I got to a junction where I was doomed to wait three hours for a train. The station was very cold, and no fire, except in the room where tickets were sold, and on the door of that room was put in plain letters, "Keep Out. This means YOU," so I kept out and remained out and had a chill. At last the train came along and I got aboard. After that I do not know anything that happened, only that I had a congestive chill, and for many hours was gloriously unconscious of anything. It is supposed that when I reached my destination, the conductor and brakeman managed to get me off the train. It is said that when they got me and my baggage off the train, they pointed towards a hotel and went on about their business. I walked about three steps and fell backwards very hard, somebody picked me up and started me again, and I had another hard fall. It was supposed that I was having a "glorious drunk." Soon one or two men came along, I think one was the station agent, who knew me, they said this is Moses Hull, the man who is to speak here tonight, whatever is the matter with him we know him, and he is not drunk. They then took me to a hotel and got my clothes off and put me to bed. I knew nothing until I had been in bed several hours, when the landlord came to my room, and after giving me a vigorous shaking, got me aroused enough to answer his question when he asked, "Are you drunk?" Well, to make a long story short, they got me up and to the hall in time to make a speech. Though I could not stand up, I sat in a chair, and they say that I actually made a a good speech. That was my last political talk. The next morning they loaded me into the cars and sent me home. Here after a week's confinement, "Richard is himself again."

I did not intend when I took my pen to say all this. I took it just to say that Mattie has so nearly recovered from her plunge head foremost down stairs, and I have so far recovered that we have decided to buckle on the harness again, and once more enter the field. Our school and the cause generally, seems to need a few more months of our service; so we have decided to make the Pacific Coast trip once more. On the 15th or 16th of this month we start via the Great Northern or Northern Pacific route for California. We shall probably stop on route at Minneapolis, St. Paul, Billings and perhaps Butte, Montana, Spokane, Seattle, Tacoma and Olympia, Wash., and in Portland, Roseburg and Ashland, Oregon, and several places in California. Those wishing our services had better let us know as soon as convenient. Our terms are always reasonable. Letters addressed to Whitewater, Wis., will be forwarded to us.

Mrs. Hull or I will try to report from time to time thru the SUNFLOWER and also thru the Progressive Thinker. As Ever,

MOSES HULL.

The Sculptor.

[illegible] bits of lowest beauty
[illegible] find resting place,
[illegible] true, [illegible] ing,
[illegible] working on [illegible] face.
—[illegible]

MRS. CLARA WATSON.

She Discusses Various Methods of Treating Disease and Opposes Suggested Medical Legislation.

The New York State Medical society is preparing to introduce into the legislature this coming winter a bill prohibiting all practitioners save those of the Old School or "Regulars," from treating disease. This matter is interesting to the Spiritualists as well as to the Christian Scientist, because such a ruling would include healers in Spiritualism who doctor without the consent of the "conceited" Regulars.

This move on the part of "diplomaed" doctors is one of the periodical schemes which they concoct to secure a monopoly on curing the sick. It has been tried a goodly number of times. A few years ago a similiar bill was presented to the legislature but those who were shut out of business because he was not in the "ring" were on hand with their representatives.

If I mistake not the Christian Scientists were there to enter their protest against the attempted infringement upon their rights. The New York State Spiritualist association sent a number of able representatives to defend the rights of the Spiritualists and to fight the proposed unrighteous law and I believe the bill was squelched in the committee room. Anyway the Old School Regulars were defeated in the game and the New School Irregulars were the victors. Now it seems the game is to be played again and unless the New School practitioners are found napping, as before, right will triumph over wrong.

There are so many strange things in this world of ours, and one of them is, why physicians who aim to do good and do do good should desire to prevent other people from doing good because they do not do it in just the manner they do because they do not work after the pattern they have chosen. Perhaps it is in imitation of Christianity that declares that unless people accept its doctrines and methods of worship that God will imprison them after death in dungeons of eternal torment. And the good they do and the good lives they live outside the system they adopt, is of no avail. But physicians are intelligent people, mostly men, and why they should desire that other methods of healing disease and curing the sick than they employ should be prohibited is one of the incomprehensible problems.

Too much law is the curse of the race. Only think of it, people not allowed to cure the sick unless the "law" says they may. I would not think our good and manly physicians of the state would feel very proud of the position they occupy. This is an age of progress and research; nature is yielding up some of her secrets; people are learning new methods and reserving some old ways to meet the growing demands of this wonderful age.

The world is learning that there are ways and means of treating disease outside of the allopath or homeopath schools of medicine, and yet none of them are infallible. We all know the "regulars" sometimes make mistakes and encounter failures. We know, too, and Christian Scientists admit, they have failures.

I recently read an article in the Utica Sunday Tribune from C. F. Hackett, a Christian Scientist, in which he admits failures in their line of healing, and says: "It is because they are not yet far enough advanced in a knowledge of the science." Just the same difficulty that confronted the old school practitioners. No one knows it all and—never will.

But why should not the Christian Scientist and the Spiritualist have the same right to make mistakes or failures that the diplomaed doctors have?

It is justice we ask, and it is not just to pass laws that infringe on the right of private judgment—the right to choose for himself or herself in all matters, including that of healing disease.

The writer believes in all the methods. I am not of those who think only one method is the right and proper, and all other are to be discarded. I believe, indeed I am sure, I know there is virtue and value in them all. There are cures with medicine and cures without. The writer has been able a number of times to effect cures by both processes. About 15 years ago I cured one of my own family of la grippe with one treatment without medicine. The disease was contracted away and the sick one came home in a sorry plight. We tried doctoring first but it seemed not to reach the case; then through a power through myself the sick was healed. I do not know whether it was spiritual, mental or magnetic, whether divine mind or carnal mind, or all combined, but the sick was healed almost at once, and never since has a touch of that trouble appeared.

Now, had the doctors known of my setting up business as a healer without a "diploma," perhaps I would have been arrested for violation of law, just as they did 30 years ago when a Mr. Hearsh, a young man of Jewish birth, came here and commenced healing people, thru a gift, he said, "God gave him." The young man accomplished some very remarkable cures thru magnetic power and spiritual power, aided by nature's remedies. He healed many who were sick, he gave sight to the blind, he caused the lame to walk, he restored the withered, crippled hand of a lady member of one of the leading families of this city, he healed all manner of diseases, as it is said Jesus did, he was going about doing good unto others and to himself by earning an honest living, but he has doing it without a "diploma" from any medical college, and the physicians of the city caused his arrest. In the trial which followed Mr. Hearsh was the victor, only he was enjoined from using any more roots, barks or berries because the "law" said he must not. Too much law is a bad thing for the race.

But to return to my own business of healing. I said I had cured disease with medicine, too. I have. And on one occasion the patient was our house cat. "Dick" was sick and for two weeks we tried mind processes; yes, even on a cat, why not. But kitty pined away, refused to eat and was getting weaker every day. The "divine mind" seemed too busy to give heed to poor Richard's case. And then I resorted to nature's remedies and gave my patient two doses of castor oil and he got well, and is today a nice, healthy, well behaved, "Spiritualist" cat. And truth to tell, on the other hand, a Christian Science healer told me her cat became sick and—died. A little catnip or castor oil might have saved it.

It does not seem wise to pin one's faith to just one method and in times of need refuse aid from other sources.

Referring again to Mr. Hackett's article, he says: "If drugs and other material means of healing are divine, why did not Jesus employ them?" He did in a number of cases, according to the record, but if Jesus did not consider material means of healing, divine, this does not in the least impair or destroy their remedial qualities. Nature is so lavish in her benefactions that she has implanted in many of the earth medicinal properties, and if Jesus did not understand their value and application, I cannot see what that has to do with people of today having knowledge of the

(Continued on Page 4.)

THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

W. H. BACH, Manager Editor.

THE GREENBACKER DISCUSSES THE FLORIDA STORY.

LILY DALE NEWS.

It is the Lily Dale Assembly now, the court order having been issued and as soon as the necessary publication has been made, the corporate title will be legally, "Lily Dale Assembly." The SUNFLOWER approves of this change. We appreciate fully the sentiment that caused Mrs. Pettengill to desire the title of "The City of Light," and from that basis, it was a name full of meaning. But in this world of hard-headed necessities, the name "Lily Dale Assembly" will locate and describe it to better advantage, if its name does not encompass as much as was embodied in the City of Light. It is Lily Dale. Everybody work for its success.

Lily Dale is preparing to become a winter resort as well as a summer resort, from appearances. Several letters have been received lately for cottages for the winter, and a brother and sister from Canada are expected to arrive every day. Two prominent mediums are casting about for cottages to purchase, so the prospects for someone being here next year are fair to middling.

There seems to be a general idea that we are to have a boom for the next two or three years, and a number who have had cottages for sale at very low prices have raised the price and some have withdrawn their places from the market entirely. These are hopeful signs.

Mrs. H. L. Nutting has been quite sick for a few days.

Mr. and Mrs. B. F. Hastings have gone to Colorado.

Miss Lena Todd has gone to California for the winter.

Mrs. Dye and Mr. Wilson of Lakewood are visiting at Graham Turner's.

George Ramsdell, our former station agent, visited the Dale last week.

Dr. and Mrs. Hyde expect to go to Friendship for the winter, this [illegible].

Mrs. G. [illegible], Mrs. Turner's mother, is visiting Mr. and Mrs. J. H. Turner.

Mrs. Shafer and daughter, who have been visiting in Buffalo, have returned.

Mr. Bailey, Mrs. B. R. Frisbee's father, of Jamestown, spent Sunday with Mr. and Mrs. Frisbee.

[illegible] M. Carroll, who has been in the West for some time returned last week.

Dr. John Henderson has gone to Titusville, Pa., where we understand he will take to himself a wife this week.

Mrs. Mary Todd has gone for the winter. She will visit Fredonia, Perry, Linden, and other points in the State, spending the greater part of the winter at Watertown.

Mrs. Maud Smith came from the grape country and went to Farnham, where she is in attendance on a sick relative.

Mrs. Marlatt, who has had the [illegible] cottage on Second street, for several seasons spent several days here packing some of her household goods for shipment to Titusville, Pa., where she and Mrs. [illegible] are spending the winter.

Word has been received that Dr. Abram James has passed away. He was an old Spiritualist, one of the pensioners of the N. S. A. We will have a more extended account next week.

Frank Fuller who was quite sick last week has recovered so as to be in his store.

Mr. and Mrs. Thatcher of Jamestown, have gone to Lake Helen and Mrs. Whitaker and family of Buffalo have also gone there for the winter.

Mrs. Nettie Bowers is making quite extensive repairs on her cottage on Second street.

Mr. and Mrs. N. C. Lutgen came up to attend the dance and spent Sunday at the SUNFLOWER cottage.

The first of a series of dances was held at Library Hall, Saturday evening. There was a good attendance for the opening of the season. They expect to hold them every Saturday evening until further notice.

The regular monthly meeting of the Lily Dale Fire Department will be held at the SUNFLOWER office, Tuesday evening, Nov. 13, at 7.30.

An ad in the SUNFLOWER bring good returns.

THE PROGRESSIVE SPIRITUALISTS SOCIETY OF ELYRIA, OHIO.

It has been my intention for some time past to write to you, but my time has been so taken up that I have not been able to make good. I thot that you as well as some of your readers, our friends at large, would be glad to hear from us again and might be interested to know how we are faring as a society.

The Progressive Spiritualists Society of Elyria began its season's work by electing the following officers for the ensuing year: E. W. Martin president, J. M. Wooldridge first vice president, Laura Winslow second vice president, A. F. Remke secretary and treasurer. The board of trustees includes the officers and the Mess. L. J. Farrell, Thos. Henson and J. L. Davis. The society is in a highly satisfactory condition and is doing better work than ever, holding two Sunday meetings, aside from week day socials, seances and classwork.

Our hall, the finest and largest in the city, elegantly furnished and perfectly lighted, has several times been taxed to its full capacity and so far we have had but two or three audiences below the average and those were at the afternoon meetings, the evening audiences being beyond our fondest hopes and expectations. We have prepared a program that will doubtless keep this interest alive and with all working in harmony as now, the outlook for our cause in our beautiful little city is very rosy.

Our meetings opened on September 23rd with Mrs. Marian Carpenter as speaker and message bearer. Mrs. Carpenter won her way into the hearts of her listeners and upon her last appearance on September 30th, we were unable to seat all, altho we made extra preparation in providing fifty extra chairs. Rev. D. A. Herrick of Akron, O., followed for the month of October and was assisted on the last two Sundays by Mrs. Herrick with song and messages. Their work was highly satisfactory and Mr. Herrick made some converts thru his trumpet mediumship and his seances, held each Monday, besides special seances here and in neighboring towns, were well attended and universally satisfactory. Mrs. Herrick's message work is to be highly commented and her last evening's work was faultless and really wonderful in the number and accuracy of names given. Mrs. Herrick is a young rostrum worker with great possibilities.

We now have with us J. Clegg Wright who will lecture on Sundays and hold four class lectures during each week for the month of November. Being well advertised, this wonderful medium was greeted by a good sized audience in the afternoon and one of the largest and most intellectual evening audiences, we have yet been able to draw. We are interesting skeptics, thinkers and church members and such lectures as the one delivered thru the lips of Brother Wright on Sunday evening, will not only hold the listeners spellbound for much over an hour, but will hold the interest, for further investigation. The first class lecture delivered last night, drew a fairly good attendance and the interest manifested assures larger gathering for the future.

We have been able to add to the interest of the evening meetings, thru the assistance of a young man, a medium and self taught musician, who favors us with soul inspiring piano solos and in addition have been fortunate in listening to two artists on guitar and mandolin, whose duets are a delight and inspiration.

As I write I cannot help but feel how fortunate we are and realize more than ever the truth of the saying that all things come to him that waits (if he hustles while he waits.) We have been waiting, hoping and hustling and are now beginning to realize the fruit of our past labors and discouragements. We do not however, intend to let up, but propose to go right ahead with the waiting for still better things, hoping to realize them and hustling to attain them. With love and best wishes to our friends and colaborers and good will to all men. We are, in the words of the poet, as one of the great whole, whose body nature is, and God the soul.

F. W. MARTIN.

The SUNFLOWER $1.00 per year.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10.45 a. m. and 7:45 p. m. Wednesday evening seances 7:45. Children's Lyceum Sunday [illegible] p. m.

HARMONY CIRCLE meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. C. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, [illegible] street, Sunday at 7 p. m.

Sunday morning Nov. 4, Dr. [illegible]'s subject was, "The Political and Economical Rights of [illegible] are Bartered and Merged [illegible] Partisan Sovereignty." The evening topic was, "The All-Seeing Eye and Light of Christianity." He spoke very interestingly on these topics and especially in the evening. He has no peer in the analysis and exposition of Nature's Cosmic truths. His Friday evening classes are increasing in numbers and interest.

Mrs. [illegible] Lewis Chase of 21 Eagle street, was message bearer Sunday evening and at the close of the lecture [illegible] to the influence of her [illegible] some most excellent [illegible] consoling messages, [illegible] very touching, and [illegible] as correct.

Patrons of the SUNFLOWER in Buffalo tell your friends there will be a [illegible] party at the Temple, Thursday evening, November 15. A good time is expected. Refreshments will be served.

Mr. A. Lundquist and wife of 241 [illegible] street have just returned from an extended trip in the West. They [illegible] with a beautiful [illegible] born June 23. Their friends wish them much joy with their treasure.

Mrs. S. S. Lutes of Lily Dale is visiting in Buffalo.

Miss [illegible] recently took a trip to Rochester in the interest of spiritual work. She is a good psychometrist and those desiring to reach her by mail will, I feel, will be pleased with the results. Her address is 247 Niagara street.

The Wednesday evening seance, November 7, was conducted by Mrs. Lane with Mrs. Bork as message bearer. Both did good work in their respective lines.

The [illegible], musical entertainment Thursday evening, November [illegible], under the direction of Mr. Bonney, was a grand success and much appreciated by the large audience in attendance. The rostrum was finely [illegible] president Hoyt did some fine draping with large flags, making everything look neat and pretty. Much credit is due Mr. Bonney and her assistants in carrying out the program.

ADDITIONAL BUFFALO NOTES.

At regular meeting Sunday Nov. [illegible] Harmony Circle we had our dear old [illegible] Friend Uncle Ned as the Control of the evening and the large audience enjoyed his quaint philosophy, tests and messages. He evidently understands human nature, for he plays upon our feelings. His humor is so pure without Coarseness or vulgarity. While his earnestness creates sympathy and love, and the beauty of his character (though quaint) is entrancing when he reaches out into the realm of Spiritual unfoldment and the pathos of his delineation of the moral side of our natures appeals to all and gives us food for thought for many a day. We love Uncle Ned and hope to have him with us often this winter. His tests and messages were fine and all recognized.

Our President Mr. Chas. S. Hulbert gave his friends a rare treat as well as a number of surprises at a harvest social held at his home [illegible] Niagara street, Saturday evening Nov. 3d. Each one received a unique souvenir drawn by number, no two alike, together with mottoes that were original, humorous, as well as Spiritual. Much amusement was created by the distribution. The supper was abundant and composed of old fashioned pumpkin pie, doughnuts, sandwiches, apples, cake and coffee.

The center table was loaded with [illegible] and tastefully decorated [illegible] large dish of uncooked [illegible] the legend, Souvenirs, [illegible]." Everyone voted it [illegible] time they ever had.

Dr. W. M. Keeler
SPIRIT PHOTOGRAPHER
[illegible] St., Washington, D. C.
Sittings by [illegible] lock of hair, [illegible]

ANNOUNCEMENT.

Mr. Geo. P. Colby of Lake Helen, Fla.

who holds Spiritualistic meetings at his beautiful home Tranquilidad, purposes holding meetings, classes and seances during the summer of 1907 at Shady Side Pavilion, Lily Dale Park, Lily Dale, N. Y. He, as well as the proprietors of the New Temple and Camp Grounds, invite the co-operation of all true mediums, speakers and followers of what is termed Modern Spiritualism to meet on these grounds the coming summer.

Come and let us have an old fashioned camp meeting. Plenty of room for tents, a shady grove, an out-door platform, a beautiful lake. Shady Side cottage as well as the Pavilion, consisting of a large hall, platform and stage, fine dancing floor and below stairs, cool dining room, kitchen, pastry room and cooler, all can be utilized for the comfort and convenience of the public.

Correspondence solicited and information cheerfully given. For further particulars, please address

Mme. Ianthe Vignier,
Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

Chas Harding, 632 Dundas St., Woodstock, Ont.
Mrs E W Belcher, 205 Pleasant St, Malboro, Mass
C. Walter Lynn, 704 8th street, Oakland, Cal.
Miss Ella C. Preston, 3905 Morgan St., St. Louis, Mo.
Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 262 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Alla A McHenry, Excelsior Springs, Mo.

HEALERS.

Dr C D King, Onset, Mass
Mrs. Frank E. Ellwanger, 1720 Wellington St., Philadelphia, Pa.
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 280 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 223 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 103 Lafayette St., Jersey City, N.J
Moses Hull, Whitewater, Wis.*
Mattie E. Hull, Whitewater, Wis.*
*Hugh R. Moore, 120 W. 13th St., New York City.
Mary C Von Kanzler, Fulton, N Y *
G W Kates and wife, Cheyney, Pa *
Mary M Jennings Moravia, N Y *

SPIRIT PHOTOGRAPHERS.

Dr. W. M. Keeler, 1348 Roanoke, Washington, D. C.
Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 201, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 1209 Marmion Ave., Toledo, O.
Cora H. Moore, 120 W. 13th St., New York City.

MATERIALIZATION.

*Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Gleon B. Nichols, Andover, O.

PALMIST.

Harriet H Danforth, Lily Dale, N Y

METAPHYSICAL.

Conducted by EVIE P. BACH.

MY WORK.

I care not who may sing the songs
Of battle or of strife,
Or who may tell romantic tales
Of high or lowly life;
My hope would be that I might see
The thread of faith that lies,
Within the heart of every man,
And raise it to the skies.

I care not who may build the walls
Of tower or minaret,
Or who may sing the songs of love
On string or key or fret:
My life would be set to the key
Of faith and hope and love,
And, I would guide the feet of men
Up to the gates above.

I care not who may win the prize
Of honor or renown.
Or who may sit in chair of state
And wear the kingly crown.
Be this my task—I only ask
To find the hidden gem
Oft buried deep within the soul,
Tho fit for diadem.

I cannot do the work you do,
Nor plan your temple's dome;
I cannot meet the trials you meet
In office or in home.
Enough for me if I can be
My own soul's architect,
And fashion in my character.
A throne for my elect.
—Walter Mathews, in Unity.

CULTIVATION OF DESIRE.

Desire determines what one shall receive, and it may be regulated and cultivated. As what one receives and what he gives are correlated, and as desire is the only avenue thru which one attracts what comes to him, so what and how he gives measures the strength and vitality of his desires. One absorbs and appropriates as he radiates and distributes. It is the life that speaks.

Desire is cultivated by placing oneself, in thot and act, where his desire is transmuted, by way of fulfilment, into higher intensities, and where it is moulded along higher methods of expression. The desire for progressive thot is cultivated by associating with progressive people, thereby enabling one to express his highest conceptions. One cannot stagnate whilst in the center of incessant intellectual and spiritual activity. Growth is cultivated by contact with the elements of growth and by holding oneself receptive to them. Any faculty may be cultivated by giving expression to it, exactly as the physical body may be strengthened by the use of wisely selected exercises.

If desire impel one to become a musician, an artist or a writer, he may cultivate and develop himself along any of these lines. He may picture his ideals mentally, and render himself receptive to what will fashion him in the direction he prefers to go. He will attract thereby, [illegible] relation of Self to all that is, of the purpose of life with its attendant experiences and mistakes, of the necessity of mutual giving and receiving, and of the other great principles that underlie life, his ideals expand and broaden, and his power of attraction increases proportionately.

This increased power of attraction accompanying higher spiritual development is attendant upon a greater facility and intensity of concentrations. This is the key to all success, while diffusion or dissipation is the explanation of all failure. A peace and poise is maintained that is most conducive to clear and forcible thinking. As one comes vitally to understand his unity with All That Is, he places himself in harmony with higher and higher intensities of vibration, and with more concentrated and purposeful forms of energy. He comes to know more clearly what he requires, he attains a greater ability to direct his desire by means of concentration and he possesses the knowledge and flexibility that enable him to polarize readily in the direction of his desire.

The daily growth and practice of an expression of life tends to a habit, which in time incorporates itself and becomes permanent. This daily living may be furthered by normal exercises in concentration. Before one may express an habitual serenity and poise, he must do so temporarily and on occasions. What is habitual is the result of an accumulation of temporary expression.

A habit is the result of a repetition of thots and acts. Assuming even for short intervals a condition of poise and concentration, will gradually induce an habitual expression of serenity and poise. That which at first is accomplished thru conscious effort, at length becomes automatic, unconscious and habitual.

Poise is an unmistakable characteristic of power. Poise means self-control, calmness, evenness and tranquility; it includes the conscious direction and control of the emotions; it lies at the root of spirituality and attainment; and in greater and greater abundance it induces a receptivity to all that is desirable—harmony, peace, strength, health, wisdom and life.

It is thru the power of love that desire may be fulfilled. To secure the object of one's desire, he must place himself in correspondence with it, thru his love for it. What one is in harmony with inevitably comes to him. He may place himself in vital relation with the object of his desire thru the love that harmonizes him with it, and thus places upon it the necessity of a conjunction with him.

As contrasted with action, thot is the building and creative factor. While thot and action are correlated and inseparable, less wisdom in thot and less skill in action is required to separate or destroy than to com-

MRS. CLARA WATSON.

Continued from Page 1.

curative powers inherent in many plants, roots, barks, berries, leaves, etc., and also in minerals and in the sunshine, in the air and in the water, and even if none of these things are considered divine, yet we all know that in thousands of cases the application of some one or more of these remedies in sickness have brought about divine results, [illegible] health has been restored and [illegible] good has been accomplished, [illegible] good is always and everywhere divine. Two years ago I had an experience of "divine" healing thru material methods. From some unknown cause an intruder entered the domicile of my being in the shape of a terrible pain in my arm. I tried the mind or spiritual process four days (for I believe in both) but the pain continued constantly increasing in degree until it seemed unbearable. Then I called on our good neighbor, Dr. Bowman, and his remedies relieved the pain [illegible] hours. Jesus said there were some "devils" that could be cast out only thru fasting and praying, and I can testify that in modern times some goes thru the divine agency of "drugs." It is at the altar of nature I worship and I give thanks to the bounteousness of mother earth for all the treasures she yields for our benefit. I am grateful, too, to the good doctor for the knowledge he has acquired in his study of nature which includes a study of man and of human anatomy.

I think one position is hardly a sound one: "If medicine is from God a drug that would heal a disease today should heal the same disease one hundred years from now." Or in other words it should always do the same because, they say, "God is unchanging." This might be true if conditions were always just the same. But temperament, nervous states, predisposition, climatic influences, causes of the malady, environments, etc. all these have their bearing on human life. [illegible] whether medicine is from God [illegible] it accomplishes good [illegible] as before stated, is divine.

But the pending legislation referred to means a fight for the Spiritualists, and while Christian Scientists will not unite with Spiritualists, Spiritualists will gladly unite with Christian Scientists in any good work.

Eating Slowly

The opinion that hurry in eating is a prolific cause of dyspepsia is founded on common observation. The ill results of bolting food have been attributed to the lack of thorough mastication and to the incomplete action of the saliva upon the food. Two-thirds of the food which [illegible] is starch, and starch cannot be utilized in the system as food until it has been converted into sugar, and this change is principally effected by the saliva. But there is a third reason why rapidity of eating interferes with digestion. The presence of the salivary secretion in the stomach acts as a stimulus to the secretion of the gastric juice. Irrespective of the mechanical function of the teeth, food which goes into the stomach incompletely mingled with saliva passes slowly and imperfectly through the process of stomach digestion. Therefore, as a sanitary [illegible]

Reading Law in Spirit Like Viewing a Panorama.

[illegible]

Chips from the Rock of Truth.

[illegible]

Letter From John W. Ring.

[illegible]

Premium Books? Yes.

[illegible]

Romance of Two Worlds

[illegible]

The Birth of Mediumship.

A SPIRITUAL STORY.

BY ARTHUR F. MILTON.

Mrs. Truman then realized that she had regained her motive power. Instead of continuing her journey towards the door, she returned quickly to her chair, threw herself into it, and covered her face with her hands.

"Inspiration!" murmured she. "Is that inspiration?" She was becoming accustomed to the thought. She had heard that some mortals claimed to be inspired, but had always rejected the idea as preposterous, and regarded those who made the claim as imposters. So-called mediums were a bane in her eyes, and Spiritualism was a philosophy of the devil. And now she was unwittingly questioning the possibility of inspiration in herself. No, she would not harbor the thought. It was inconsistent with her belief—her philosophy. But could it be after all an effect of decarnate intelligences—spirits? She certainly could not, in her humbleness, claim to receive an influx from a still higher source—she, who looked aghast upon those who simply claimed it from human intelligences? Could it be possible that she had been speaking to Harry under influence? Did she not feel an irresistible power controlling her—almost commanding her not to approach the door? Did she not see her husband in spirit? And did she not hear a voice say "Inspiration?" Or was all this hallucination? She was positive that the first two were not attributable to imagination. Then the latter were equally matters of fact. She was not illogical though skeptical on anti-Christian doctrine—modern inspiration. But here it was forcing itself upon her despite her skepticism, and without mortal instigation or the alluring sweetness of the seance room.

"Many are called but few are chosen'" was whispered with a beautiful tenderness in her soul. She "heard" it, but closed her interior to the "voice." It was repeated, but with more vigor. It startled her. "Is it true," she asked herself, "or am I becoming insane?" Then arising, firmly but deliberately and throwing up her hands, she cried: Oh, God, if there be one, give me a sign! I shall not submit to error; and if this be true, I must have assurance! I do not pray for mediumship. I would not have it if I had to labor for it. I scorn the one who prays for slavery, and I despise the principle that enslaves. But if mediumship is a natural endowment and not a self-delusion—truly a spiritual gift as Scriptures term it, and I must submit to the inevitable, let is be pronounced. Either I am a medium or am not, and neither spirit, devil, nor God shall influence me to deviate from my present resolution—if such a thing as preserving one's individuality in it be possible."

As she spoke her hands gradually descended; her eyes fixed themselves on the portrait of her husband, she assumed an almost defiant look. Here she kept them fixed as if awaiting a reply from that quarter. It came, but not in ghostly form with tragical finale. A beautiful sensation pervaded her whole being; her heart seemed filled with love; she thought she saw her husband as he used to pose in his moments of greatest eloquence in the pulpit. She felt like preaching. A text came to her mind mechanically. She began to discourse upon it. She lost sight to all around. An audience appeared before her, and in it she recognized friends. There was Harry, too. He seemed happy and often applauded. How long she spoke she cared not. She only felt an irrestible impulse to give vent to her inspiration, and closed with a sketch of her experiences on this night. It was her maiden speech before the public. Then she felt herself taking a seat amidst tremendous applause, and throwing herself back began to rub her eyes. While in this act she was startled by the clapping of hands and Harry's voice saying: "Bully for you, mother—you are going to make one of the best trance-speakers on the spiritual rostrum!"

Opening her eyes in utter astonishment she beheld Harry sitting opposite her laughing and swinging his hand over his head.

"Why, what is the meaning of all this?" cried Mrs. Truman.

"Oh, nothing, my dear mamma, you have been 'born again,' that's all. You have become a medium and will have to go on the rostrum. Father had control of you and delivered an eloquent address to me—the audience."

"Are you joking?" queried Mrs. Truman earnestly.

"Not a bit of it, mother. They've got you. I don't know much about Spiritualism, but I do know enough to give you some light on your case."

"But, Harry—you don't mean to say—"

"I mean just what I said. And you are going to make the right kind of a medium. You've put your foot down on all half-way business. Didn't you say you would either be a medium or you would not be one."

"But how do you know this?"

"Wasn't I here?"

"You here? Well, where was I?"

"Why, here too, of course!"

"But I don't understand—I thought I was alone."

"You were; but I was not far off. Some irresistible power held me at the door and I could not leave. I thought it was a premonition not to go, and I remained in anticipation of being needed. Father came before my mind and I remembered how he was carried off immediately following a similar soul illumination as you had this evening. While thus meditating I heard you speak. This awakened me, and I listened. I heard the words 'inspiration—gods—Messiahs—not for me.' Then I gently opened the door, and there you stood, transfigured—illuminated—enveloped in a halo of light. I was too surprised to speak or move forward. Then you glared at father's picture and began to murmur something about being mad—"

"I remember now—it all returns to me," interrupted Mrs. Truman. "I was warring with myself concerning this awful change that so suddenly overcome me—this spell, or whatever it is that has taken possession of me. I remember all except the last—where I lost consciousness. And yet I was not conscious, for I saw before me a large concourse of people and among them were you applauding—"

"Yes," interposed Harry, "and where I ventured to come in, or was permitted to enter, I might say, for up to that moment I was almost like one transfixed myself."

"I can not recall that but I do remember seeing you," said Mrs. Truman. "But what in the name of conscience does it mean?"

"It means the birth of a medium!"

"The birth of a medium?"

"Yes, mediums are born, they say, not manufactured, and I suppose that is the process. I can say that I had the honor of being present at so interesting an event."

"Then I suppose I am registered as such 'over there,'" said Mrs. Truman.

"I shouldn't wonder, if the 'other side' possesses the power over us poor mortals that Spiritualists attribute to it. I expect it will be my turn next, if that was spirit power held me outside a while ago," answered Harry with a half serious, half jocular emotion. "But I feel moved to retire in earnest now, and will try again," continued he rising.

And this time he succeeded, while Mrs. Truman made active preparation for a night's rest. She, too, felt in a different mood. She was her own self again, and in a few minutes was snugly muffled in her downy couch, reiterating just before losing consciousness: "And such is the birth of mediumship!"

(To be Continued.)

FROM N. S. A. HOME OFFICE.

It gives me pleasure to inform our constituents and all friends of the N. S. A. who read our paper that the board of trustees of this association after due deliberation and consultation has appointed the president of the National Spiritualists Association, Mr. H. D. Barrett to the joint office of Editor-at-Large, historian and missionary at large. The recent convention held in Chicago emphatically voted to have these official duties attended to by and invested in, one individual, and the Board felt that as an all round worker along these lines President Barrett is best fitted for the place. Any one who has matter suitable for the historian's work, or who desires to call attention to special publications needing the attention of the Editor-at-Large, will kindly address Mr. Barrett in care of this office.

Permit me here to make a statement. Neither the delegates or the trustees have aught of fault to find with the splendid work of the former offices of the former historian, editor-at-large and missionaries; they are all greatly appreciated and their value to the Cause is recognized. Brother Hudson Tuttle has admirably filled the place of Editor-at-Large, but his time and talent is largely devoted to literary work, he is about to issue a new work from his pen that promises to be a grand addition to the literature of Spiritualism and to stand as a precious stone in his monument. Brother Tuttle's attention is to be given to this and kindred works in which he is needed by the race. Our dear Lyman C. Howe is in failing health but we hope and trust he will be long spared as a beloved and efficient worker on the rostrum. He cannot move the historian work forward rapidly as we trust the younger worker may do. As far as Brother Howe has gone with this work he has builded well, and we have no fear but his labors in every branch of our Cause will endure till time shall fade.

Our staunch and well tried missionaries Mr. and Mrs. Sprague have done their best—a noble part in the work. We commend their splendid achievements, for a brief while they may rest from the too arduous labors of constant itinerating work as missionaries, but we still hope to have their co-operation, and that at no distant day the earnest appeals of missionary Sprague for organization under the banner of the National, will be heard in the land. We are proud of all these workers and they are our friends.

SUPERINTENDENT OF LYCEUMS.

As our former Lyceum officer, John W. Ring desired to retire from the work of the Lyceum as an overseer, he having other duties and labors to engage his attention for the Cause, the convention unanimously elected that other efficient worker, Mrs. Anna L. Gillespe to supervise the Lyceum work under the auspices of the association. It is needless to say that no one could be chosen, better fitted for this important work. Brother Ring has done a grand work, made himself known from Maine to California as a champion of the Lyceum, and gained the undying love of elders and youth alike. We are also proud of him.

AN ENDOWMENT FUND.

In his late report to the convention, president Barrett asked for the creation of an endowment fund for the N. S. A., appealing to Spiritualists everywhere to individually send one dollar to his office for such a fund; the subject was well received and several friends at the convention promised to send an annual contribution to this fund. Mr. and Mrs. Titus Welsh of Beaver Falls, Pa. have sent the first contribution of one dollar each for the endowment fund. Who will be the next? While we have no such fund we still have to make contributions for the general fund for current expenses, which must not be neglected; but friends wishing their donations to go for the Endowment Fund will kindly so state when sending the same.

With love and greetings to all the world.

MARY T. LONGLEY, Secretary,
600 Pennsylvania Ave. S. E. Washington D. C.

[illegible] best portion [illegible] good man's [illegible] little [illegible] remembered [illegible] of kindness and of love.

Don't think too far ahead. It makes you heart-oppressed. It is akin to reaching out for light beyond one's understanding. An engine running too fast is likely to jump its tracks and its destination is indefinitely postponed. Thus we cannot do the work in hand properly if we worry about that which is yet to be done. Hastening over preliminaries often causes delay, in-as-much as it has to be done over again. But it is a habit easily acquired, and once it rules, nothing will be done right because that ahead is always in evidence.

THE SUNFLOWER $1.00 a year.

LIGHT FROM EVERYWHERE

EAST NORTH

WEST SOUTH

WANTED.

An active boy, girl, man or woman in every town to sell and take subscriptions for the Sunflower. Liberal cash commission paid.

CURRENT TOPICS

SCIENCE AND RELIGION.

SCIENTIFIC RECOGNITION OF THE SEA SERPENT.

SOWING AND REAPING.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY, ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 17. Published by The Sunflower Publishing Company. LILY DALE, N. Y., NOVEMBER 24, 1906. Issued Every Saturday at One Dollar a Year. Number 295

THEOSOPHY AND MEDIUMSHIP.

Phenomena have always been the strength and the weakness of modern Spiritualism. Phenomena and mediumship have seemed inseparable ... [illegible]

Continued on page 3.

SPIRITUALISM AND PSYCHIC MESSAGES.

[illegible]

Marsley's Prophecy.

[illegible]

THE STRUGGLE TO KEEP A SOUL.

If it were required to summarize man's life history in a single word, that one word must needs be—struggle. ... [illegible]

Continued on page 4.

THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

W. H. BACH, Managing Editor

A Letter of Explanation.

LILY DALE NEWS.

Mr. and Mrs. Wilder have been visiting at L. M. Shaw's.

Riley Johnson has been visiting his brother at Villanova, N. Y.

Mrs. Bush has gone to Randolph where she will spend the winter.

Mr. and Mrs. D. Pierce have moved to Burnhams for the winter.

Mrs. N. L. Nutting, who was reported quite sick last week is improving.

Lester Hart has been seriously sick at the home of his daughter, Mrs. Chas. Bard.

Mr. and Mrs. Clarence Ramsdell and family visited Mr. and Mrs. Lynn Nutting last week.

Mrs. D. W. Henderson went to Titusville, Pa., to attend the wedding of her son, Dr. John, to Miss Minnie Rouse.

The regular Saturday evening dance at Library Hall was well attended and an enjoyable time was the general verdict.

Mr and Mrs. Jacob H. Wright and Mrs. Stella Bigden have closed their cottage here and have gone to Chicago for the winter. They will visit en route at Cleveland and Toledo, O.

A letter from D. T. Devereaux informs us that Mrs. D. has been suffering with an attack of la grippe at Jamestown. She is now slowly improving and expects to soon be able to be around.

Lee Morse writes from Lake Helen, Fla., that "the weather is most delightful—words failing to describe it. Orange trees are loaded as never before." He also writes a newsy Lake Helen letter which is published in another column.

Life at Lily Dale is very quiet this week. There is nothing specially to stir the people up, and the snow that covers the ground is not deep enough to make sleighing or walking good and yet it is too slushy for comfort, and people stay close to home.

Miss Olmstead had the misfortune to slip on an icy pavement in Jamestown last Saturday and break one of the small bones in her right wrist. The fracture was replaced by a surgeon. She will continue her work in Jamestown where she can have the doctor's care daily.

Dr. John Henderson and Miss Minnie Rouse were married at the home of the bride's parents, Mr. and Mrs. M. R. Rouse, Titusville, Pa., Wednesday, November 14th. It was a home wedding, only members of the families of the bride and groom being present. There were a number of very nice wedding presents.

Both the bride and groom are well known at Lily Dale, the bride having been a summer visitor since her childhood and the groom having lived here also, he being the son of Mrs. D. W. Henderson. They will be at home at the Henderson cottage, 2 Cottage Row.

My Creed.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends before their burial. Post mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backwards over life's weary way.

AUGUST GAST.

That load which is cheerfully borne becomes pleasant.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets a the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday 12 m.
HARMONY CIRCLE meets at Keystone Hall, 261 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.
LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 374 Connecticut street. Sunday at 7.45 p. m.

Sunday morning, Nov. 11, Dr. Lockwood took for his subject, "Did God Require the Slaughter of 20,000 Chinese to Establish Christian Missionaries in China? A Reply to Bishop Bashford." Evening subject, "Would you Rather Stand for a Great Truth and be Unpopular, or Accept Superstition for the Sake of Popularity?" Both addresses were ably presented and received. At the close of the lecture Mrs. C. Lewis Chase acted as message bearer, and under the influence of her guide, gave some remarkable messages.

Wednesday evening, Nov. 14, Mrs. J. F. Bork of 451 Connecticut street acted as message bearer. A good audience was present to receive the messages from their spirit friends. Both Mrs. Chase and Mrs. Bork are good mediums, and are kept busy in their private work at their homes.

Much credit is due to those who sold tickets to the entertainment by Mr. Bonnell and his assistants. Among the principal workers were Mr. Howard, Mr. Stumm, Mrs. Lane and President Hoyt. Our worthy president outdid them all, having sold 60 tickets. The results of the evening added quite a nice sum to the church fund.

The Progressive Pedro party at the Temple Thursday evening, Nov. 15, was a grand success, both socially and financially, and a goodly number were present to enjoy the games. Excellent prizes were given the winners of the most games, also to the one who got the lowest number of games. Refreshments were served. There was music and song, and after the games were finished, some of the party enjoyed a dance. I would say that in serving the refreshments, President Hoyt served the coffee with his usual and most excellent method, which can not be beaten, for he understands just how to do it. The society will hold a card party once a month. A good time is always expected at these gatherings.

ADDITIONAL BUFFALO NOTES.

Mediums Day, Sunday, Nov. 11, at Keystone hall, was all that the most exacting member of Harmony Circle could wish. A fair audience in the afternoon, and the capacity in the evening, many of the audience coming from the surrounding towns, Lockport giving the largest share. The services were deeply interesting from beginning to end. The message work of Mrs. Dahna and Mrs. Seibe were of a high order and showed marked progress in their development and should give encouragement to other aspirants in the same line. The short talks on Spiritualism and mediumship by the spirit control of Mr. Hulbert were of a high order and duly appreciated by the deepest attention to his remarks. He said of mediumship, that it was the corner stone of all future fabric. It was bringing to light the highest powers of the human organism, and was clothing the past with a bright and glorious future. It was building on the foundation of fact what faith and belief had tried to organize without tangible basis. He gave to mediumship the indubitable right to investigate the claims of man to immortality, and to raise the question of religion in a truthful plane of actual reality and value. He made mediumship the moral attribute of the spirit world and to mediums the powers to enhance the value of their moral obligations to their fellow man, as well as to the higher trusts that are seeking to inculcate truth and right living on the earth plane. He placed the moral obligations of mediumship on the highest plane of unfoldment, and said that it meant something more than a blind test of material conditions. It should spiritualize the medium, as well as the community in which they lived. It should throw light on all matters that are now shaded by the shadows of extinct prophecies of former centuries, and give to this generations the powers of greater citizenship and the highest standing of morality that any era has yet reached, in the progress of humanity to the great goal of eternity.

Lunch was served to those that wished to remain at the hall for the evening meeting. That part of the program is most enjoyable as it is then that our lay members are seen at their best, making strangers feel at home with their sociable ways. Many of our members are able to give messages from the loved ones, while not being far enough advanced to occupy the rostrum. The second Sunday in each month has become a fixture with our society as Mediums Day, and will be waited for with impatience by many.

SHADOWS.

WRITTEN INSPIRATIONALLY BY

MRS. F. A. PROSSER

Let in the sunshine, and how soon the shadows flee away. How many of you oh, mortals, think to let in the sunshine. You seem to hug the shadows, as if by so doing, you could find surcease of sorrow. But let me tell you that many of your troubles are imaginary, and from within where light should be. This light is the light of love and illumines all.

Then cultivate that light and in time, naught but abiding peace will be yours. I fancy I hear some discontent saying "Nothing like that will ever happen in this life." My friend, that is not the correct mental poise. Sift the shadows from your own life, and naturally the radiance will fall like a blessing on those around you.

When sorrows and trials come, bear them hopefully, feeling that in God's good time we shall all understand why.

This unfoldment of individualized spirit in the mortal is but a short journey after all. Use well the time, cheerfully performing the duties close at hand. Leave the shadows out of your life, and fill your heart with the sunshine of love. Thus will you perfect the development which will fit you for the larger and brighter experiences awaiting you when you have broken the bonds of the mortal.

Too few stop (in the ceaseless whirl of the material plane) to think of the spiritual, thereby robbing themselves of much hope and happiness. The prayer for light, for knowledge concerning the life after death, attracts the attention of some loved one who will strive to lift the shadows and pour in a flood light of love and truth to help you along the way.

Do you doubt all this? Take note of the impressions that flood your own mind. Be not too sure that your own brain evolves all the thot that surges thru it. Honestly investigate, and let the gravest shadows of all be forever banished from your life—namely, those of doubt.

Be hopeful, be cheerful, be true, and your soul will expand into a beautiful being of light worthy of promotion and true happiness.

Hydesville Cottage Souvenir Postals

We have received a supply of colored Souvenir Postal Cards of the Hydesville Cottage, printed in Germany. Price, 3 cents each, 2 for 5 cents at the office, or if to be sent by mail, in one package, 4 cents for one, 6 cents for two, 11 cents for 4, per 100, postpaid $2.25. If you would like them to be mailed to friends from Lily Dale, price will be 2 for 5 cents, and postage one cent each for domestic, 2 cents each for foreign.

To be happy, be pleased with simple things, with living a simple life and glad that you have those about you whom you love and have your friends nearby. It is a great lonesomeness to be removed from the near neighborhood of those you love best.

An ad in the SUNFLOWER bring good returns.

ANNOUNCEMENT.

Mr. Geo. P. Colby of Lake Helen, Fla.

who holds Spiritualistic meetings at his beautiful home Tranquilidad, purposes holding meetings, classes and seances during the summer of 1907 at Shady Side Pavilion, Lily Dale Park, Lily Dale, N. Y. He, as well as the proprietors of the New Temple and Camp Grounds, invite the co-operation of all true mediums, speakers and followers of what is termed Modern Spiritualism to meet on these grounds the coming summer.

Come and let us have an old fashioned camp meeting. Plenty of room for tents, a shady grove, an out-door platform, a beautiful lake. Shady Side cottage as well as the Pavilion, consisting of a large hall, platform and stage, fine dancing floor and below stairs, cool dining room, kitchen, pastry room and cooler, all can be utilized for the comfort and convenience of the public.

Correspondence solicited and information cheerfully given. For further particulars, please address

Mme. Ianthe Vignier,
Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public meediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

Chas Harding, 632 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 293 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Miss Ella C. Preston, 3206 Morgan St., St. Louis, Mo.
Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 263 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Alla A McHenry, Excelsior Spings, Mo.

HEALERS.

Dr C D King, Onset, Mass
Mrs. Frank E. Ellwanger, 1720 Willington St., Philadelphia, Pa.
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 338 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 163½ N High St, Columbus, O
Rev Dr J B Geddes, 103 Lafayette St., Jersey City, N.J
Moses Hull, Whitewater, Wis.*
Mattie E. Hull, Whitewater, Wis.*
*Hugh R. Moore, 120 W. 13th St., New York City.
Mary C Von Kanzler, Fulton, N Y *
G W Kates and wife, Cheyney, Pa *
Mary M Jennings Moravia, N Y *

SPIRIT PHOTOGRAPHERS.

Dr. W. M. Keeler, 1343 Roanoke, Washington, D. C.
Mr. and Mrs. A. Normann, Lily Dale, N. Y.

SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

ASTROLOGERS.

J N Larson, 28 Union St, Titusville, Pa
N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 301, Denver, Colo.
George W Kates, Cheyney, Pa

TRUMPET MEDIUMS

Mrs. S E Pemberton, 407 Hancock St., Peoria, Ill.
Frank McKinley, 1209 Marmion Ave., Toled, O.
Cora H. Moore, 120 W. 13th St., New York City.

MATERIALIZATION.

Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Cleon B. Nichols, Andover O.

PALMIST.

Harriet H Danforth, Lily Dale, N Y

METAPHYSICAL.

Conducted by EVIE P. BACH.

THE NAMELESS.

"God has delegated his divinity to the atom!"—Emerson.

Somewhere I know this Wisdom dwells;
Somewhere Intelligence must be;
From something comes Law, Purpose, Power,
Some origin this Thot and Me.
Known or Unknown, 'tis One and the Same;
'Tis Life and Growth whate'er its Name!

Not aimless do the roses bloom;
There's purpose in the snowflake's fall:
There's Order, System everywhere,
For Science cries, "There's Law in all!"
Where dwells this Great Creative Power?
From whence came Love and Thot, my dower?

The Teacher said, "Absurd the thot
That atoms falling aimlessly
Can make a crystal, sprig of moss,
Sparrow or animalculæ."
But since these are and Science shows
System and Purpose, Something knows!

"A spiritual influence," thus he said,
"They felt and responded into form,"
Science thus affirms the fact—
By creative fiat they were born.
A Conscious Power, 'twixt light and shade
Dwells IT who has Creation made!

But where? Philosophers have dreamed
It dwelt in far-off realms of space;
Creative once, but resting now,
They saw not everywhere ITS face.
In everything the indwelling God,
Who speaks to us in Soul, sun and sod.

"To every atom all his power
He delegates in Truth and Love!"
"His kingdom is within," we're told,
"And now in Him we live and move!"
He is the All-in-All! Is here!
The indwelling and the Evernear!

Potential Power and Consciousness
Within each atom as God dwells;
He ever is the Nameless One,
No matter what our weakness spells.
One Substance! Law! One System! Plan!
And Love and Truth call it, I AM!
—Henry Harrison Brown, in Now.

SPIRITUAL PSYCHOMETRY.

ARTHUR F. MILTON.

When we touch a tree we feel it materially or physically. That is due to our exterior consciousness. But as the interior or spiritual sensibility is unfolded we may feel something more pleasing than its mere roughness. We then sense its cause—its finer vibrations. This is especially manifest when handling flowers. They seem to speak to us.

Women possess this spiritual sensibility in larger degree than man because more temperate in habit. But while men are more sensual woman are more emotional—one dulling the spiritual sensation, the other spiritual emotion—positive will. But when reversed we have the effeminate man and the masculine woman. It is therefore right that men should be more inclined to the sensual and women to the emotional; for when they become spiritualized they lead to intellectuality and love.

Both of course, are necessary for progress, tho it is nature's law that each individual spirit should embody the two principles to round him out for the immortal life—spiritual sensation being necessary for an unobstructed consciousness, and spiritual emotion for action or commotion in spirit. Men often attain the former by temperate habits—controlling their sensualism—while women reach the latter by controlling their emotions or impulses.

The positive will of men shows that they have them under control, thus leading them to greater achievements; and the readiness with which women quarrel proves the reverse. Men are not as "touchy" as women are (not so impulsive) but for that women are more spiritual (pure-minded.) Thus their mutual help to one another—one tempering the other.

But this sensibility and touchiness—if not permitted to descend to intemperance or unkindness—betrays a consciousness to causation or the beginning of psychometry. And as the animal or material thereof is controlled, the spiritual nature of the individual grows keen-edged or strong in vibration or energy—substituting spiritual for material force in the soul.

What we sense in the body we have in spirit—this being the sensorium of the body, and at death of the latter constitutes, as in earth life the exterior individual.

But as the soul is the power house of the spirit, it contains the positive elements or forces which gives life to the whole, only that, as long as the materially inclined forces vibrate more actively than the spiritual, man is matter bound and the spirit earth-bound.

When the soul-forces gain the ascendency man becomes spirit-bound—that is, he is in spirit, even tho still annexed to a physical body. But as the flesh becomes sensitized in harmony with his positive spiritual nature he is on a par with spirits in that condition. His attractions will be in accordance therewith; he enjoys the same light and love that they do—the same understanding and causal sensations and emotions. He then becomes a perfect Psychometer, and may readily judge of things as they are,—not as they seem to be.

As "heaven is within," man does not need to die to enjoy a little of it on earth only that spirit life is preferable under those conditions because the individval is not encumbered with a physical body that needs feeding, dressing and being put to bed at night nolens volens.

As a rule transition takes place as soon as man's spiritual forces vibrate in excess of the material, but scientific spirits have a method of infusing nerve and heart-action into a well-constituted physical body and thereby holding the spirit body-bound over his time for purposes that may readily be inferred—especially if he or she be a medium that can be used for practical purposes. But for that the overtime mortal also enjoys the privilege of consciously sojourning among his mortal brethren as a spirit, or as one does who has the obsessing control of a medium.

This, however is a state to which all mankind can attain before transition, and perhaps the only one in which real causation can be understood (free from self-psychology or extraneous influences) and thus be in possession of the truth of things from a spiritual standpoint. Such we may term Spiritual Psychometry.

PRAYER IS THE WISH OF THE HEART.

A story is told of a little shepherd boy who was obliged to keep watch over his sheep, and so could not go to church. But in his heart there grew up a longing to pray to God, as they were doing in church. He had, however, never been taught any prayer, and so, kneeling down, he began with closed eyes and folded hands saying the alphabet, A, B, C, D," and on to the end.

"What are you doing, my little man?" said a gentleman, passing by.

"Please, sir, I was praying," replied the boy.

"But why are you saying your letters?"

"Why," said the little fellow, "I didn't know any prayer, only I felt I wanted God to take care of me and help me to take care of my sheep. So I thot if I said all I knew he would put it together and spell all I wanted."

"Bless your heart! He will! When the heart speaks right, the lips cannot say wrong."—Christian.

MORRIS PRATT INSTITUTE.

It becomes a duty as well as a pleasure to the Secretary to acknowledge her deep and heartfelt gratitude to the friends who have so generously and thoughtfully aided the school both in money and that which represents money.

We feel that they have a right to hear an occasional report, through the courtesy of our Spiritualist papers for what purpose their contributions are used.

First I wish to assure the patrons of the school that every dollar sent to the Institute is used to defray its expenses, and that every department is managed with the strictest economy. Nothing is wasted or unwisely appropriated. With one exception we have no salaried officers or teachers. The work is done mainly by those who are so situated that they give their time and talents for the good of the cause which they love. The Institute is not endowed, and is therefore dependent in a measure upon the generosity of its friends. There are many expenses aside from those daily incurred in common household necessities.

The building, which was a gift, is valuable and nessitates carrying a heavy insurance, as well as occasional repairs both inside and outside. The plumbing is not immune from expense.

The printing of catalogs, and advertising matter is a yearly requisite which, with many other incidentals, in the aggregate amounts to quite a sum. Located so far inland away from any water outlet we are obliged to pay a high price for coal which makes our heating quite expensive. But we are optimistic for the future of the school and are working to make it possible in the near future for it to become self sustaining.

Will the friends of education, and all Spiritualists who are desirous of sustaining a school where students can be educated and developed along the lines which will best prepare them to go out as workers in the great field of progress and reform, which appears more and more an essential need as the years come and go, will they rally to its support?

We intend to publish as often as necessary the names of all contributors so that all may know their donations have been received and appreciated.

Any information relating to the school and its mangement will be cheerfully answered. The following is a list of contributions received since the Secretary's office came into my hands.

Wonewoc Camp through Moses Hull $6.86; Clinton Camp through Moses Hull $12.56; Julius S. Carrol $3.00; E. O. Bogardis, $3.00; Mrs. Emma R. Abbott, Alliance, O., $25. Harriet Diehl, Elmira, N. Y., $2.00; Mrs. G. P. McLead, Chicago, $1.00; Alice Phillips and R. M. Hunton, Hot Springs, Ark., $9.00; C. W. Burrows, Detroit, Mich., $10.00; Mrs. Wallace, $1.00; a Friend, $1.00; Mrs. Pemberton, Peoria, Ill., $1.00; Emma Burgman, $1.00; I. S. Whitwell, St. Paul, $1.00; Hugh Colvin, Chicago, $1.00. Mrs. Mattie E. Hull, oak mantle bedstead with mattress and pair of pillows, also a large amount of fruit, vegetables, and canned fruit. Mrs. Mills, Albany, Wis., a beautiful silk quilt, pillow slips, and towels. Mrs. Rynerson, Seattle, Wash., oak set and furnishings for chamber; Mrs. Clarissa Mullens, Chicago, pillow slips, sheets and towels; Mrs. Charles Martin, Whitewater, Wis., a lovely silk quilt and pair of feather pillows and over 40 jars of canned fruit; Mrs. M. J. Donaldson, Brookfield, Wis., one long linen table cloth; Mrs. Loebel, Milwaukee, jars of jam; Mrs. E. W. Sprague, Detroit, Mich., eight sheets and eight pairs pillow slips.

L. S. WEAVER, Sec.

VAUDEVILLE ADDED TO CHURCH SERVICE.

Girl Whistler Does Sketch Between Prayers and Sermon in New York.

Vaudeville turns, as an adjunct to religious service, have been introduced by the Rev. Dr. Frank M. Goodchild, pastor of the Central Baptist Church in West Forty-second street, New York, and last Sunday night the congregation listened with mingled interest and surprise while a woman whistler warbled three tunes, at intervals between the reading of the Bible and the sermon.

MR. HUGHES' ELECTION PREDICTED BY ASTROLOGY.

Another Instance of a Horoscope Foretelling a Future Event.

Gov.-elect Charles E. Hughes' election was positively predicted in this city some days before election by Astrologer N. H. [illegible], of [illegible] ney Place. Mr. [illegible] based his predictions wholly on the reading of the horoscopes of Mr. Hughes and Mr. Hearst, having reference to the position of the heavenly bodies at the time of their respective nominations, which were several hours apart.

Some days before the election he came into the [illegible] office with the following analysis of the horoscopes of the two candidates for Governor, saying that the net result of their respective horoscopes showed beyond question that Mr. Hughes would be elected. The member of the staff to whom the horoscopes were explained, not being versed in the mysteries of the pseudo science of astrology, held them until Mr. Hughes' election last Tuesday justified the prediction. The exact reading, as prepared by Mr. [illegible], is as follows:

"The moment of Mr. Hughes' nomination, the sign Sagittarius was rising, the planet Jupiter, ruler of that sign, and significator of Mr. Hughes, [illegible] in its sign of exaltation [illegible]

[illegible]

ALWAYS "TWO BY TWO."

[illegible]

THE STRUGGLE TO KEEP A SOUL.

[illegible]

TRUTH.

[illegible]

Simple Life Fatal.

[illegible]

PREMIUM BOOKS? YES.

We still have a few [illegible]. They are well bound, most of them have gilt tops, and they are something every one wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to The Sunflower.

HEROES AND HERO WORSHIP. A series of lectures by Carlyle on this interesting topic, given in the inimitable style of the author, and it makes an interesting book, one that is calculated to throw light upon the myths of the present and past. No verbiage is necessary regarding any of Carlyle's works.

ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism it becomes more than a story to the student. [illegible]

SARTOR RESARTUS. This is Thomas Carlyle's greatest work on the Philosophy of Life. If you have not read it you have missed a treat, but you now have an opportunity of enjoying it for a very modest sum.

Are you doing anything to extend the circulation of the SUNFLOWER? If not, why not?

BOOKS AND PAMPHLETS —BY— Moses and Mattie E. Hull.

The Old and the New. [illegible]

Spirit Echoes. [illegible]

Spiritual Songster. [illegible]

The Spiritual Birth, or, Death and its Tomorrow. [illegible]

The Spiritual Alps and How We Ascend Them. [illegible]

All About Devils. [illegible]

The Real Issue. [illegible]

Two in One. [illegible]

The Hull-Jamieson Debate. [illegible]

The Christs of the Past and Present. [illegible]

Encyclopedia of Biblical Spiritualism. With Portrait of the Author. [illegible]

THE SUNFLOWER
An Exponent of the Spiritual Philosophy, its Science, and Allied Subjects.
[illegible]
$1.00 PER YEAR. SAMPLE COPIES FREE.

THE MOST OF Dr. Peebles' Books and Pamphlets AT REDUCED PRICES

Who Are These Spiritualists? [illegible] ... Price [illegible] cents.

Three Journeys Around the World. [illegible]

Seers of the Ages. [illegible]

The Employment of Spirits in the Spirit World. [illegible]

The Spiritual Harp. [illegible]

The Great Question Settled. [illegible]

The Secret of How to Keep Young. [illegible]

Vaccination a Curse. [illegible]

Spiritualism Versus Materialism. [illegible]

Reincarnation. [illegible]

Obsession, or the Influence of Evil Spirits. [illegible]

Biography of J. M. Peebles. [illegible]

Three Jubilee Lectures. [illegible] ... Price [illegible] cents.

Spiritualism Commended of God. ... Price [illegible] cents.

The Orthodox Hell and Infant Damnation. ... Price [illegible] cents.

The "Seeing" Does It Pay? ... Price [illegible] cents.

Spiritualism in All Lands. ... Price [illegible] cents.

The Present Outlook of Spiritualism. ... Price [illegible] cents.

An Epistle of Dr. Peebles to Seventh-Day Adventists. ... Price [illegible] cents.

A Plea for Justice to Mediums. ... Price [illegible] cents.

The General Teachings of Spiritualism. ... Price [illegible] cents.

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The Birth of Mediumship.

A SPIRITUAL STORY.

BY ARTHUR F. MILTON.

TIME'S CONQUERER.

"Now for a little change, and I think I shall feel better for the holiday season!" said Mrs. Truman, letting herself down with a sigh into a rocker near the grate.

"You remind me of this fire," replied Harry, poking out the ashes, "if not stirred up once in a while you want to go out—die!"

"A queer comparison, but I'd rather not have a change after that pattern."

"No, but I think you want a change in the calendar. There are too many days in the week for you."

"If you mean to imply that time hangs heavily on me, yes."

"Well, if we can discover some means of bridging time as we have done space, probably you might be served."

"I don't understand—explain yourself."

"You know, space has been overcome by the development of clairvoyance and psychometry. Now, would it not be possible by the development of some other gift or power in our being to make time appear shorter?"

"A good idea. It certainly would be a great relief to people who are compelled to lead a humdrum sort of a life—like mine, for example. The thought of it has already made me forget my troubles."

"Then we have a cue to begin with. Employment seems to be one way of shortening time. Thinking is a mode of employment—a step higher than that of the physical. But there must be still a higher phase—something that will not weary us in the exercise—something that will prove effectual as psychometry has in conquering or bridging space."

"I give it up!" said Mrs. Truman laconically.

"Well, if you give it up, what shall I do. You're a medium, and I thought I had but to suggest the idea, and you would do the rest."

"Yes, but mediums are not always in the spirit to answer knotty questions. Remember that mental mediums require conditions as well physical mediums to exercise their gifts. When not under direct inspiration we must do our own thinking, and such a thought needs consideration—a difficult task after a day's labor or an evening's lecturing, as I have had. But leave it with me, and I will try to unravel it during the night. That is, let me sleep over it."

"All right, mother, then I'll retire, and, if possible, dream on it, and we can compare notes in the morning. In the meantime I hope you will have forgotten your troubles, and may the results prove the change you are sighing for. Good night!"

———

When alone, Mrs. Truman began to ponder over the conversation with her son, and ere long it dawned on her that he had given her something to think about, though herself a fine medium, and much sought after on account of the good advice and comfort she could give to those in distress. But such seems to be law. We can give others advice when we can not get any for ourselves. And Mrs. Truman was never in better spirits than when she was giving it. But no sooner was the excitement over, and she was quieted down, than a strange discontent fastened itself upon her, and made her miserable. Harry knew this, and tried to cheer up his mother with a little humor or by asking questions of a nature that only mediums could answer, and as he had done on this occasion. He also wondered as to the cause of her discontent. But so did Mrs. Truman. She often tried to look within for a solution. She knew from experience that an aversion for certain deficiencies in other mortals were pointers to her own defects. But she had reached a stage where this ceased. At least she could harmonize with all those around her, and wondered if she was becoming accustomed to the weaknesses of humanity, or was becoming blind to her own faults. That she still had some discord, not noticeable on the exterior, however, was the secret opinion of Harry, and he was making it his business to find it, if possible. How he came to strike on the question of bridging time, must be inferred. From all appearances, however, it was a spiritual work, and Harry was the medium for carrying it out. And while Mrs. Truman is brooding over the question at issue, we will follow Harry into his apartment.

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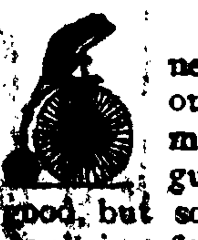
But no sooner was Harry in his room, than he began to make preparations for a night's rest, and before many minutes had passed, was snoring at a rapid rate. But while the body was insensible to its material surroundings, the soul was not. Harry, the real man of this earthly combination, arose from his physical encasement and began to wander about. Harry, too, had a sweetheart in earth life, whom he had left shortly before he called for his mother at the Spiritualist Temple, where she had a lecture engagement. But as love like intelligence is ever active, it does not sleep, and naturally seeks its own when opportunity affords. Physical sleep releases the soul from its material environments and conventionality, and when moved by pure motives finds no difficulty in forcing its way through barred doors or stone walls. Harry thus found himself temporarily a freed man.

Laura was a name that haunted our hero in his waking hours. Now Harry was ready to haunt his Laura, as all unimprisoned spirits haunt their loved ones. Nor was he long in finding her. But he did not seek her within closed doors. He had no need to do this. Laura herself had been asleep before Harry, and was seeking him. But to her sorrow she could not find him; for Harry was not thinking of her at the time, and thus she could not trail him in her spiritual state. Harry was just then trying to solve the problem of bridging time—eternity, as it were, and so Laura got lost in the vast spiritual realms. But in her wanderings she strolled into a beautiful garden of roses, where she found a pretty trysting place. In the meantime Harry had concluded his confab with his mother, had gone to bed, and had again risen to a higher consciousness. No sooner, however, was he in the spirit world, than his thoughts were centered on Laura. The latter sensed this immediately, but being a woman, she pretended not to. She knew by the psychic influence that Harry was seeking her. Though sad but a few minutes before because she could not find him, she was now ready for a lark. But, woman-like, when assurance is hers, she does not worry. She wanted to be mistress of the situation, and Harry could come to her, if he loved her. It was natural too, to feel that way. She only wanted another little test of his love. And as it was also natural for the positive element to seek the negative—its soul-mate—Harry exercised his psychic powers in locating her. As she was thinking of him too, it did not require much effort in bridging the space that intervened. In an instant his soul was interblended with hers. And oh, the rapturous delight that coursed through two loving hearts when meeting in the purer spiritual atmosphere is not for earthly beings to enjoy! Nor can pen discribe its ineffable bliss. Suffice it to say that heaven was theirs. But, oh, how short of duration was this sweetest of all spiritual enjoyments! They had hardly met, it seemed, to exchange with one another this beautiful magnetic relation, then Harry awoke, and found himself again in this prosaic world, imprisoned between four walls with the sun streaming in through the blinds. It was morning and Harry was dumfounded. To make sure that this was reality, he got up and looked at the clock. Only a short while ago it was midnight; now it was seven a. m. The flight of time had been enormous, and the dream was over. He tried to recall it with all its sweets, but he could [illegible]. Suddenly he remembered his conversation with his mother before retiring. The denouement startled [illegible] him. The whole was but an answer—a solution to his problem. He had desired to find or understand the power with which the mortal could conquer time. He had found it. It was love!

(To Be Continued.)

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THE GREENBACKER TRIES THE NEW SPELLING.



Say! I ran against a new spelling man the other day, and it was more fun than you can guess! I can spell pretty good, but some times my spelling don't just fit with the rules of the American Educational Association. Now this was a kind of annoyance to my relatives and I wanted to please some of them so I thot when I found this new spelling man that it was a chance to show how progressive I was, and to give my [illegible] a surprise party. So when that new man came around I engaged him to give me some lessons. For a dollar a lesson he agreed to "initiate me into the mysteries of the greatest evolutionary movement of the twentieth century," the simplified spelling.

My first lesson was fine. He began by explaining that there were lots of letters in the words that were not needed. "Now," he said, "what is the use of these superfluous letters? What is the use of spelling "cucumber". It will answer every purpose to make it "qkumber." I rather [illegible] hot so, but as there was not much to say about the spelling I asked him if he thot spelling it that way would make it any less liable to give a person cholera morbus? He said he had no idea it would give me cholera morbus, it would be more likely to be cholera infantum. I wonder what he meant?

Then he wanted to know why we should spell "girls" that way? It would be much more appropriate to spell it "gurlz." Now if that will make them take off their big hats at the theatre and at lectures, and eat less ice cream and such stuff when you take them out on a picnic I would certainly endorse the change.

Then there was "impression." That word was firmly fixed in my [illegible]. I had an impression once, and it remained. You may spell it "impreshun" if you want to, but it won't ever take away that awful feeling I had when I got it.

But after I had listened to his talk for a few lessons I began to think less of the antecedents of the words and more of how my relatives would smile and pat me on the back when they found I was actually ahead for once. So I had got quite an idea of the plan and decided to write a letter to my folks to let them know about it. It is a privat leter to mi nefu, but U kan red it just the sam.

Mi Der Nefu:

It iz a long tim sins I hav rit U a leter, and I fel I shud not put it of ene longer. I hav ben propt up with the idea that I wud rit me befor this, but az U did not, I find I hav to rit miself.

Az U se bi this leter I hav ben taking lesens in the nu stile of spelling, and it iz grat fun. This morning when I washt mi hands I kud hardle hold the sop on akount of lafing so hard about how U wud tri tu red this leter. I hop U wil not fel deprest on akount of the stile, for it iz al rite. Mi presepter told me so.

Ur ant Plunk and unkel Chug are wel. Ur cuzin Diver met with an aksident the uther day and is now reposen in the kapashity kapasite of a big bas. We mis him awfule, but we no he is at rest.

Ur muther waz thrown out of a buge and sereusle, but not fatele injured, last wek. She is rekuvering slole, and we think the danger iz past. We look for her komplet rekuvere soon.

I hop U ar not az [illegible] az U wer the last tim I saw U. Du U bit on a red flannel now? Pepel uzed to tri to get me that wa, but I du not bit on that kind ov a hook now.

Wel, I must kloz. [illegible] hop U wil answer [illegible]ejatle, so I wil no how [illegible] [fe]eling.

Ur Luving Unkel,

A GREENBAK.

Well, I looked that letter over [illegible] it was fine. [illegible] never saw [illegible] is good isn't [illegible] and I was [illegible] letter before [illegible] with it but when I [illegible] answer from my nephew, I concluded to stop my lessons. My teacher told me he hoped I would not be so backward as that. He had been proud to have one pupil who could comprehend the sublimity of the easy way of spelling, and he was disappointed in finding he was mistaken.

Now, you know, I don't think it was half as much as it was the loss of the dollar a lesson. How soft-soapy people can be sometimes when they get paid for it!

When my nephew's letter came back he said I had been taken in. That I did not know anything about what the Simple Minded Spelling Board intended. They do not spell "do," "du." Nor do they use "U" instead of "you." "Hop" does not spell "hope," but it spells just what I do all the time. "Ant" is an insect, and you know that your "aunts" are not insects. If you ever dared to call one of them an insect you would feel worse than you did when the reincarnationist got after you. You better sit out on a lily pad and let the sun dry the water out of your brain, and then come down to business again. I am afraid too much literary work has caused softening of the brain. Or maybe you had your brains knocked out and the printer filled in the space with roller composition and it melted this summer.

I wonder if that is so, or if it is only a printer's story? Anyway, I am going to wait awhile before I simplify my spelling any more than I do now.

A. GREENBACK.

———

An English Ghost Story.

Raynham Hall, the family place in Norfolk, England, of the Marquis Townshend, is the scene, says a writer of a well authenticated ghost story. The revenant is a Lady Dorothy, who lived in the eighteenth century. For some reason she was shut in an upper chamber, lost her senses and died a hopeless lunatic. Ever since those days her disembodied spirit is said to appear before the birth of a Townshend or before the death of a member of the family, and this unique wrath was reported to have been seen on the day preceding the demise of the late marquis.

———

Subscribe for THE SUNFLOWER.

Your Own World.

So shall we come to look at the world with new eyes. It shall answer the endless inquiry of the intellect—what is truth? and of the affections—what is good? by yielding itself passive to the educated will. Then shall come to pass what my poet said: "Nature is not fixed but fluid. Spirit alters, molds, makes it. The immobility or bruteness of Nature is the absence of spirit, to pure spirit it is fluid, it is volatile, it is obedient. Every spirit builds itself a house, and beyond its house a world, and beyond the world a heaven. Know then that the world exists for you. For you is the phenomenon perfect. What we are, that only we can see. All that Adam had, all that Cæsar could, you have and can do. Build therefore your own world. As fast as you conform your life to the pure idea in your mind, that will unfold its great proportions. A correspondent revolution in things will attend the influx of the spirit.—Emerson.

Oh, Tell Me, Father.

Oh, tell me, father, can the dead
 Walk on the earth, and look on us,
And lay upon the living's head
 Their blessings or their curse?
She comes to me each night;
 The dried leaves do not feel her tread.
She stands by me, in the deep midnight,
 In the white robes of the dead.
—Whittier.

THE SUNFLOWER $1.00 a year.

LIGHT FROM EVERYWHERE

EAST — NORTH — WEST — SOUTH

This department is conducted to enable Spiritualists and the Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies send us reports of your meetings, entertainments, the speakers you have, your elections, reports of annual or other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as an evidence of good faith; "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

C. F. Grumbine is meeting with success in his work in Boston.

Dr. Lockwood is speaking to good audiences at the Temple, Buffalo, N. Y. His classes are very largely attended.

Frank McKinley is meeting with success in his work in New York. He is now located at 15 W. 64th street.

Correspondents are requested to be careful to write all names plainly in their reports. If not plainly written there is nothing to go by and it is annoying to all parties to have names spelled wrong.

The Progressive Spiritualists Society of Elyria, O., announce Mrs. Stein of Detroit, Mich., for December 2 and 9, F. W. Martin and others for lectures during the rest of the month, and messages and music by Prof. Phil. Herder of Cleveland, O.

Mrs. B. W. Belcher writes from Boston that she is improving in health and is giving more and better attention to her Spiritualistic work. Parties in Boston and vicinity who wish to subscribe for the SUNFLOWER can give their subscriptions to Mrs. Belcher at Dwight Hall any Thursday evening when their meetings are held.

D. L. Vanderburg writes. "Enclosed find one dollar to renew subscription. We like your paper the best of any Spiritualist paper we have ever taken. It seems to me you stand up for true Spiritualism instead of trying to tear it down. May the angel world prosper you."

The second shipment of astrological books is expected from the publishers in England every day, and will be mailed as soon as they arrive. We will need about all of these to fill orders now on hand and as we will make but one more importation before January 1, those who wish the Raphael Almanac, Prophetic Guide and Ephemeris for 1907, so as to have it to use January 1 should send their orders at once. Price 35 cents postpaid. We can furnish ephemerises of any year for 35 cents each, delivery in about two weeks from receipt of order.

Secretary writes from Boston.: The L. S. I. S., Mrs. Belchen, Pres. held their business meeting at 5:30 p. m. at 574 Tremont St. (as is their custom every week) with a good attendance, and the supper tables were also well patronized. After a social time of an hour the President opened the evening exercises with an Invocation, and the second vice president, Mrs. McLean, was the next to take the rostrum giving communications and readings, followed by Mrs. Morgan. Dr. Lindsey occupied some time with a very interesting talk and giving Astrological readings. The President, Mrs. Belcher, took up the remainder of the evening, giving psychometric readings which were pronounced very wonderful and all were fully recognized. The Society meets every Thursday p. m. at 3:30 to enjoy a social time and will be pleased to see any one who would like to call in and join them, and they serve supper at 6:30 for the small sum of 15 cents.

Don't forget that fair at the Plymouth Temple, Rochester, N. Y. F. L. Cushman, Secretary, 549 Sawyer street, will be pleased to receive anything you feel disposed to send for their sale tables. Remember it will help to pay for an elegant Temple in the birthplace of the public movement of Spiritualism.

Mary L. Wade writes, Enclosed find one dollar to renew my subscription to the SUNFLOWER. I think it improves with age. I am glad to see the Greenbacker again. I wondered if someone had caught him. I missed him more than I can tell. He looks so comical sitting there on his bicycle.

Don't forget that Moses and Mattie Hull are to start for the Pacific Coast soon and will accept engagements on the way. Remember that these workers have got a message that all should hear, and they should not have a moment's spare time on their hands. Their terms are very reasonable. Address them immediately at Whitewater, Wis.

Mrs. Elise Stumpf writes: Having arrived at Lake Helen I thought I would let the friends know that I am still alive and as much interested in the Cause as ever. After I left Lily Dale I stopped a week in Buffalo, then went to Batavia, N. Y., where I help some parlor meetings, which were quite successful and created quite an interest among the people. I got them started to sit and gather once a week during the winter and they made me promise to come to them in the spring when I came North again. I am looking forward to a society there. From there I went to New York and vicinity held a number of parlor meetings which were all well attended. It shows the people are beginning to wake up and are ready for the truth whenever it is presented to them, and there is plenty of room for all the mediums so that each one can work in their own way and find a large field wherever they go. Mr. and Mrs Norman and myself started from NewYork October 30, on the steamer Comanche for Jacksonville, where we arrived Nov. 2 and got to Lake Helen the 3rd. We had a pleasant trip and arrived safe and happy, finding everything very pleasant here. The weather is fine; regular summer weather, roses in bloom and wild flowers everywhere. Everything for one to enjoy. Of course there are some things we miss in the North, but we can never expect to have all we wish. We are looking forward to a successful season.

LAKE HELEN.

The First Meeting of the Season.

The first words of the season, concerning the Southern Cassadaga Camp, are as full of promise, hope, and cheer as the gentle zephyrs that blow across the Florida lakes and over her uplands, sighing thru the pines; are filled with the fragrant perfume of many flowers.

Nearly all the cottages are opened; many are here enjoying the balmy breezes and attractions peculiarly Floridian.

The first symposium of the season was held on Sunday November 11th—an earlier date than ever before—with an attendance of over fifty, and many on the grounds were not present.

The exercises were very interesting—singing, remarks by the chairman, the venerable E. W. Bond of Willoughby Ohio, who very feelingly alluded to his son Frank, a resident of De Land, Fla., who had such a vital interest in the success of Southern Cassadaga. Invocation, by Mrs. Wheeler, and a few remarks from her spirit guide; a few words from Mrs. Stumpf, formerly of Brooklyn, when she, under spirit influence, gave very comforting messages to many present.

After a song the audience was dismissed by Brother Bond in a few well chosen words. A committee on music was chosen, and a meeting appointed for next Sunday, and all felt that the bud of promise of the coming camp would open into the full blown flower of psychic hope to all who may come.

Never in the history of the camp have there been so many people present so early in the season, and all who intend coming had better make arrangements as to rooms as early as possible, as all omens to a larger attendance than ever.

LEE MOAK.

THE TEMPLE FUND SOCIETY.

Many thanks for your generous publication of items in re the Temple Fund Society. We are aware that a great effort is necessary to accomplish very much in that direction. And the societies of Spiritualists are not all in shape to have a Temple. I feel sure that the possession of a Temple will do much to unite our people. A home is necessary; and none more so than for the spirits to minister unto us. To get the necessary funds will require much effort. If the local society could get some public help to make a start, then the local impetus would be greater.

It will take some years to accomplish anything very material. But persistent effort will surely result in success. The fee of one dollar per annum sounds like a feeble effort, and many will say it will not result in any product of ability. Suppose ten thousand Spiritualists shall pay that amount annually. From five to ten localities could be materially helped to secure a Temple each year. They often require only a first or last payment in order to secure their edifice. Witness the present urgent need of money by the Rochester, N. Y. friends in order to secure the splendid edifice at a remarkably low price of purchase. If our Temple Fund Society were one year old, we would no doubt be able to assist them to get into safety for the obligation they have assumed. And an early response by personal Spiritualists to the thousands of circular letters we have sent out, will enable us to give them early help which would cheer our hearts, and give us much rejoicing to have helped place a Temple in the native city of modern Spiritualism.

Some people say in response: "I will help soon, but cannot just now." The death blow to an enterprise is to delay prosecution. The time to help is NOW. If any one cannot help now all they may desire, then a little help will avail much. Good-will letters are being received, and their results will materialise later on, for which we are daily gratified. An immediate response of the name of a person for membership, is now the most cheering of any good-will words, except a larger donation. Let the latter follow later, and the will and deed have made the harmonious blending that mortals and spirits will rejoice about.

The officers of the Temple Fund Society are in earnest, and will stick to this movement with all of their vigor. They are giving free service. Personally, I shall devote every moment to it that I can spare from my other duties. My heart and soul are intent upon this movement. I have faith in it. Every evidence points to success. We will not be in the least affected by apathy, nor slow accumulation. Results will be sure. Every dollar except for necessary printing and postage will go into the treasury for use as intended. No salaries are paid. We are out for help to our cause, and to win the entire faith of our people in the use of all monies collected where the same will do the most good without any possible favoritism. Donations of large amounts are sure to follow when we secure a membership that will safeguard the funds. And our N. S. A. charter, with their supervision of all affairs of the fund, with the addition of bonded officers, should at once make this society one to be supported with confidence. Each one of the officers are financially capable of backing their promise, and have good reputations to sustain.

The Y. M. C. A. in Baltimore, asked thirty days ago for 500,000 to erect a building in that city for their purpose. They have secured that amount in that time in that one city. Shall we as Spiritualists say we cannot do as well in one year in the entire nation? If so, then there is true apathy amongst us. I commend an enclosed poem to the careful perusal of the Spiritualists.

A young man has just sent me one dollar for membership, with the remark: "Any one can give one dollar a year to so worthy a cause." That young man earns one dollar and twenty-five cents per week. This example is worthy one to emulate. We hope every man, woman and child who loves the cause of Spiritualism, will join this movement, and aid us to secure others. Co-operation and zeal will secure [illegible].

Societies, mediums and speakers are urged to make some special effort to send funds for this purpose that will surely be of return benefit to them.

APATHY.

BY JOSH WINK.

Come, let's be up and doing!
Action is the word today;
Passive idleness is fatal
When men would the future sway.
Only energy can rule it,
With real interest for its spur,
And a fixed determinanion
No opposing can deter.

In the times men's soul were trying,
When the stake was liberty,
Men's lives were daily action,
Struggling ever to be free.
Now the prize is worth the struggle;
Let's that prize victorious seize,
Nor see it from us slipping,
As we rest in slothful ease.

Shake all torpor from endeavor.
Get in thickest of the fight;
With the truth for your weapon
Force the issue with your might.
Let none fail in the rollcall;
Full of fight let each one be,
Nor risk defeat, half-hearted,
'Neath the spell of apathy!

GEORGE W. KATES,
President Temple Fund Society,
Cheyney, Pa.

All the great work in the world is simply doing the best that is in us.

THEOSOPHY AND MEDIUMSHIP.

[illegible]

SOME NEEDS OF THE LYCEUM.

[illegible]

Never be Over Confident.

[illegible]

DECEMBER

DEC 1 1906

ISSUE(S) MISSING

NOT AVAILABLE

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

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THE SABBATH?

Or Just a Day of the Week?

I was amused at some articles I read in the Jamestown papers regarding the Sunday observance pleas and claims made by the clergymen, assisted by the Secretary of the American Sabbath Union. They want to close up everything on Sunday. Well and good. Begin with the churches and we will help you with the rest. Why begin with the churches? Because if it is wrong to sell papers, black boots, play ball, or other games it is wrong for a preacher to preach a sermon on Sunday. That is his work. If it is wrong for a man to black a pair of shoes on Sunday for pay, it is equally wrong to sing a song in the choir and take pay for it. If it is wrong for a man to play a cornet or a [illegible] or a piano for a dance on Sunday, it is equally wrong to [illegible] similar instrument in church [illegible] Sunday school and take money [illegible]. If it is wrong for a street [illegible] man to take money for [illegible] people to Celoron, it is [illegible] take money for carrying [illegible] church.

[illegible] late D. L. Moody had a spell [illegible] which he would not patronize [illegible] railroads on Sunday. He [illegible] Minneapolis and was to [illegible] in St. Paul in the afternoon [illegible] again in Minneapolis in the [illegible]. Trains were running every half hour between the two cities but ride on them? Not he! So he went to a livery, hired a carriage, team and driver, drove over to St. Paul, preached and drove back. There was consistency [illegible]! The train men worked [illegible] the same but he made men [illegible] in Minneapolis to clean his [illegible] harness and hitch them to the carriage, then he made a man [illegible] drive him over to St. Paul, [illegible] the livery men there work to [illegible] his team up while he preached, harness them again, drive him back to Minneapolis, and clean the team when he got back.

They ask for the enforcement of Sunday observance laws "in accordance with the moral sentiment of the community." They will never have them observed if they depend upon that. If there was a moral sentiment of the community in favor of Sunday laws it would not cause such a wave of indignation every time one is enforced, and there would be more enforced.

Where has there ever been a Sunday observance law enacted by the moral sentiment of the community?" Has the community ever asked for one? No! Every one of them has been placed there by the importunities of a class of self-appointed would-be moral-controllers—preachers, ministers of the gospel, and the criminal records of the country show that they have more criminals in proportion to their number than any other calling in life. Methodist ministers lead the procession. If anyone wishes to prove this, take the reports of the states prisons, showing the callings in life to which the criminals belong, and if interested in the nature of the crimes that sent them there, send us 35 cents for a copy of the book, "Crimes of Preachers." It will be the greatest revelation you ever read. Name, address, denomination, and date of crime, are given.

But by what right do they ask Sunday observance? In all the attempts made to pass laws they do not appeal to the Bible. Why? Because it would be a boomerang. Nowhere between its covers does the Bible sanction the observance of Sunday as a holy day! The Adventists, who know more about the Bible than the other denominations ever thought of knowing, say it is Saturday. The Jews, to whom the Bible was given say it was Saturday. Then why does the American Sabbath Union persecute Jews and Adventists who observe the biblical day and want to work on Sunday? Echo answers, Why?

Every preacher in Christendom violates the command, if Sunday is the day. Every prophet and priest of old violated it. Every church organization that employs a preacher to preach or a singer to sing on the Sabbath, violates it. Jesus violated it when he and his disciples picked corn on the Sabbath. Matthew xii. 1, Mark ii. 23, Luke vi. 1.

According to Matthew xii. 11, it is lawful to work on the Sabbath Day provided that work is to do good. Therefore Jesus healed on the Sabbath. Matt. xii 10-15. Many tried mortals are "healed" by Sunday amusements.

Mark ii. 27, 28 says "The Sabbath was made for man, and not man for the Sabbath; therefore the son of man is lord also of the Sabbath." That being the case, am I not justified in working on the Sabbath if I wish to? I am one of the sons of man, and if the priests could work on the Sabbath and be blameless, I see no reason why I can not if I so wish. See Matt. xii. 5, Num. xxviii. 9, 10, Ezk. xlvi. 4, xlv. 17.

But there is another question I would like to ask these [illegible] Union people: If we are to [illegible] a Sabbath, Which one are we to observe? I stand ready to observe one when any officer or member of the American Sabbath Union will tell me the proper one to observe. I can not learn from the Bible that God really wants us to observe any. I do not see from his actions that he sets any example. Does the sun stop shining? Does the world stop its ceaseless round? Do the plants restain from absorbing moisture for any period of 24 hours? Do the requirements of humanity cease? Does the process of digestion stop, or the waste of the body cease? Does cold lose its penetrating power so we do not need fire, and does the fire burn without consuming fuel? Does God show by any act that he esteems one day more than another? No! The grass grows, the sun shines, the water seeks its level, and the music of merry rills sound on the Sabbath as on any other day. The corn grows and ripens, the rain falls and slakes the thirst of the parched earth, the birds woo their mates and near their happy families, regardless of a Seventh Day. Nature blooms, and the changing seasons stay not their hand for days or years fast, or feast days. The suns revolve in their orbits, carrying with them in their mighty courses their attending planets and satellites, moving onward, ever onward, with no thought of rest, only intent upon carrying their load of animate and inanimate freight with them. Has the work of creation ever ceased? Have the rivers ever stopped carrying their loads of earth to the sea for one single day? Have the internal fires ceased their operations, gradually changing the form of the earth and raising new lands in the midst of the sea, or by some great cataclysm changing large portions of the face of the earth in an instant? Have the winds stopped carrying in their bosoms the mists from the face of the waters, sending it to the uppermost heights and again carrying the soil of the highlands to the lower levels? Nature never for a moment ceased its operations. God, the Omnipotent, does not rest.

But should we have a Sabbath every seven days or every seven years? Leviticus xxv. 3, 4, and Ex. xxiii. 10, indicate a Sabbath every seven years. In Isaiah i. 13, we find that Sabbaths are an abomination." Lamentations ii. [illegible], tells us that "The Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion." If the Lord caused his Sabbath days to be forgotten and called them "an abomination," what are the preachers talking about?

Again, which day shall I observe—Saturday or Sunday? It is quibbling to say it makes no difference. God did not sanctify ANY day, he sanctified a SPECIAL DAY. The SEVENTH DAY. "And God blessed the Seventh Day, and sanctified it, because that in it he had rested from all the work which God had made." Gen. ii. 3.

From this, it is plain that a special day was sanctified. As we travel around the world this day changes and we find every day is kept as a holy day by some nation; Sunday by the Christians, and the only reason they can give for it is that they want a holy day. But Sunday was never observed as a Sabbath until the fourth century A. D., when it was consecrated by the [illegible] Constantine—[illegible] the most wicked men whose name is recorded in history. Monday is held sacred by the Greeks, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, Saturday by the Jews. Which one observes the day that was sanctified? The Jews, to whom the Bible was given, say it was Saturday. Who authorized the Christians to change it to Sunday?

[illegible] into consideration [illegible] does the American [illegible] Union pretend to interfere in this matter? Colossians ii. 16, says, "Let no man judge you in meat, or in drink, or respect of a holy day, or of the new moon, or of the Sabbath days." Romans xiv. 5, says, "One man esteemeth one day above another, another esteemeth every day alike. Let every man be persuaded in his own mind." And the Apostle might, with great propriety, have added, "And mind his own business instead of trying to run that of his neighbor."

Du Ur Des.

T. C. BUDDINGTON'S [illegible]

[illegible] one of your recent issues I [illegible] ask a question: "If the [illegible] phenomenal evidences of spirit [illegible] all fraudulent, what [illegible] the advocates of the [illegible] concerning the proof [illegible] of the problem of death?"

Well, it is a poser, indeed. But I will cite you to a law of spirit as written thru the hand of Mrs. Carrie E. S. Twing, in 1877, by spirit Michael Faraday. At the time I was experimenting with phenomenal mediumship and getting absolute evidence of a scientific nature. "When anything is to be demonstrated, anything to be given to the world as evidence, a spirit band is formed here to do that work, thru a medium developed for that purpose."

[illegible] settles the question of the [illegible] phenomena as well as the [illegible] opinions. If no genuine evidence is to be given, no medium can [illegible] and no false evidence can [illegible] substitute that will be received by those who have seen the [illegible] for they are not alike.

[illegible] mediumship will be exercised in private circles, while the [illegible] will advertise his performances for the [illegible] purposes of graft."

[illegible] there will be in the "New Thot" [illegible] better type of spiritual [illegible] than in the old [illegible] that the at[illegible] thinker [illegible] than to a [illegible] form in [illegible] Spiritualist [illegible] seance [illegible].

[illegible] C. [illegible]

[illegible] Fla. [illegible]

EXPERIENCES IN SPIRIT LIFE.

Given by the Influences of Mrs. Addie E. Cooper.

(CONTINUED FROM LAST WEEK)

On my first trip I was taken to a place where there were what seemed to be hovels, and there were spirits that seemed to be suffering all kinds of torture, all in their own consciousness. There were mothers that had sent children born prematurely, and men that had been unjust to those who were subject to their control, and many different conditions of injustice, some that had broken the law, many times in ignorance, but had to suffer just the same.

I was told we were to approach some of these and invite them to come and unite with those that wished to progress, and obtain knowledge, when they in turn should help another. As we approached some would scoff and deride us, but others would seem interested, still were doubting Thomases, while one or two were willing to accept any condition that would tend to help them. You have no idea what a peace of mind it gave me to be able to help one. We help ourselves by helping others.

Then I saw what seemed to be an unusual stir among my companions. I was invited to join them. We started to earth and our leader took us to the neighborhood where I had resided to a house occupied by one of the members of the Baptist church. It seemed to be evening and the lamps were burning. The room seemed full of my old friends. A strange lady present that seemed to be the center of attraction. I looked on puzzled at the meeting. After a time I heard this lady that proved to be a medium say, the lamps should be lowered. I asked why they desired darkness and was told that to obtain power to permit the Spirit to manifest the light must be excluded so that electric forces would be more negative and not so repellant to spiritual forces.

Very soon we commenced (or rather they for I was simply a spectator) and one after another of the friends gathered atoms to use as a material dress to manifest in; to give the friends the privilege of seeing them once more. Finally I saw my wife desired to see me again. I did not understand the laws of attraction and adhesion so one of the spirits offered to loan me the material body he had used and I, little thinking it would cause trouble, accepted it. When I gave my name my wife threw up her hands and exclaimed that is not John Smith for he wore whiskers. Imagine my chagrin that a few whiskers should make so much difference. All thot was turned to the medium and all thot fraud.

Friends you might as well throw a pail of cold water on a few coals and expect them to burn as to let unkind inharmonious thots enter your mind during a seance; but I have attended many seances on earth and have manifested myself many times since then.

I began to understand the Bible better after I had been here than I ever did in earth life, for "it is is easier for a camel to go thru an eye of a needle than a rich man to enter the Kingdom of Heaven." The Kingdom of Heaven is within anyone that is acquiring riches in gold or silver is all the time worrying how to gain another dollar that will draw interest and they do not enjoy the privilege of giving because they want that for self; so there is no Heaven for them to enjoy.

There are no persons on earth that do not have guardian spirits whether they realize it or not. Their thoughts attract to them whatever kind belongs to them. If you are trying to do good you have and those that will impress you with good thots. The gambler and drunkard attracts his own, so on. You have plenty of help always to lead you along the way you wish to go and many times to carry out the plans that you have made.

I was asked to go to a State prison to see how conditions were made for the convicts. Many times, or almost in every instance, a criminal is created years before conception takes place. You ask how that can be? Don't the Bible say "the sins of the Fathers shall be visited upon the children unto the third and fourth generation?" now if a man or woman is so situated to lead a very wild life and contracts diseases of the blood that are corrupt, perhaps it will pass on until the second or third generation before it will show itself, then it will descend on an innocent child, in all fury, in the shape of scofula or rheumatism or idiocy and people will wonder why such a child has to be so afflicted. Now if the body can be so filled with the poison, why can not the mind be diseased thru the thot elements?

If the father and mother hate, or are jealous, or envious, or have murderous, desires it will affect the future generations.

I have attended many electrocutions and I have never been to one that the victim did not feel that he wished those that were directly responsible for the decision of the case would be obliged to suffer the same death, and they were so full of hate, that as soon as the spirit became free from the body they would seek to revenge themselves, a malicious person is safer in the body than out of it. Kindness is the only way to cure criminality. When you see a little rag-a-muffin on the streets try to see if by showing him a kindness you cannot touch a soft spot in his nature.

But crime does not always lay at the door of the people that suffer privation and hunger. Look at the wealthy. The sons are taught from earliest infancy to be coddled; that servant girls are hired to wait upon them; that a woman old or young that has to fight the battle for bread does not live on as high a plane as they do; and there is no sin for them to entice such girls to turn from the paths of virtue. The newspapers are full of such accounts.

What is the result? The facts are brought to light and every newspaper in the land is giving glowing accounts, and what are not facts, can be imagined. People little realize that every time anything is repeated it is given a force same as a rock that is rolling down hill is sent on with each push.

Until woman stands on equal footing with man, and man has to share disgrace equal with his more delicate sister, these conditions will continue to exist.

You ask if eating meat has anything to do with the existing condition? I will tell you some things about eating meat; You are living in an age that is just as necessary to have animal as to have vegtables the animals eat food that if left to decay would produce sickness. Rats are good scavengers in sewers. Domestic animals eat the grain and hay which if left would be not only likely to send out odors that would in many ways affect the human beings as well as to cause many fires. The hogs eat garbage from the tables. The cows eat grain. Now if none were killed we would soon be overrun with animals; but the time will soon come when animals will be extinct. But everyone is a law unto themselves and should be guided by their own own consciousness in regard to their diet.

We fully appreciate the privilege of being able to give any thots to earth's children that will help to uplift and comfort.

I am, yours for truth, John Smith.

THE SUNFLOWER PUBLISHING CO.

Lily Dale, N. Y.

W. H. BACH, Managing Editor

Buffalo Notes

LILY DALE NEWS.

[Th]anksgiving week passed off v[ery] quietly. The weather was w[arm,] only one day being below the fr[eez]ing point, while most of the [ti]me it was up to 40 or over. No s[ign o]f cold weather in sight. No [p]articular use of going to Florida or [Cali]fornia when you live in the "ba[nan]a belt" of New York. Our [ora]nges are doing well, lemons are [no]t flourishing, but our fig tree has [go]ne into its winter quarters. In th[e w]oods ferns are in nice condi[tio]n and anyone who wanted a bo[uq]uet to grace their Thanksgiving table could pick one of nice yellow dandelions and fresh green ferns within a hundred feet of the SUNFLOWER office. A white lilac bush at Mrs. Pettingill's cottage had new buds on it only a few days ago.

Mrs. C. D. Griswold spent Thanksgiving week at Warren, Pa.

Mrs. M. R. Rouse of Titusville, Pa., has been visiting her daughter, Mrs. Dr. Henderson.

The hunters still infest this section, fifteen having been here Thanksgiving Day. As there is practically nothing to hunt, they had little to be thankful for in that line. In fact, we think one of the SUNFLOWER cats is the champion hunter of the section, she having brought in a partridge one day.

Mr. and Mrs. Gampp have been in Pennsylvania packing and shipping their furniture to their home here.

Lester Hart, who has been sick for some time at the home of his daughter, Mrs. Chas. Bard, on the hill across the railroad, passed away Monday and was buried Wednesday.

Mrs Maggie Wildrick spent a week in Buffalo, and she, with her daughter Flossie, and Miss Ella Richardson, spent Thanksgiving Day with Mr. and Mrs. Harry Champlin in Dunkirk.

F. W. Foote and family, and Mr. and Mrs. Marks, spent Thanksgiving at the SUNFLOWER cottage.

Mr. and Mrs. Andrews and Mrs. Hattie Stone and son Laurel, of Fredonia, spent Thanksgiving with Mr and Mrs. Riley Johnson.

Mrs. N. A. Dedrick, who has been caring for Mrs. Gilbert Turner of Falconer, was called here by sickness in the family of her son who lives about two miles from the grounds.

Mr. and Mrs. John Horton spent a day in Dunkirk this week.

Mrs. Jennie Allen has disposed of her home at Gowanda and will remain in her cottage here for some time.

Mr. and Mrs. Frank Fuller spent a day on the their farm near Falconer last week.

Dance Committee's monthly report of dances held in Library Hall every Saturday eve., for the benefit of the Association.

RECEIPTS.

Nov. 10.	$13.70
Nov. 17.	10.35
Nov. 24.	9.30
Total	$33.35
Expenses	24.59

Nov. 24 1906 cash on hand $8.76

MRS. MAGGIE TURNER,
Chairlady.

A New Mileage Ticket.

Beginning Dec. 1st the D. A. V. and P. R. R. will place on sale a new 1000 mile ticket at the rate of $25.00, with a $5.00 rebate, same being interchangeable with other roads.

Your travel interests will be best served by purchasing these tickets. Talk with the ticket agent about it.

We are not endeavoring to chain the future, but to free the present. We are not forging fetters for our children, but we are breaking those our fathers made for us. We are the advocates of inquiry, of investigation, and thought. This of itself is an admission that we are not perfectly satisfied with all our conclusions—philosophy has not the egotism of faith. While superstition builds walls and creates obstructions, science opens all the highways of thought.—Ingersoll.

If you see two people talking, don't imagine they are talking about you. There are other freaks to talk about.—Du Ut Des.

THE GREENBACKER'S THANKSGIVING.



Say! I had a dickens of a time Thanksgiving Day. I got tired of Lily Dale and Buffalo so I went to New York and there I found a few friends who were going to celebrate Thanksgiving and I joined them. We decided to see the sights so went down to the Battery and to the Bowery and down to Chinatown and over to Brooklyn. I tell you things were exciting. I wanted to go hunting but they said that the headquarters on Wall street were closed for the day and I must find my game on Broadway.

Well, after a time we got hungry and we thot we would go for some dinner. My friends had looked out for that as we were all invited to Margaret Gaule Reidinger's for dinner. Now you would never have known "our Maggie" in her role as matron of that beautiful house. She was as dignified and motherly as could be and the way that dinner was served was something I shall remember as long as I live. Well, we ate and ate and ate. I thot we never would get thru and after the desert we had a nice lot of messages from our friends who had gone on and we left our good friends on this side with many wishes for a happy succession of such days.

We certainly had the time of our lives while at the house, but when we went away we were not thru. We went all over the city and then went to the theatre. Say! The theatre is a great place, isn't it? You see all kinds of life there. Everybody and his best girl, (or if he hasn't got a best girl he borrows one of his neighbor's for the day) goes to the theatre on Thanksgiving Day, all except those who go to church. We went into a church in the morning. I think they called it Trinity Church. It was right in the center of the city only a little way from the Flatiron building that looks all the time as tho it was going to fall over. I asked my friends how they could have such a church in the heart of the city and they said, "Why, you know, these people are followers of the meek and lowly Nazarene, and they don't pay any taxes, they don't have to pay any interest, and they can pay a preacher $25,000 a year to preach for them without going down into their pockets for a cent. They collect it all out of the East Side tenement houses where the lowest classes of people live like rats in a hole." "Oh, "I said, "That's it, is it? Why don't they preach the gospel in those places by helping to make such miserable people happy instead of paying a preacher $500 for holding a 45-minute service here on Thanksgiving Day juut to show off their good clothes?" "Why, what a heathen you are, Greenbacker," they said. "Would you let all of these rich people go to hell just to save a few of those ignorant foreigners who live in the tenement houses?" "Yes," I said, "I think some of these people ought to go to hell. Why, just think what a little these tenement people have to be thankful for. Many of them haven't enough to eat unless the Salvation Army gives it to them. Do you think any of the people who are sitting in these pews would go out on the corner like the Salvation Army girls do and beg pennies to buy Thanksgiving dinners to give to the poor? They would rather stay at home and play with a dog that gets better treatment than the children of these poor tenement house people can possibly get."

"But think of the grand privilege of thanking God for his manifest blessings of the past year," said one of the members who had heard my remarks. "Yes," I said, "but think of the empty stomachs, of the suffering that you make. Why, I hear that Trinity Church Corporation is the hardest landlord in New York City, and their tenements are the poorest kept. Is that so?"

Well, you ought to have seen him. He was just wild. I didn't say anything more, but I wondered if Trinity Church corporation and Anthony Comstock were relatives.

Well, we got thru with our Thanksgiving Day at last. We had a big time, but I can't help thinking what a lot of suffering had to take place to provide us with that good time. Look at all the people who have to work to raise the things we had to eat. They got up early in the morning and stayed up late at night. Look at all the women who had to sew all d[ay] and half the night to make the fancy dresses that were worn to [c]hurch that day. Look at all the liv[e]s that had to be sacrificed to feed us so that we would be thankful.

There are about 80,000,000 people in the United States. If the[r]e are an average of five member[s] to a family there are 16,000,000 fa[mi]lies. Suppose half of them have [a] turkey and 8,000,000 turkeys [ha]d to give up their lives to feed them. Suppose a quarter of the[m] had chickens, at least 4,000,000 c[hi]ckens would be slaughtered. Th[e]n we will [illegible] million sucking pi[g]s, besides rabbits, ducks, gees[e,] wild game, etc. Probably not le[ss] than eight million lives are sa[c]rificed that we [illegible] make as tha[n]kful. [illegible] of the oysters, clams, shrimps, fish, lobsters, cra[b]s, turtles and different classes [of] sea-food that was given to the people to eat. Think how many bi[rd]s had to suffer to supply the "bird['s] nest soup" that were provided. My! It makes me tired to thin[k] of it. And then just think of my brothers who had their kicking [p]roperties removed in order tha[t] some people might be thankful. [W]hen I think of it I wonder if it would not have been better if th[a]t ship had not arrived until a fe[w] days later.

But we have got to be t[h]ankful no matter who or what pays for our thankfulness. Did you eve[r] think that no matter what you h[a]ve to be thankful for, someone or something else has got to suffer t[o] cause your enjoyment? So the jo[y]s and sorrows of this world are [e]vened up just like the temperature

"Laugh, and the world laug[h]s with you;
Weep, and you weep alone;
For this grand old earth
Can carry its mirth,
But has troubles enough of it[s] own."

So feast days will be reme[m]bered, because we rejoice and th[e] other fellow has to suffer. Fast d[a]ys we forget as soon as we can bec[a]use we are the sufferers. Strange h[o]w selfish we all are, isn't it?

A. GREEN[B]ACK.

A New Book of Poems For the [H]olidays.

Among the numerous [m]atters [illegible] just [illegible] Queen City [o]f the Ozarks, is the publication, [b]y the Dixie [illegible], of a 200-page [b]ook of poems, written by E. R. [H]uxley. The author has been fo[r] many years a staunch friend and a[d]vocate of Spiritualism, and these poems are ascribed to direct spirit [i]nspiration. The book will be em[be]llished with numerous portraits an[d] characteristic scenes from life [and] will be brought out in the finest [s]tyle of the printer's and binder's [ar]t, and will make a very acceptable gift for the approaching holidays.

The lines of thot are pro[g]ressive, practical and reformat[o]ry. It opens with a poetical mott[o], commencing thus:

"Hew to the mark, no matt[e]r where
The chips may chance to fa[ll]."

The first edition will [b]e limited. The authors address [i]s 1021 Scott street, Springfield, Mo. Write him at once for particulars.

Best wishes for the SUNF[L]OWER.

J. MADISON A[L]LEN.

NOTICE.

If there is a hand pointin[g] to this paragraph it indicates th[a]t your subscription is three month[s] or more in arrears, and as the posta[l] officials have ruled that such subs[c]riptions are "not legitimate," we wi[ll] not be permitted to send you any [m]ore papers until your subscripti[on] is renewed.

We believe we are publ[i]shing a paper that is well worth y[o]ur patronage, and we solicit an im[m]ediate renewal so that you will n[ot] miss a copy. Should you not wis[h] to renew the subscription, we re[s]peefully call your attention to the f[a]ct that you owe us an honest deb[t] for the SUNFLOWER for the time [th]at has elapsed since the expiration of your subscription as indicated by [t]he date on the green address slip, and request a remittance for the time at the rate of $1.00 a year. But we believe you are so well plea[s]ed with the line of thought we are presenting that you will wish to [c]ontinue to receive the SUNFLOWER and we will receive your immediat[e] renewal for another year.

SUNFLOWER PUBLISHI[NG] Co.

He who wants a faultle[ss] friend [illegible]ess.

ANNOUNCEMENT.

Mr. Geo. P. Colby of Lake Helen, Fla.

who holds Spiritualistic meetings at his beautiful home Tranquilidad, purposes holding meetings, classes and seances during the summer of 1907 at Shady Side Pavilion, Lily Dale Park, Lily Dale, N. Y. He, as well as the proprietors of the New Temple and Camp Grounds, invite the co-operation of all true mediums, speakers and followers of what is termed Modern Spiritualism to meet on these grounds the coming summer.

Come and let us have an old fashioned camp meeting. Plenty of room for tents, a shady grove, an out-door platform, a beautiful lake. Shady Side cottage as well as the Pavilion, consisting of a large hall, platform and stage, fine dancing floor and below stairs, cool dining room, kitchen, pastry room and cooler, all can be utilized for the comfort and convenience of the public.

Correspondence solicited and information cheerfully given. For further particulars, please address

Mme. Ianthe Vignier,
Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

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Cleon B. Nichols, Andover O.

PALMIST.

Harriet H Danforth, Lily Dale, N Y

METAPHYSICAL.

Conducted by EVIE P. BACH.

OUR SHIPS AT SEA.

Knowest thou not that our thots sail out,
Far over the seas away;
Aye, sometime, somewhere they turn about,
On their missions sad, or gay.

The good, true thots sweet blessings will bring,
Of wisdom, peace and power;
Around the world on their festive wing,
They carry a golden shower.

Leaving here and there bright rays of light;
And guided by hands unseen,
Each helping to lead the world out right,
Above its false rule and dream.

Cast out of the mind each black-winged thot,
And keep it with bolt and bars;
Make way for the beautiful light,
That floats from above the stars.

Then let us carefully pack our freight,
And pray the Master to keep,
And help us thru love to reinstate
Only the pure and the sweet.

Then we may hope for the coming in
Of ships with their blessings free;
Our beautiful ships, they'll surely bring
Abundance from o'er Love's sea.

—Ella Caroline Clarke.

A CLEAR MIND AND PEACEFUL HEART THE NEEDS OF OLD AGE.

Happiness is the spirit essence of charity, benevolence or sympathy (love). Without the latter there is no happiness. Who endeavors to seek it thru selfishness, vanity or sensual pleasures, will enjoy but a small manner of it, followed by discontent, an uneasy conscience or gloominess of spirit—the reaction of self-love, for who loves himself beyond all else shuts off the cheering, hopeful and peaceful influence of nature, attracting only their opposites.

Nature only gives, imparts and bestows; is ever positive in her hearing, and man must do likewise to keep en rapport with her vitalizing and health-giving impetus. To be cut off from these is to be in a state of decay or standstill. Neither spirit nor body is in the right trend of nature's awakening forces; and man delays his spiritual growth for a future expediency—that time of life when material enjoyments lose favor, and which, without the spiritual substitutes of a sweet self-communion or a restful contentment, makes life unbearable and seemingly a sham.

When temperance and kindliness have been the ruling factors of the past, the mind may still enjoy the vigor of youth and the heart be free from conflicting emotions—two conditions which make age seem the closing of a pleasant voyage, and life's experience a panorama of delightful scenes.

One may live them over again and enjoy them as tho they were present facts—temperance or moderation in things leaving the mind clear to reproduce the scenes, and kindness or love for all humanity leaving the heart free from regrets.

Age attained under these conditions has its sweets that those of misspent lives cannot appreciate. And it were well that those who are drifting heedlessly to an unseen destiny would consider this. Age has its purposes as well as youth. It is the soul-ripening time of existence, and it can be made a garden as well as a lazaret or desert by a timely beginning to live and love right.

ARTHUR F. MILTON.

THE FORCE OF IDEALS.

Higher! It is a word of noble import. It is an impulse of tremendous lifting power. It lifts the soul of man from low and groveling pursuits to the achievement of high and great purposes.

Senator Bailey, who held the senate and its galleries full of visitors spellbound for three hours while speaking on a subject ordinarily dull, laughed at a friend who congratulated him. "No," said Bailey, "I did not lift myself by my bootstraps; I lifted myself by my aspiration."

Nothing else will so surely save one from failure as a complete surrender to a passion for excellence—to a lofty ideal.

This is the steam engine. It is the pilot at the wheel.

Darwin's suggestion as the evolution of the eagle is an instructive one. The desire to ascend was there before the wings, and thru countless ages of development the process of formation and adaptation went on, until at last with mighty pinions the eagle soared aloft toward the sun.

Of us it may be said that every well-meant trial and intention and effort is part of a great process. Each starts some feather and develops some muscle in the eagle's wing.

It is he who aspires highly who highly achieves.

The noblest character would soon degenerate if it should lose the love for highly excellence. This principle is the guardian of the human race.

The world over, a man's achievement depends upon his aspiration far more than upon his own environment.

If his longing be zealous and soul-deep it will find the way upward.

It will cause to grow within him the qualities that bring success, as it causes the plant to shoot upward toward the sun and as it gave the eagle his wings

WHERE ARE THE GOOD CHANCES TODAY.

In the man who can do things with force and originality, not simply dream about them.

In the young man or woman who is always ready and able to "carry a message to Garcia."

In the worker who takes the trouble to go to the bottom of everything, who is thoro in small things as well as in large.

In the youth who concentrates himself to one unwavering aim.

In the man or woman who not only has high ideals, but is willing to make sacrifices to live up to them.

In the one who takes the thorns in his occupation with as good a grace as the roses.

In the employee who does not measure the quality and quantity of his work by the amount of his salary.

In the young man or woman who is willing to do a little extra work occasionally without extra pay and without grumbling.

In the man who no more doubts his success when hewing his way thru obstacles than when his road lies smooth before him.

In the one who has conquered fear, and whose faith in God and confidence in self never waver.

In the soul who always minimizes difficulties.

In the worker who brings power instead of weakness to his task.

In the man or woman who is working for a noble, unselfish end.

In the one who expects great things of himself, and spares no pains in the effort to realize his expectations.

In the man who puts his faith in hard work and stick-to-it-ive-ness rather than in luck.

In the worker who sees opportunities to be accurate, prompt, courteous, kind, generous, true in everything he does.

In the man or woman who never gives way to discouragement, who is always faced toward the sun, who acts, thinks and lives in expectations of success.

In every man, woman and child not outside of him, not here or there, or elsewhere, dependent on this circumstance or elsewhere, but right within himself, is the possibility of a grand success.—Success Magazine.

THE FUTURE LIFE.

BY WILLIAM CULLEN BRYANT.

How shall I know thee in the space which keeps
The disembodied spirits of the dead,
When all of thee that time could wither sleeps
And perishes among the dust we tread?

For I shall feel the sting of ceaseless pain
If there I meet thy gentle presence not,
Nor hear the voice I love, nor read again
In thy serenest eyes the tender thought.

Will not thy own meek heart demand me there?
That heart whose fondest throbs to me were given:
My name on earth was ever in thy prayer,
And wilt thou never utter it in heaven?

In meadows fanned by heaven's life-breathing wind,
In the resplendence of that glorious sphere,
And larger movements of the unfettered mind,
Wilt thou forget the love that joined us here?

The love that lived through all the stormy past,
And meekly with my harsher nature bore,
And deeper grew, and tenderer, to the last,
Shall it expire with life and be no more?

A happier lot than mine and larger light,
Await thee there, for thou hast bowed thy will
In cheerful homage to the rule of right,
And lovest all and renderest good for ill.

For me, the sordid cares in which I dwell,
Shrink and consume my heart as heat the scroll;
And wrath has left its scar—that fire of hell
Has left its frightful scar upon my soul.

Yet though thou wear'st the glory of the sky,
Wilt thou not keep the same beloved name,
The same fair thoughtful brow, and gentle eye,
Lovelier in heaven's sweet climate, yet the same?

Shalt thou not teach me, in that calmer home,
The wisdom that I learned so ill in this—
The wisdom which is love—till I become
Thy fit companion in that land of bliss?

There's Nothing New

The Chinese had the printing press
When Moses was a boy,
And printed all the news, I guess,
About the siege of Troy.
The things that ours we proudly call,
Machines to reap and sow—
The Chinese knew about them all
Six thousand years ago.

Gunpowder, paper, ice cream, steel—
They knew about each one
Before the Roman placed his heel
The conquered world upon.
They hit on everything, 'twould seem,
And I've no doubt, oh no
Some Chinese poet used this theme
Six thousand years ago.

—Pittsburg Post.

A CHANGE IN TIME ON D. A. V. & P. R. R.

Effective November 26 D. A. V. & P. train No. 2 will run daily, leaving Lily Dale at 9:55 a. m., and connect at Dunkirk with new fast train for Buffalo connecting in latter city with Empire State Express for the east. Sunday only, train No. 4 will be discontinued. No. 3 will run daily except Sunday and a new train, No. 5 will leave Dunkirk Sundays only, at 3:00 p. m. for Titusville and intermediate stations.

"How can I adequately express my contempt for the assertion that all things occur for the best, for a wise and beneficent end, and are ordered by a humane intelligence! It is the most utter falsehood, and a crime against the human race.—

BLACKBOARD SKETCHES.

Read by Mrs. Elizabeth Schauss of Toledo, Ohio before the fourteenth annual Convention of the N. S. A.

Andrew Jackson Davis tell us that children should be educated one hundred years before they are born For this work blackboards would possibly not be of use but since this has not been really possible we must do the best we can to educate our children, with the means at our command.

There are various ways in which lessons may be conveyed to the mind of children, as for instance by reading to them and explaining ethical problems. Then too by holding before their mind's eye the example of the lives of useful men and women. But there is another way still and that is by the blackboard sketches. Children love to hear stories and they love to look at pictures; and usually show marked interest in knowing what the pictures represent. Therefore blackboard sketches are a great help in conveying objectively the lesson we wish to teach.

For instance, draw the outline of a hand on the board, place the word WATCH above it, one letter to each finger. You will find that each letter again stands for an important word. W, for words, A, for actions, T for thoughts. C, for character, H for habits. To watch all these attributes will round out the life of any person into a beautiful example. Remember always that that is the central finger around which all other attributes revolve. There are many words that can be used in a like manner.

There is another manner in which to teach lessons. Select the lessons, read the story and ask the pupils to draw sketches according to their own idea, illustrating some one point contained in the lessons. Thus a triple purpose is accomplished: First the development of the individual power of thot, second the training of the hand in producing art, and third a manifest interest in Lyceum Work in general.

My friend let me tell you that while all of the various ways of teaching that have been and will yet be mentioned, the most effective lesson that can be taught to a child or any other individual is the lesson contained in the example of your own life.

FREE MORAL AGENCY.

Why does the man who believes he is a free moral agent ask anyone to send him $1,000? Why does he not have a million or billion or trillion dollars? If man is free, not controlled by law, why does he allow his finger nails to grow, or why does he shave the beard every other day and have his hair clipped every two weeks?

Man talks glibly about his free moral agency, but he knows no more about the mysteries of digestion, the chemical formation of bile, the circulation of blood or how his finger nails grow than a ward boss politician knows of the science of municipal government or a congressman knows of the needs of the fools who elected him.

Free moral agency forsooth! Free in what? Man don't know when he will die, when the bank in which his money is deposited will burst, when the next cyclone will rip him up the back, when he will have a bellyache, or stub his toe, or cut the finger off him, or get hit by an automobile, or struck by lightning.

Man really does not yet KNOW (he may think he knows) the size or shape of the earth. He does not know if it is round, square, flat, three cornered or hollow.

Man knows no more about the sun than a pig knows about it. He doesn't know the cause of light, heat or electricity, nor the distance to the sun.

There are as many different opinions of what the sun is and its distance from earth as there are about God.

Free moral agent? You make me weary.

—Dr. Geo. W. Carey in the Adept.

To be happy, stop humoring your whims. If you have a habit that is annoying to those about you, stop it, for in so doing you are strengthening your will, and proving your power for mastership over everything that is undesirable. No one should be deliberately offensive to another; it is not only unkind, but it is brutal.

The Song of Ancient Times.

I have turned my harp to other lays
My song shall be of ancient times;
When prose and poetry were one,
And people spoke their thots in rythmes.

When actions were the grandest praise,
And deeds, not men, were great of earth;
When science slept, and all men's state
Was right by force and not by birth.

He wore the proudest mark of rank
Who held the spear, and not the pen;
And wielded it in gallant grace,
In tricks unknown to modern men.

The hero of the hour was he,
Who held life lightly; as her gloves
Are held by fairest maiden when,
She coyly beckons him she loves.

'Twas nothing in those days, to point
The dagger at the foeman's breast;
Or at a word to send it home
To heart in him thou loved the best.

In senate or in battle-field,
As churl met churl in open space,
A word—a blow—and only one
Was left where two met face to face.

When Cæsars met their Brutuses—
When crown were lost for lover's kiss—
And Anthonys in Cleo's arms
Were drowned in sweet voluptuousness—

These days, these deeds, these men are gone:
The old rings new: the new rings old.
For ancient fashions have their day
And newer fashions seem less bold.

And yet I see the things of old
Are played upon a newer stage;
New men, old scenes, are now encored—
Methinks, perhaps in lesser rage.

But what betides if this be true?
Our senses, passions, are as one,
In lesser guise, in lesser mould,
It is the same since life begun.

Who better rates his fellow men,
Who better needs his moral mind,
He saintly, sadly, misses much
In life, nor benefits mankind.

And, therefore, say I, be less false,
And let thy passion play each note
In loud, clear strains—the songs the same,
As is the air—if less remote.

Be true unto thy self, and kind.
Be true, I say, and kiss the rod.
Unmask thyself and thou wilt find
The only path that leads to God.

MAY BURKE.

ADVISABILITY OF EATING MORE FRUIT.

Recent experiments conducted under the auspices of the Department of Agriculture at Washington throw interesting light on the food value of fruit. From an editorial review in The Medical Record (New York) we learn that the data contained in the official report show that fresh fruits are in general dilute foods containing a large proportion of water compared with the total amount of nutritive material. The carbohydrates are the chief food constituents, and the proportions of sugars and acids vary greatly. For instance there is only one to two per cent. of acid in such fruits as apples, plums, pears, strawberries, etc., and as high as seven per cent or more in lemon juice. Says the writer:

"Studies were made with persons who had subsisted on a fruit diet for many years and with persons who were accustomed to a vegetarian and to an ordinay diet. The individuals were of different sexes and ages. The result obtained from the first series of studies which were made on women and children * * show that, while they were to limited too warrant the foundation of any very definite conclusions, the statements might be very confidently made that fruits and nuts should not be looked upon simply as food accessories, but should be considered a fairly economical source of nutritive material."

Experiments conducted by Prof. Jaffa, of the California Experiment Station, to determine the digestibility of fruit, show clearly, he thinks, that they are thoroly digested and have a higher nutritive value than is popularly attributed to them. Apparently stomach digestion is influenced by the nature of the fruit and its stage of ripeness. Apples are viewed from an economical and nutritive standpoint as the [illegible] fresh fruits especially when uncooked, while of dried [illegible] and raisins rank the [illegible]. To resume the quotation:

"The conclusions reached as a result of the studies were that in general [illegible] said that fruits are wholesome, palatable and attractive additions to our diet, and may be readily made to furnish a considerable part of the nutrients and energy required in the daily fare. Fresh fruits are dilute foods and closely resemble green vegetables in total nutritive value, but dried fruits and many preserves are much more concentrated, comparing favorably with some of the cereals and other dry vegetable foods in the amount of total nutrients and the energy which they supply per pound. Characteristic chemical constituents of fruits are carbohydrates, and as they are naturally and properly used in a well balanced diet to supplement foods richer in protein, such, for example, as cereal grains, legumes, nuts, eggs, dairy products, meats and fish. Intelligently used, fruits constitute a most valuable part of a well-balanced diet and may profitably be eaten in even larger quantities than they are at present by the majority of mankind."—Literary Digest.

In The Positive State.

In the Chemistry of Conscience we naturally weigh our impulses very scrupulously, but how much we can govern them depends on the moral force of the will.

That moderation engenders inspiration or intuition is not without proof, this effect being due to the restraint put upon the animal sensations which develops spiritual sensation or inspiration.

In like manner a restraint put upon the [illegible] emotions as anger, hate, uncharity, and all unkindly feelings, develops spiritual emotion or love.

What people term love in sexual relationship is but the creative principle seeking an outlet for its surplus vitality, engendered by that body-building principle, hunger in the passage from infancy to maturity, or puberty.

Common law places that age at 21, though it varies according to inherited constitutionality—but the impulse or desire is unnatural or perverted in immaturity, as well as in the age of decay or where manhood begins to regress.

As the [illegible] surplus vitality is needed to rebuild a perfectly matured body, it is needed in decay to maintain it in health and strength.

The much misunderstood Bright's Disease is largely an effect of early piety or youthful indiscretion—if paralysis does not precede it.

A beautiful equilibrium is maintained between the brain and nervous system thru moderation in all that pertains to the senses. The same between the heart and arterial system by moderation in all that applies to the emotions or impulses—feelings or desires.

Artificial excitation or excess in either increases the activity of the animal or negative end of these two [illegible] principles, and comparatively [illegible] the positive or spiritual [illegible] inspiration and love depend on a "balance" in favor of the spiritual; the absolute of light and love cannot be experienced until sufficient positive force be added to them to outweigh the negative.

When attained, the craving for material [illegible] love ceases because the [illegible] spirit then draws what it needs from nature.

Its aim is then for power, which is attained by the combination of the two [illegible] for a spiritual effect, only [illegible] of which is an [illegible] understanding of self, a [illegible] of its talents, a [illegible] of life here and there, [illegible] gratification of [illegible] experienced in the spirit [illegible] condition.

[illegible] seek self-development [illegible] of spiritual gifts.

PREMIUM BOOKS? YES.

We still have a few.

They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

HEROES AND HERO WORSHIP. A series of lectures by Carlyle on this interesting topic, given in the inimitable style of the author, and it makes an interesting book; one that is calculated to throw light upon the myths of the present and past. No verbiage is necessary regarding any of Carlyle's works.

ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism, it becomes more than a story to the student of such.

SARTOR RESARTUS. This is Thomas Carlyle's greatest work on the Philosophy of Life. If you have not read it you have missed a treat that you now have an opportunity of enjoying for a very modest sum.

Are you doing anything to extend the circulation of the SUNFLOWER? If not, why not?

THE SUNFLOWER

An Exponent of the Spiritual Philosophy, Its Science, and Allied Subjects.

Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds.)

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The Birth of Mediumship.

A SPIRITUAL STORY.

BY ARTHUR F. MILTON.

Being awakened by this sudden outburst of passion and rather rude touch, Laura opened her eyes in wonderment. "Oh, is that you, please, don't disturb me!"

This was about as great a surprise to Harry as the first part was a shock. He rose to his feet, looking at her aghast. Laura coolly closed her eyes again and turned her face in an opposite direction.

"But, Laura," cried Harry, still agitated, "are you ill?"

"No," replied she laconically, without opening her eyes.

"But Laura," continued Harry with insistence, "something must be the matter—tell me—ah—have you been asleep long?"

"I don't know—leave me alone!"

"But, great heavens, Laura, if nothing ails you, say so. Get me out of this terrible suspense."

"You didn't seem too consider the suspense I was in!"

"Oh, yes—hm—that is—but great kingdoms, Laura, I couldn't help it—you know—I swear—yes—"

"Not necessary—your vows have been forfeited to often—good night!"

"But can't you hear me out; Laura, you know business—"

"Good night, Mr. Truman; please do not disturb me any longer!" interrupted Laura with decision.

"Oh, heavens, MISTER Truman, indeed," cried Harry, beginning to pace the floor. "MISTER Truman! I wonder what next?"

After two or three turns he ventured once more to his wife's beside, and then said almost frantically: "One more question, Laura; do you still—ah, have you forgotten me?"

As no reply came, Harry concluded to give it up, and trusted that morning would bring a truce. With this on his mind he threw himself into a lolling-chair, and remained there for the night.

When he awoke, it was morning. Feeling the worse for having slept in his clothes, he experienced some difficulty in getting to his feet. Repentant, he bethot himself what course to pursue to introduce himself to an injured wife. In the gray of the morn he felt no desire for a repetition of the night's dramatic scene. He feared another cold sprinkling. He would appeal to Laura's good sense. Then suddenly turning towards the bed, he approached it in quick step. But before he could check his forward motion he saw that his good intentions were in vain. Laura was not there.

Another disappointment, and supplement to his suspense—his doubt. The thought that Laura might have left him sobered him still more. Publicity must be avoided, for if he could not bear a little friendly criticism, what effect must common comment have on his sensitive nature? If his fear had foundation, Laura's non-appearance at breakfast must be accounted for in some manner. Harry nervously completed his toilet for the first scene in the drama or comedy that was to follow. Then awaiting the ringing of the breakfast bell he started for the dining-room to meet his fate. But as he neared the door he saw to his surprise that Laura was at her accustomed place, and his mother, as usual, in the act of serving coffee. He stepped in expecting a scene. Instead he received the old "good morning, Harry," from his mother. Laura dropped a spoon at this moment and stooped to pick it up, taking long enough to find it, for Harry to be seated. Harry gave a hasty glance over the field. He could detect nothing to relieve him from doubt. He knew that his mother and wife were in such harmony that betrayal of confidence was impossible, and if those two had concocted a plan to punish him, he would never find it out. He also knew that his mother sided with Laura in anything that was disputable, and she certainly would in a case where Laura had been wronged, especially as she had warned Harry before marriage against what now proved to have been a prophecy.

Harry hoped, however, his mother knew nothing. He was careful not to betray himself by unnecessary remarks, so he found it convenient to read the morning's paper while sipping his coffee. As Laura seldom had anything to say, it was nothing unusual for her to keep quiet at meal-time. Nor was it anything unusual for her to remain with her mother-in-law after breakfast, leaving Harry to find the sitting-room and there to finish his newspaper. But Harry had to leave for business presently, and could not go without returning to the dining-room to give his usual notification. He longed to see Laura alone for a moment. But fate decreed otherwise. His mother would not make herself scarce. It was the first time in Harry's history that her presence was annoying to him. But he had to play a part himself and mustering all the affability he could, took his departure, but in his heart a disappointed, humiliated, and miserable mortal. He spent the most unhappy day of his life. Though he wasn't a praying man when in trouble he imagined some unseen power would help him out if he appealed to it or made a compromise with it. So in this instance did he have faith, followed by hope, and trusting to Laura for charity.

Laura had arisen early on this notable day, as was her intention, and left the room unobserved. She had a difficult role to play, though in no sense a diplomat. Many would have regarded her as such, considering all things from a material standpoint. But intuitive minded people might have thought otherwise. They probably would have been mystified or gone to the other extreme and looked upon her as a divine being. She was, in a measure: but no more so than it is possible for any mortal to attain. She was simply one of those sweet-tempered, amiable creatures who cared nothing for worldly attention or acknowledgement, and lived only for those she loved. In this condition of mental passivity she was strangely guided to do the right thing at the right time. All her wishes or desires seemed to mould themselves into realities. Her last wish was that Harry would reform. Immediately she felt moved to act a part and not relent until the end had been accomplished. What strange power acted in her behalf, must be inferred. If man is a microcosm of all life and law in the universe, it may be believed that mental and moral purification brings him into such close rapport with nature that the latter acts for him or through him according to his will. Whatever was pure and unselfish could be said of Laura Truman. She was of those who build wiser than they know.

Whether Harry deserved such a wife is not for mortals to decide. She may have been assigned to him by a higher power as a savior. There are some men who exert a powerful influence for evil or good—being one-tenth devil and nine-tenths angel, but the devil part being of such a dangerous character that it is not only powerful enough to offset all that is angelic in the man, but becomes a menace to society; whereas when overcome, it exerts a counter-influence. Such men are worth saving, and may account for the anomolous marriages that sometimes occur and prove a success to everybody's surprise, and often to the disappointment of uncharitable prophets. Thus what is, may be right after all, even if things do not run quite as smoothly as one would wish. Matches may be made "in heaven" for like results. Though some men never realize what a gem they possess in a noble loving wife until they are about to lose her or have lost her. Harry was beginning to realize this. He felt, too, that he was in the wrong, and was willing to atone for it. But misery is increased when one is ready to make amends and is prevented.

Harry thought so surely, when he reached home that evening after a day of tartarean torture, and again found Laura in close communion with his mother. But it was a great relief to find his wife at all, for it might have been otherwise. So this gave him continued faith.

Mrs. Truman arose to prepare tea as soon as Harry arrived, as was her custom, but Laura on this occasion followed, saying: "Wait, mother; there's no light in the dining-room. Let me go ahead!"

(Concluded next week.)

CAMPMEETING AT LAKE HELEN.

An Interesting Letter From Southern Cassadaga.

Sunday meetings have been begun at this healthy and beautiful winter home, with the largest attendance yet for the time of year.

Every week brings newcomers. From New England, the middle states and the Mississippi Valley, people are coming to Florida. Besides the genial climate, the immense orange crop of this year makes an added attraction. Now in camp are the Kelloggs, Hewlett, Thompson, Huff, Barnum, Vogt, Brigham, Palmers, McCarvey, Normans, Van Lieu, White, Bartholomews, Spencers, Morses, Nickersons, Holland, Whittakers, Thatchers, Bakers, Cummins, [illegible] M. Clark, Root, Bosworth, Eddy, Stumpf, Butlers, Greenwoods, Mrs. Clark, Van Slyke, Dining Room White and [illegible]terce, Batemans, Wheelers, McLaughlen, Black, Haveland, Johnsons, Bowlings, Youngs, Vigniers.

Frank Johnson is building a new cottage for Mr. Kellogg.

Hotel Cassadaga has been painted outside, and other improvements have been made.

A new veranda adorns the Kellogg cottage.

The Spencers have greatly improved their boarding house.

The Volusia County Record of November 16 has the following: "It is reliably reported that work will very shortly be resumed on the Daytona & DeLand & St. John's street railway, and that it will be pushed to completion."

Hotel Webster is getting ready for guests.

The rose garden is a great success. The roses have grown enormously, and still keep up their efforts to bloom.

H. M. Clark is preparing two nice furnished tenements to let. Write him if you who want a winter home. Write Mrs. Mary McCarvey for rooms in Apartment house.

The session will begin February 5 and close March 19, 1907.

The sad news of the death of E. A. Marsh of Oak Hill, Florida, came lately. He died in the home of Edward Archibald at Daytona, of hardening of the glands of the heart. His daughter, Lillian was with him the last few days, having returned from her summer visit to New England. She has the warm sympathy of scores of friends at Lake Helen and in Massachusetts.

S. B. Barker and wife and mother, and Mrs. L. A. H[illegible]t, sail for Lake Helen December 14th on Apache. Among others who leave for Lake Helen by Clyde steamers in December are Miss Mary Wilson, Mr. E. T. Worthy, Da[illegible]ed Sloan, Dr. Critchley and wife and Mrs. Marten, Miss Eva Thompson and father.

My December excursions sail 4th, 11th, 14th, 18th and 28th. I shall have four excursions in January, probably January 4, 11, 18 and 25. I shall personally conduct the excursion for Jan. 11. Write me for rates, circulars and other information, enclosing 4 cents in stamps for postage on Clyde folders, etc.

H. A. BUDINGTON,
[illegible] Sherman St., Springfield, Mass.

Hydesville Cottage Souvenir Postals

We have received a supply of colored Souvenir Postal Cards of the Hydesville Cottage, printed in Germany. Price, 3 cents each, 2 for 5 cents at the office, or if to be sent by mail, in one package, [illegible] cents for one, 6 cents for two, 11 cents for 4, per 100, postpaid $2.25. If you would like them to be mailed to friends from Lily Dale, price will be [illegible] for 5 cents, and postage one cent each for domestic, 2 cents each for foreign.

"No matter how most orthodox pastors caution you, no matter what most learned professors instruct you, trust the religion within you in fellowshipping with the truly religious everywhere in the freedom of the faith."—R. Heber Newton.

[illegible] the SUNFLOWER bring [illegible]

LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

TELEPATHIC MEDLEY.

THE WORK AT NIAGARA FALLS.

LETTER FROM G. W. KATES AND WIFE.

THE ALGEBRAICAL EQUATION OF LOVE.

[illegible]

A New Mileage Ticket.

[illegible]

The Morris Pratt Institute.

[illegible]

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HUMAN REMNANT OF AN ANCIENT DRUID SACRIFICE FOUND.

Seer Explains Dread Toll Paid to Sun God by Prehistoric People.

A special London cable to the Buffalo News of Dec. 1, says: [illegible]

A weird and thrilling scene of 2500 years ago was [illegible] yesterday [illegible] water.

It was the [illegible] scene of a [illegible] who was sacrificed [illegible] near Stonehenge [illegible] whose [illegible] moved from [illegible] it had rested [illegible] age.

The [illegible] were at [illegible] Druid p[illegible] Marlboro[illegible] scribed. [illegible] manifest[illegible] which part[illegible] moved.

The [illegible] enough [illegible] which were [illegible] [illegible] a small [illegible] barrow [illegible] and remain[illegible] utes. [illegible] quietly [illegible] lowing stra[illegible] sacrifice w[illegible] been com[illegible]

"I see [illegible] like the [illegible] America[illegible] poles stick[illegible] they are [illegible] animals [illegible] of them [illegible]

"In the [illegible] pile of [illegible] oblong, [illegible] it is ab[illegible] scene oc[illegible]

"A num[illegible] women a[illegible] the hut[illegible] the sun i[illegible]

"I see [illegible] and with [illegible] with a v[illegible] white ha[illegible] inches ta[illegible] Her featu[illegible] eyes ver[illegible] full, her [illegible] and her [illegible] her shoul[illegible]

"The [illegible] nude an[illegible] kind of [illegible] made [illegible] brow."

There was [illegible] Brailey [illegible]

"Now [illegible] inside a [illegible] around [illegible] standing [illegible] darkness [illegible] but I d[illegible] torches [illegible] tree, per[illegible] burned [illegible]

"Inside [illegible] are one [illegible] The one [illegible] cipal pri[illegible] In the c[illegible] for two [illegible] end. A [illegible] but I d[illegible] from.

"Now the woman is being brought [illegible]

[illegible]

ELLA WHEELER WILCOX

She Discusses Some Recent Experiments and Their Bearing on Belief That Animals as Well as Man Pass Into the Spirit World After Death.

[illegible]

XMAS

[illegible]

[illegible] unprecedented [illegible] in departments of human thought [illegible] Rider Haggard something which he [illegible] years ago, and [illegible] that he was [illegible] that he saw the spiritual body of his dog at the exact moment when, as it transpired the following day, the dog was dying.

[illegible]

God would never have made so much intelligence, so much affection, so much loyalty and gratitude as exist in animals unless He intended these qualities to continue. The world needs this belief in the future life of animals to vitalize and animate its religion into practical expressions of the Golden Rule.

Man is an animal. A higher animal, to be sure, the highest yet evolved, but still an animal. All other lesser forms of life are kin.

All life is from the Eternal Source, and will go on and on through various planes of existence.

Just in proportion to the development of the love nature, the power of unselfish devotion, the intelligent use of life's opportunities, will the opportunities of the next stage of life be given us.

There is nothing shocking to my sense of dignity in the thought that [illegible] animals on earth may [illegible] spiritual [illegible] soul will pass after [illegible] the body, and that from trees of living green I shall hear the songs of birds which have gone before.

JEALOUSY BREEDS SELF-DECEPTION.

[illegible]

Some years ago a widow lady accosted me on the street and asked me if I could give her some information on the following:

[illegible] him, and we always had good results, obtaining truthful communications and tests. Now I get nothing but mockery, and my son claims him as his guide. Why does he not come to me?

As I get no impressions concerning the same, I told her so, but adding that if I did I would let her know.

Shortly afterwards I met the son, and in the course of the conversation told him what his mother had said.

"I may be able to account for that," he replied. "When my father's will was read it accorded me a third share of his property, of which she—my stepmother—became exceedingly jealous. In her rage she insinuated to others, thus [illegible] that I had defrauded her, which gave me a black eye in the community and has nearly ruined me. I heard from my grandparents that things were chaotic around them, and I asked my father the reason. He said that he had tried to communicate with them, but conditions had been so darkened by his wife's jealousy and vilification of me that it was impossible for him to get in."

The lesson to be drawn from this I leave to those who have had similar experiences.

That like attracts like is certainly proved here. Jealousy or hate are conditions that shut out kindly disposed spirits and opens the door to mockers.

Without love or forgiveness of heart the light of spirit can not reach us or our seances. Deception is concomitant with darkness, whether we practice it on ourselves or others. And to seek light with the bondage of jealousy over one's eyes, with evil intentions in one's heart, or with fraud on the program ends in the same kind of self-deception.

Where there is order, there must be mind, and where there is mind, there must be a sense of justice.—A. Conan Doyle.

Life is repaid by the joy of living it.

THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N. Y.

MR. GRIMSHAW'S REPLY.

CURRENT TOPICS.

LILY DALE NEWS.

Buffalo Notes

A CHILD'S MESSAGE.

Special Notice

A CHANGE IN TIME ON B. A. & P. R. R.

METAPHYSICAL.

Conducted by EVIE P. BACH.

ONLY A THOT.

Just a little thot was sent to bless
Some loving friend in need;
And it filled a heart with happiness;
'Twas a precious gift indeed.

Another heart was sad and dark,
'Twas a life with many a care;
But the blessed thot was a living spark
In its valley of despair.

A desire to many a heart it brought,
For a higher, purer goal;
[illegible] the power of a blessed thot,
To save a loving soul.

Send forth our loving thots tonight,
Let them wave in the crystal air;
[illegible]ent messages of light,
Which are carried everywhere.

And in the end they will return
Unto the one that cast;
For, after many days they come
To be our own at last.

—Flora M. Clark.

THE VITAL POWER OF SUGGESTION.

It was on the piazza of one of the boarding houses in the Lower Catskills.

A lady who claimed to be a reader of character had undertaken to give "expert testimony" as to how to deal with a dozen or so of young [illegible] ranging in age from two to seven years.

One boy seven years old, conceded by the company in general to be a thoroly "bad" boy, was seated before the Lady of Authority for consideration. As she earnestly gazed into his face she noted every detail of the quick, nervous body, the keen blue eyes, the straight blond hair. Each feature seemed to tell its own story to her intelligent eye.

"This boy has great inventive faculties: he is cut out to be an inventor. He sees everything in a magnified way. He even sees beyond what comes to his physical eye. He does not relate an incident as you see it, and you may think he is given over to falsehood. In other words, his imaging power is wonderful, and if he is trained to use it in the right direction he will develop into a man to be proud of; on the other hand, if the power uses him—well, I do not care to consider such unhappy possibilities."

The mother of this boy stood by listening closely to every word. Her face grew bright at the thot that her boy was endowed with this gift; but the smile soon faded and a despairing look of perplexity took its place as she cried: "Oh, how can I know how to guide this imagination which you think is so wonderful, but which I cannot understand at all?"

The Lady of Authority saw that the distress was genuine, and she answered: "My dear, give him some task to perform each day which will allow him to exercise his inventive faculty, something that he will have to plan about before executing, that will give him one outlet at least."

That is really the key to the situation—give the children an outlet.

These little folks are just bursting with pent-up energy—self-activity—and what they are trying to do is to let the stream off. When a child comes to its mother with a fretful, "What can I do?" it is time for the mother to fill in the void with a [illegible] suggestion. The child must [illegible] something, and if the right thing is not clear to him he will surely do the other and he really cannot be condemned for it. Let the mother who wants to do the best for her children make it her business to have on hand a stock of suggestions for various occasions. Do not give details; just give an outline and the child will find his pleasure in making the day complete.

For instance: The boy I mentioned above always contrived to join in the evening walk which the guests were accustomed to take at sundown. He would annoy first one and then another with his endless questions, until he really was a great bore. It was the constant activity of his mind which would not be repressed, so one evening I waited until he came along and when he asked if he could join me I said, "Yes, glad to have you."

He had his little brother with him, as they pranced along (of course, they would not walk), I called out, "You are two soldiers, boys. Straight ahead. Forward, march!"

The suggestion was immediately taken: heads were thrown up, shoulders squared, and no West Pointer ever marched more grandly.

"Halt!" I cried, and halt they did on the instant. In this way we played for about half a mile, then I changed tactics and suggested that they should be horses.

In this change of play they had a change of activity also, both mental and physical, and I really enjoyed watching the realism of these boys. One horse ran away and had to be captured and tied to a tree with an imaginary rope, while we soothed and patted his head; then the other horse had to be taken to the blacksmith to have new shoes put on, and many other little details were worked in by this boy who seemed to think of something new every moment. All this was developed from a slight suggestion which I called out occasionally and which did not interfere with my pace at all or prevent me from enjoying the glorious beauties of the sunset.

The boys had a delightful walk and annoyed no one; in fact, several sympathetic souls smiled at the antics of the lads when they saw what they were up to.

I think it is safe to say that all children have a degree of imagination which will respond more or less readily to an attractive suggestion. Some times one idea will carry four or five children thru a whole morning, and just think of the rest to the nervous system for both children and caretaker.

If one child takes his place as leader, it is only an indication of his power to control others, and he may be taught very early to be a leader who will stand for fair dealing and kindness to others. The shy, retiring child must be gently stimulated, but do not exercise him before the other children, for it is putting that sensitive nature under a lash. So much more can be accomplished by a little tact and intelligence on the part of the mother.

We older folks must remember that "play is children's work." They give their whole energy to the thing at hand, and it is our privilege to set before them an attractive way in which the hours will not only be filled in, but used to raise before them ideals worth cultivating; worth the time and fresh young energy which they will surely expend upon them.—Jean Kenworthy,

—New York Magazine.

Oh, believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every byword that belongs to thee for aid or comfort shall surely come home thru open or winding passages. Every friend whom not thy fantastic will, but the great and tender heart in thee craveth, shall lock thee in his embrace. And this, because the heart in thee is the heart in all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly, an endless circulation thru all men, as the water of the globe is all one sea, and, truly seen, its tide is one.—Emerson.

Don't poison the spring because it has brought you all the water you need for the present. Let others also benefit by it. Thus never condemn the cause that brought you prosperity. It may do the same for someone else. Rather show your gratitude by caring for it. It places you in better harmony with nature for continued prosperity.—A. F. M.

To have perfect freedom and yet to realize that responsibility is the price of freedom, is to be enlightened.

"Labor is a girdle of manliness."
—Farrar.

LOVE.

The theme of which all the poets and sages of all the past ages of this little earth have sung at all times. What is it?

In a word, it is that combining, sustaining force in all and thru all, which in the Ancient Wisdom, is called "Fohat." We call it God.

It is that mysterious, connecting energy which manifests in all things and in all which are not things as well, the astral, the mental and the spiritual.

This principle is always dual in its manifestations on this physical plane, its antithesis ha[illegible], being its negative pole, acting as a disrupting, disorganizing force.

Love shows its power on the material plane, first as chemical attraction between atoms, and as chemical affinity between molecules. In the evolution of the latent soul thru these processes, the manifestations of Fohat or love become more and more complete.

There are no words in this language to fully express all the subtle shades of the processes of nature, but we say that a flower, herb or [illegible] is "indigenous" to this soil or that climate. Between animals, this force becomes "animal magnetism," between minds, "congeniality," between souls, "affinity," between the subdivisions of the planes and between the planes themselves, it assumes an electrical character which is as yet, little understood by the people.

There is indeed a vast universe of nature of which humanity (by itself) is only one of the smallest aspects, but as mankind stands at the head of the animal evolution of this earth, and also of the personalities of minds (not the individualities of souls,) he is ready to, (and he may, if he so desires,) pass beyond.

I do not mean that he must die to do so, but by and through the means of his mind or intellect, he may possess his soul of the knowledge of the physical, astral and mental states.

This can only be done by following backward, the thread of [illegible] realizing the [illegible] causes of [illegible] its first unconscious [illegible] up to the present time; then by following forward his destiny and by following upwards this "love-chord," or the "[illegible]rian-cord" of the spiritual nature, Fohat or love in its higher aspect he may learn of the so-called "mysteries," become immortal (beyond the mortal) and free from the limitations of the flesh.

He himself, his spirit, may soar to regions unknown to the physical senses, a place, or rather a state where the love principle has its home, called the Buddhic or bliss plane.

All the various affections of our earthly life, all the different, divided elements of love; the sentiments of friendship, the mixture of the magnetic with the more spiritual, and less selfish passion of the lover; the almost pure, sacrificial love of the mother for her offspring, and the Christ-like, self-abnegating, pure passion of love of the great Masters of Wisdom, who give themselves wholly to the task of helping upwards the infant humanity of our planet and others. All this is found there, and all is purified, freed from selfish lust, from antipathies and the jealousies of human-kind, by the action of the negative pole of love, called ha[illegible], on the lower planes of life or being. Here both the poles, as we know them, unite into one, the indivisible love principle, and he who develops himself to this point, can have and use it all as occasion requires.

God is love, i. e. all this great principle is contained in Him; but He, (it) is yet far more than this; also a human spirit, who is made in this likeness, may become even more developed than this; but to accomplish even so much he must use his will, his conscious will, (himself) to create the mental impression, the thot-form, and then so earnestly desire its fruition that he [illegible] all the acts of his life [illegible] result. He must cultivate love in all its devious bearings, fulfilling the divine injunction of the Master, Jesus Christ, "Love God with all thy heart, and soul, and thy neighbor as thyself."

[illegible]LLIAN.

[illegible] always hurts the hater [illegible].

HAUNTED HOUSES INVESTIGATED BY PROF. LOMBROSO.

A PUZZLED PHYSICIST.

Professor Lombroso, the Italian physicist, contributed to the Annales des Sciences Psychiques an account of two psychic phenomena which he investigated purely in the interests of material science. The article is entitled "Haunted Houses Which I Have Studied," and the professor confessed that he set about his investigations with nothing to be desired in the completeness of his skepticism.

The phenomena in question, however, prove to be beyond solution by any known laws of physical science. Frankly, the great criminologist admitted that for the first time in his life he was in the presence of the intangible and that he was worsted in his attempt to cope with the unsubstantial.

I was asked in November, 1900, to investigate some strange occurrences which had taken place at the house of Signor Pavarino by way of Pescatori, Turin. One phenomenon I was asked to explain was the mysterious over-turning of cups and jugs, which were precipitated to the ground by some unseen agency.

These occurrences were accompanied by loud knockings on the walls and the pulling of bells in various parts of the house. The youngest daughter was awakened on several occasions by blows aimed at her by an unseen hand, and her body on examination was found to be covered with bruises, the result of severe pinchings. Her sister who slept in the same bed, felt nothing and was not disturbed in any way.

The clash of rapiers was heard in the house at another time, accompanied by cries of anger and groans of anguish. Lights were also seen passing to and fro in untenanted rooms. An Alpine hat was continually moving about the room, and even when it was deliberately nailed to a chair an invisible hand precipitated it to the ground. All these mysterious happenings went on for eight months, and in regard to them I took the evidence of reliable persons, who testified that they had been eyewitnesses of the phenomena. Even when the bell ropes were removed from the bells the tinkling continued at all hours of the day and night.

The scene changed to a house in the next street, by way of Bava, adjoining by way of Pescatori, where the newspapers of Turin began to chronicle mysterious occurrences of almost a similar nature to these which occurred in by way of Pescatori, cups and saucers, pans and kettles being juggled about by an unseen agency and causing at the time a most infernal row.

In particular, one circumstance was most noteworthy. In the cellar, filled with full and empty bottles, much loss to the proprietor was caused by the smashing of the flasks by some unseen hand, but with every trace of method and willfulness in the way in which the breakage occurred. On my entrance into the cellar I lighted five candles, thinking that a supernatural spirit would avoid the light. On the contrary, I saw three empty bottles roll about as if pushed by a finger and break close by me. I made every possible investigation to discover a hidden trick, but to no avail. Several bottles were taken up in the air as if lifted by the hand and dashed to the ground.

The wife of the proprietor left about that time for a visit to her father's. While she was away the occurrences ceased, only to break out again immediately on her return by way of Bava. The waiter of the house was then removed, and the occurrences ceased altogether, leaving it to be supposed, since no other hypothesis is probable, that he was the medium thru which the phenomena were rendered possible.

In May, 1903, I was asked to investigate another mysterious affair which happened in the family of a printer named Mignotti, also in Turin. It was noticed that when one of his children, a little boy, went to bed, at night loud knockings began to be heard on the wall next to which he lay. A doctor, the police and myself were called in. We examined the walls and the rooms with great care.

As soon as the boy was placed in his bed the knocking began. It was evidently conducted in an intelligent manner, and it was possible to establish some sort of communication. It was only, however, when the boy lay awake that the phenomenon occurred. As soon as he went to sleep the knocking became very vague and indistinct. He was clearly the immediate cause, tho beyond a high fever, when the phenomenon was most frequent, he was in other respects a normal child. I state these facts clearly and absolutely as I witnessed them and confess my total inability to explain them."

WINONA.

Beside the camp-fire in the forest,
In the days of long ago,
There dwelt the fair Winona, she
Who's sleeping where the blue-bells blow:
Where shady dells are green with lichen,
And the fern unfolds its frond,
Where sunsets stain the dark pine woodland
Crimson from the hills beyond.

She's sleeping where the brook is purling,
Resting in her last long sleep,
Where willows o'er her softly spreading
Bend their graceful bows and weep.
She's sleeping, but her spirit's roaming
In the haunts that once it knew;
Again the red-blooms feel her footstep
Higher than the summer dew.

Again she stands beside the wigwam
Of a chieftain proud and bold.
As sunset with its brazen splendor
Turns the northern lakes to gold.
Again she whispers in the star-light
Beaming softly overhead:
"I am thy own, thy lost Winona,
Numbered with the ancient dead."

"I am the fawn-eyed maiden, she
With tresses flowing dark and long,
Whose lips awoke the chieftain's heart-beat
With the music of a song,
I'm she who lived but for a moment
In the wigwam of her chief;
I'm she who perished in [illegible]
time
Like a frost-kissed autumn leaf.
I'm she who blossomed in the valley
Where the waters in their flow
Rocked life's bloom upon the river
In the days of long ago.

I am Winona, lost Winona,
Gone these many winters now;
I am Winona and I've seen
The snow-flakes kiss thy raven brow.
I've seen the fire-light of thy wigwam
As the shades begin to fall,
And I've spoken from the waters
Leaping down the rocky wall.
I've spoken in the wind at midnight,
Prowling wolf-like at the door;
And with thy foot-steps I have wandered
Going softly on before.

I've kept a vigil in the twilight
Underneath the doming stars,
Till day, imprisoned day, smiled softly
Thru a range of crimson bars.
Oh, I have waited in the gloaming,
Waited, waited in the day
To see the blossom of thy spirit
Break the petals of its clay.

And still I'm waiting in the forest
Where the blue-birds perch and call;
I'm waiting for thee, O my chieftain,
In the laughing waterfall.
I'm waiting in the mountain lonely
Up the wild and distant trail;
I'm waiting in the twilight, only
Broken by the nightingale.
I'm waiting, waiting in the highlands
Where the wild, sweet blossoms blow;
I'm waiting for thee, still as faithful
As in days of long ago.

—Leslie C. Manchester.

A New Mileage Ticket.

Beginning Dec. 1st the D. A. V. and P. R. R. will place on sale a new 1000 mile ticket at the rate of $25.00, with a $5.00 rebate, same being interchangeable with other roads.

Your travel interests will be best served by purchasing these tickets. Talk with the ticket agent about it.

Subscribe for THE SUNFLOWER.

The Rest Cure.

A little publication by Ella Adelia Fletcher termed "The Philosophy of Rest," aims to indicate the methods by which we may gain cognizance of the magical power of soul force, which all of us unfortunately know too little about. The writer says: "We Americans have been justly accused of knowing too little as a nation of that mental state of harmony, without tension or break in the rhythm, induced by a spirit of contemplation, by reverie, so beautifully called by Amiel "The Sunday of Thought." We do not allow ourselves time to be introspective.

The devouring activities of our lives permit us no glimpse beyond the external of things and our real selves are stunted and deafened by the clamor. This incessant activity gives the soul no chance—it stifles it. The silent admonitions are unheard and dwarfed by non-exercise, curbed, cabined and confined. It relaxes its control and this marvelous of all human machines, the human body, thrown out of balance, flies off at a tangent and all its delicate organs which should form a harmonious whole, set up individual republics and war against each other, presenting to us the pitiful spectacle of a nervous wreck when not the still sadder one of a mind astray.

In the lives of average people, leading purely material existence, I believe the activities of spirit, soul and mind to be interchangeable, thus forming a trinity of power so closely allied when working in unison that our imperfect senses cannot separate them. Yet though when it is dominated by the material nature, the purely physical, can work limitless harm, for it usurps the prerogatives of the soul. Fear and worry are its most virulent poisons and to be shunned as you would avoid the bite of a serpent. They can produce all that train of evils which have passed into a proverb as "The ills that flesh is heir to." If we would enjoy the maximum of vigor of life, which means not only length of years, but joyously, healthful [illegible] God-giving activity [illegible] cherish and develop [illegible] the immaterial [illegible] spiritual selves, unseen of all and unfortunately unrecognized when not denied by a large part of mankind. Take yourself out of the valleys of unrest and small interests and wait on the calm heights of reverie whence your vision will penetrate to a limitless realm unseen of human eyes. Here you can woo your soul successfully and the more congenial you make its earthly temple the longer the soul will consent to tarry. In such moments one feels the hours gently slipping by and time, instead of flying seems to hover.

Blessed silence brings its own healing balm to racked nerves and exhausted brains. Carlyle says: "Silence is the element in which great things fashion themselves together." The highest melody dwells only in silence, the sphere melody, the melody of health, we find the great thinker indicating the path we are following.

In moments of great annoyance and anxiety, when things or circumstances are as we say in these days of strenuous living and corresponding expression, "maddening," grasp the thought firmly that they are mere externals and no matter what the throng around you, let your spiritual eyelids come between them and you—retire to your reverie closet and take counsel with your mentor.

The calm, vital strength will quiet your throbbing, riotous nerves and with cool judgment and steady hand upon the lever you will return to the task, straighten the tangled threads in the loom and bring order out of threatened ruin.

When the soul directs things, desires bother any longer. They fall out of the saddle and they say "please" to you instead of running madly away with you.

[illegible] is in the air. In [illegible] music, politics and religion [illegible] is made manifest to [illegible] relationship. Self [illegible] is vibrating in harmony with natural law; and the cause that [illegible] will be aided by human [illegible] of man who refuses to reform himself, in consequence of which [illegible] takes a hand in his reformation.

[illegible] are not [illegible] they [illegible]

PREMIUM BOOKS? YES.

We still have a few.

They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

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An Exponent of the Spiritual Philosophy; its Science, and Allied Subjects.

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The Birth of Mediumship.

A SPIRITUAL STORY

By ARCHIE F. MILTON

THE ORACLE.

By J. C. F. Grumbine

LIGHT FROM EVERYWHERE

EAST  NORTH

WEST SOUTH

This department is conducted to enable Spiritualists and Workers to keep in touch with each other and the work. Send us notices of your engagements or any other items of interest. Officers of societies, send reports of your meetings, entertainments, speakers you have, your elections, reports of annual or other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make notes short and to the point. We will adjust them to fit the space we have to use. A weekly notice of meetings written on a postal card would keep you in this column.

Always sign your full name and address to every article, not necessarily for publication, but as evidence of good faith; "correspondent" or "subscriber" is unjust to the author. The printed article may be signed that way if you wish it but we must have the name for our own information.

Manuscripts will not be returned unless stamps are sent for return postage. If not used they will be kept thirty days and then destroyed. Retain copies, as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Mrs. Carrie C. Van Duzee has gone to Greenboro, N. C., to work in building up a society there. Address her care Dr. R. T. Hendricks.

Miss Mary Wilson of Toronto, Canada, who spent the summer at Lily Dale, leaves New York on ... of December to spend the winter at Lake Helen, Florida.

Spiritualist services are being held at the home of Mrs. Addie Cooper ... Montgomery street, Syracuse, N. Y., each Sunday evening and on Wednesday evening a seance. The meetings are well attended. Mrs. C... acts as speaker and message bearer. All are invited to attend.

"My subscription to the SUNFLOWER expires in December, 1906. Please do not send me the paper after that date as I have subscribed for another paper at 50 cents a year." The above letter, just received, is a sample of what makes all Spiritualistic work so prosperous(?) and enables us to have the very best of talent in our work. Read Geo. W Kates' letter in another column and give a personal answer to the question he asks.

G. H. Brooks began his month's engagement with the First Church of Spiritualists of Pittsburg, Pa., the first Sunday in December and he had fine audiences both morning and evening. He is located at 205 Banquet street, right near the church. He will respond to calls for funerals. Send all mail and telegrams to the above number for the month of December. He expects to resume his labors in Wisconsin in January. The state society expects to hold another mass meeting in February in Milwaukee. Watch for time and talent.

Paul R. Albert writes: Enclosed find P. O. M. O. for $2.00, for which please renew my subscription for one year, and mail a copy of Thomas Paine's works. This is the third year of my subscription, and I want to say candidly that for a long time I was not greatly interested in the publication, and gave away my copies without opening the wrapper. But since the past year I have enjoyed reading the SUNFLOWER, for you have improved it wonderfully. If you keep up the present standard you can count me as a life subscriber. Your editorials are just after my heart.

Subscriber writes from Hamilton, ...: The Independent Spiritual Society is on the gain, many have been converted into Spiritualism. Mrs. R. S. Greenlees has opened the society and has been on the platform ever since, giving philosophy and phenomena. Her spirit messages are always acurate. Private circles and development classes in progress. The SUNFLOWER is handled and sold at the hall.

Reader writes from Joplin, Mo.: Dr. Marie Seeah, is giving a series of lectures at the Odd Fellows Hall, Seventh and Main St., and was greeted with large attendance. Never any seating capacity left, so far, even in bad weather, thus showing how her work is appreciated. She speaks under influence and does not know at any time before speaking what her subject will be. Last Sunday night her subject was, "Progression from the Cradle to the Grave," a most interesting reminder to the parent and child as well. Her tests are beautiful and spiritual and all are pleased with her presence in Joplin. With such forceful and powerful talk, Spiritualism will surely prosper.

D. B. Jimerson writes: Having just returned from a visit to my people on the Alleghany Indian Reservation, I am now located at 105 Rebecca street, Hamilton, Canada and will go out for engagements within a hundred miles.

Fred Larson of Titusville, Pa., son of Prof. J. V. Larson, has joined the United States Navy as an electrician. He passed his examination successfully at Erie, Pa., and left for New York a few days ago, he is a very popular young man in Titusville, Pa., and has many friends who wish for his success in this, his new undertaking. Fred spent two weeks at Lilly Dale last summer and made many friends here in that time.

BOSTON NOTES.

MRS. B. W. BELCHER.

COMMERCIAL HALL

694 Washington street, Tuesdays and Thursdays at 2:30 p. m., psychometric readings by Mr. Little... Mr. Hewitt, Mrs. Carbee, Miss Webster and other talent, N. P. Smith, Chairman.

HARMONY HALL.

Sundays Mrs. Gray's spiritual meetings are held at Harmony Hall, 724 Washington St., one flight up, circle at 11 a. m., messages at 2:30 and 7:30, proving continuity of life. Mrs. Matilda Trask Boynton, soloist. Fine mediums are in attendance at all sessions, Tuesdays and Thursdays 2:15 p. m. Admission 15 cents.

FIRST SPIRITUAL SCIENCE CHURCH

578 Massachusetts avenue, Cambridge, Mrs. M. A. Wilkinson, pastor, services at 3 p. m. and 7:30, assisted by many fine mediums. Circles Friday 3 p. m. Wednesday Dec. 5 Mrs. Wilkinson opened meetings in Temple Hall, 724 Washington st eet, Boston, under the auspices of the same church.

MRS. NELLIE CARLETON GROVER

Conducts spiritual circles for healing and messages Friday at 2:30 at 446 Tremont St., up one flight. She is assisted by many fine mediums.

The Ladies Spiritual Industrial society meets at Dwight hall, 414 Tremont street every Thursday afternoon and evening, Mrs. B. W. Belcher, president.

MRS. MAY STEINER.

Spiritual circles Monday afternoon, sittings by appointment, 48 Appleton St.

MRS. B. W. BELCHER

will give sittings at 43 Linden St., West Everett, Thursday and Friday from 9 to 3. Her home address is 293 Pleasant St., Marlboro.

Hydesville Cottage Souvenir Postals

We have received a supply of colored Souvenir Postal Cards of the Hydesville Cottage, printed in Germany. Price, 3 cents each, 2 for 5 cents at the office, or if to be sent by mail, in one package, 4 cents for one, 6 cents for two, 11 cents for 4, per 100, postpaid $2.25. If you would like them to be mailed to friends from Lily Dale, price will be 2 for 5 cents, and postage one cent each for domestic, 2 cents each for foreign.

The institution of another medium of exchange than specie seems very specious reasoning to deceive the world; but the word specie is from a root whence the term speculation is derived, and the speculation in stocks and bonds among the brokers also comes to an end when specie payment have been dropped. Specie is the most specious thing in itself, for it touches the fountain-head of the nation's respectability. Did not Andrew Jackson say that the foundation of the national honesty lay in its promise to pay being redeemed?

To be happy, shut down on unimportant things. Cease thinking much over them and they will disappear out of your boundaries.

Are You a Generous Spiritualist?

It is now a proper time to ask you one and all as co-workers with humanity and spirits: "Are you a generous Spiritualist?" I make reply: "I have faith in you!"

Shall our faith in one another be abused by a failure to co-operate? Will silence and inactivity impress the public that in Spiritualism there is nothing for us to enthuse upon?

You have claimed to have the greatest truth ever demonstrated to humanity. Ask yourself solemnly: Is that truth for you alone? Is that truth of importance to all human beings? Will that truth reform and benefit civilization? Will that truth create the true concepts of religion and infuse the churches with a greater power for human good? If you reply in the affirmative, then decide as to your personal duty to the cause of Spiritualism.

Let me suggest to you: Support your local society, and attend its meetings. Subscribe for one or more Spiritualist papers. Purchase and read books on Spiritualism. Assist in the sustenance of every worthy public and local speaker and medium.

Our cause will then take on an aggressive life, and your public servants in the cause will not fail for want of cooperation.

Do you weigh and measure Spiritualism by dollars? Are you disgusted that associations of Spiritists require money to prosecute the public work? If so, can the associations do any good work in the present state of society and government without using money?

If not, who will furnish the money? I am sure you will each say: "I must furnish my share!"

Keep that reply constantly before you. And seriously decide if you have furnished your share. Many of you have nobly! Others have, entirely been neglectful. To the latter I now appeal for a generous response in the directions outlined. You will then feel better, and your Christmas will bring you some sweet ministry of the loved who are heralding peace and good-will. After you have assisted the home effort then contemplate the need of the general cause as represented by your state(?) ... and the national body. ... the whole-souled delegates at the last convention of the N. S. A. there legislating at much expense to themselves besides giving liberal donations to the cause, endorsed the organization of the Temple Fund Society to raise a fund to assist our local societies to get a home edifice of their own, wherein the spirit friends may find more congenial atmosphere for their communion with us and with you. These financially taxed delegates responded generously to this movement and in large numbers became contributing members. Do you need help? So do we all!

A dollar for annual membership is no sacrifice. A few thousand of these annually will make our cause of Spiritualism well housed for public effort. These will not come forth unless YOU, whomsoever you may be, shall become a member. The entire cause of Spiritualism DEPENDS ON YOU! Do you realise that? As one of your missionaries, I have realised it only too well! Let us correct our defects. Let us grow in enthusiasm and humanitarianism! Our loved in the spirit will then love us all the more.

You complain of being solicited for money for the cause of Spiritualism. Why, bless you, you have been let alone too much!

Arise and show your generosity to the world! You will then no longer have cause to complain that the public has no respect for you. Our needed lesson is: We must learn to respect ourselves!

If this exhortation is not sufficient, then I will send to you another. We are not going to let you rest and pass by unnoticed the pleas we are making for a temple fund. We ... that movement for success. We shall succeed! As we cannot succeed without YOU, we shall continue to ask you. Is it not best to save trouble, and respond at once. Send at least a dollar for enrollment as an active Spiritualist in the Temple Fund Society.

... to make Christmas ... same will do much ... these many methods ... fellows who are ... kindred in spirit for ... our mutual heritage. ... Do we think it! The ... are becoming enthused and united. They are becoming generous. The dawn of great promise is heralded, and the great lifegiver has already flooded the world with spiritual glory!

May you each and all have a merry Christmas and realise a New Year of great fruitfulness!

Temple fund contributors will each receive an official acknowledgement.

Address the same to the Secretary, Mrs. Carrie H. Mong, 415 S. Franklin Street, Muncie, Indiana, or to yours fraternally.

GEORGE W. KATES.
President

Cheyney, Pa.

All the great work in the world is simply doing the best that is in us.

NOTES OF PITTSBURGH.

A "Ramble" from Lyman C. Howe.

Last Sunday, November, 25, closed my engagement with the First Spiritual Church of Pittsburgh. But I staid in the city until Wednesday morning to hear Mrs. Ham Tuesday evening. She had a full house at 25 cents each, all of which was her free-will offering to the Church. She is very popular, both as a woman of fascinating social qualities, and as a message medium for the spirit world

Brother C. L. Stevens presided in an able and pleasing manner, and Brother Evans, the blind musician, rendered inspiring music, each Sunday, and at the Thursday evening meetings, and his music is much appreciated.

The Ladies Aid meets every Thursday afternoon, and devotes about two hours to psychic exercises and self-improvement. Mrs. Furthering presides.

The Children's Lyceum meets Sunday morning, and is doing a good work, and should be encouraged by all who love the Cause. Soon the children will be the men and women to carry on the great work of educating the souls of men.

Brother M. C. Matthews is faithful to his work dispensing knowledge as provided by the SUNFLOWER, Progressive Thinker, Reason, and various spiritual books by such authors as Dr. Wm. Lockwood, J. M. Peebles, J. C. Wright, Cora Richmond, etc., and by this means he may reach many who are wandering on the shoals of dreary materialism, or, infinitely worse, bleak, black, theological diabolism with bodings of eternal wrath and endless misery, and open to them the windows of heaven that look out to the infinite day.

Brother Dixon and his sunny souled wife, and her sister, and her beaming grandchildren, the promise of the coming time, are faithful attendants and liberal supporters of the Cause. Brother John Grayburn enjoys the spiritual feasts, and his soul glows in emotional expression as the showers of heaven baptize him with immortal love. Mrs. C. L. Stevens has been ill, and is still delicate but glows with the inner-light, and intense appreciation of the highest spiritual truths. If I could speak to audiences composed of such minds, it would be easy to bring down the best treasurers of superior circles to breathe upon the people the light, love and wisdom of the spheres.

The possession of this church by the Spiritualists may be credited in great part to Mrs. Sophia Myran, whose generous donation made the purchase possible, and to Mrs. Catharine Maul, whose equally liberal generosity made it possible and easy to own the church free of all incumbrances. These noble women —both of German origin—have the love and grateful regard of all who are interested in the church. Others gave generously according to their means, and each helper is remembered with loving gratitude, which is a bond of sympathy and support in all the united works of the church.

Mrs. Helen Russegue preceded me in October, and awakened a lively enthusiasm, and left a record of spiritual power in the hearts of the people. Geo. H. Brooks is engaged for the five Sundays of December; to be followed by C. Fannie Allyn in January 1907.

My genial hostess who made my stay so pleasant during November 1905 (Mrs. E. H. Keyt,) was not situated so as to take me this November; which I regretted, since her home and all the appointments, including excellent table board, and interesting social seasons, made it exceptionally pleasant and restful to me. But I had a nice room this November at Brother Easton's, who was always pleasant, as was his family; but I did not see so much of them. I was more isolated, and they were very busy—which is a record for them. But their sweet little eight-year-old Margurett is a light in the household, and she was sunshine to me. She was ever ready to respond to my call—when at home from school, and her gentle voice and sunny face made cheer in the dark days, and will long live in my memory as one of the bright reflections on the upward path of life. Long shall I remember and cherish the friendship of gentle, sparkling Margurett Easton.

Mrs. Fannie E. Hughes is too busy with the sick, to devote much time to the church, or visiting friends. She has superior gifts as a medium and inspiring magnetism that braces and blesses those she treats. I did not see much of her this month; but she honored me with her presence one Sunday evening at the church.

Arriving at home Wednesday p. m. November 28. I found a box of nuts, oranges, etc., as Thanksgiving reminders from Mrs. De Matteson of Buffalo, whose thoughtful kindness, blesses hundreds unrecorded; besides all she does for the sick and unfortunate by means of her rare spiritual gifts, and clairvoyant prescriptions. These are now prepared for the public, in the proprietory medicines, and deserve extensive patronage—equal I think, if not superior, in merit, to any remedies in the market.

I enjoyed reading Moses Hull's breezy letter in the SUNFLOWER, which grows more amusing as it advances. How he managed to lecture in that condition, and after such a succession of Hebrew dips and pious chills, is a conundrum. But as it was in politics, I suppose there is nothing impossible to a hot campaign, even so hot as to have chills in the midst of a scalding sweat. After a month's absence I found Mrs. Howe as well as I left her and good, gentle Nellie had arrived in my absence, and made the time go pleasantly, and took some of the care and labor from her busy hands. Herbert has work in the meat market, where he can study the problems of vegetable diet.

Before I close this ramble, I want to commend the letter from Clara Watson in a recent SUNFLOWER. The persistent and villainous machinations of political M. D.s tinkering legislation, and scheming against the rights of the people to select their own doctors, whether regular or irregular, is a perpetual menace to public welfare, and one of the worst and most dangerous of all the evil combinations of genteel villiany. We must watch as well as pray.

170 Liberty St., Fredonia, N. Y.

MEDIAL DEVELOPMENT.

ARTHUR F. MILTON.

As the sense of feeling is keener than the sense of sight its effects are farther reaching.

What the microscope is to the eye psychometry is to the sense consciousness—though the first named is a strictly material aid. But the X-Ray is its spiritual proto-type. Like clairvoyance it penetrates matter.

Through psychometry we penetrate matter without material aid—inasmuch as we sense or feel its causal relations; but combined with clairvoyance we feel and see the same—though the latter in symbolical or dimensional effect only, not being able to see a cause.

But cause it is when compared with matter, because to see a spirit is to see something beyond the gross material effects we are accustomed to see with the physical eye, and to see the symbols of causation is to see what exists in spirit.

Thus the sense of feeling is keener —that is, when vibrating active enough to penetrate material conditions—because it makes us conscious of that which remains unseen even in spirit.

Inspiration is the relativity of psychometry—being impressed sensibility to causation. We may or may not believe it. At least, it is not absolute knowledge. But it leads there finally. Through consistent spirit inspiration our psychometric faculty is being unfolded—sensitiveness to causation becoming subtler as we continue to invite it, either by writing, speaking or communing with spirits.

Now, as inspiration is animal sensation vibrating spiritually, clairvoyance is animal emotion vibrating thus—one inherited by right thinking, the other by right doing.

Thought and action constitutes law in spirit; and the individualized spirit, who thinks and acts right, vibrates in harmony with the law and in this attunement senses or feels more or less of the law's vibration. His understanding of it then depends on the energy or vigor of this spiritual sensibility and the power of clairvoyance—the latter presenting to him symbolisms of that which he feels, and naturally aids understanding.

All forms of med ımship begin in spirited sensitivene s.

Not that form o sensitiveness which is born of se -love as so-called touchiness, but hat which is imitiated with a hea .hy or vigorous inspiration on tl ngs spiritual, proving it to be caus or non-material.

Those who sense tl s cause upon them are "called," an need no other aid for development ıan their own intelligent reasoning ı the impressions received, and tudying the new sensations experi nced. Every questioning attitude : akes the soul receptive to instructi ıs from those who gave the first inspirations, while time and patie e will do the rest.

Life and Immor ality.

Life is Whose life all ife began.
Thou great All-wis Who has has decreed
Within the babe shall be the man,
The larger life with ı the seed;

Who sowed the yea ning void of space
With dust of syster s yet to be,
The swiftness of who e thunderous race
Centres Undying O e in Thee.

Since life is thus fror less to more,
Why should we sp ak with sobbing breath
Of those whose little fe is o'er.
Born to that larg r life called Death.

—George Ber on Hewetson.

Took in the Si uation.

"John, here are yo r slippers."
"Thank you."
"And your smokin jacket."
"How good you ar ."
"And your pipe an tobacco."
"That's kind!"
"And now sit dov ı and let me rub your head—for know you're tired—poor fellow!"
And, then he loo' ed at her inquiringly and said:
"Mollie, let's be p rfectly candid with each other. W at kind of a Christmas present do ou want?"

Some prefer talkin to self-communing. Thinking er se wearies them. Others pre r to think. Talking wearies then —Nemo.

This day which ou fearest so much and which tl u callest thy last is the birthday c an eternity. —Seneca.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; IT[S] SCIENCE, AND ALLIED SUBJECTS.

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MAN AND HIS BRAIN

A Brief Study in Mediumship.

BY CHARLES DAWBARN.

The constant detection of frauds by certain mediums who revel in physical manifestations is naturally most discouraging to the investigator who is seeking proof that spirits return and communicate with mortals.

Of course a shadow falls also upon the mental medium, tho, usually there is nothing more tangible before the court than a claim for obtaining money under false pretences. But the fact remains that all mediumship is under a cloud in the minds of many who have grown [dis]couraged by the contradictions and mistakes, even in the family [circ]le untainted by mortal fraud.

It is natural that earnest believers should dream of conditions [tha]t would protect both sensitive [and] sitter from all errors and mistakes. Their idea is founded on [the con]ception that the spirit is a [natur]al truth-teller if there is no [mortal] interference. A recent proposition by the editor of "The Annals of Psychical Science" reverts to the practice of the ancient oracle whose priests buried their sensitives in seclusion from public influence and freedom from worldly care. This editor begs for a fund of $250,000 hoping to work a similar miracle on behalf of modern oracles, by removing monetary temptation [fro]m the mortal who is an instrument for wireless telegraphy between heaven and earth. Everything is ready but the cash. Just a [mou]nt of gold is all that is [need]ed to assure success.

The present [illegible] [sym]pathises with such an a[illegible] [with]out pro[illegible] [pur]poses to prese[illegible] [c]old facts that render suc[illegible] [s]eme impossible of success. A medium is a mortal who is sensitive to sights, sounds, and thot-expressions which find no echo in the mortal brain. There are many just enough sus[cep]tible to astonish their neighbors. They are probably psychometric and telepathic, which are everyday senses, and do not, necessarily, touch the line of communication with an unseen world. Just a step and the line is crossed, and the living and the dead meet. Most fortunately for the world comparatively few cross this line, and realize the experiences that follow.

The secret of the power by which mind can make use of matter is, so far, hidden in the safe-deposit of the divine, but the fact remains that certain cells in the human brain do receive and impart intelligence by means of vibration. A thot, whether received or imparted, is intelligence at work, using energy to compel motion in the brain cell. This is now accepted as a natural fact, indeed Modern Spiritualism is founded on the proved fact that a thot can travel across space and echo itself in a distant brain. If those brains be mortal the process is called telepathy. But if one of the intelligences has crossed the divide it is called spirit-return.

There is common belief that a man can at will control his own brain cells. That belief may sometimes be true, and sometimes it may not. No mortal has entire control of his brain, and we must remember that the man we recognise is known to us by his brain activity. He may be a musician or a mathematician—rarely both—and probably has a memory almost perfect in some phases, and nearly silent in others. His loves, his hates, his aspirations, his whole passional nature demand brain cells for their expression.

The man we know and see is merely an expression of manhood thru certain brain cells. He uses certain cells, and leaves others inactive, and the marvelous fact, as yet almost unstudied, is that these unused cells can be suddenly called into activity, whereupon a very different manhood appears. The man who is a saint in daily life is leaving unused certain cells which the hypnotist can call into activity, whereupon the saint disappears, and a very active sinner may take his place. I refer the student to the profound work of Dr. Morton Prince on "The Dissociation of a Personality" wherein one patient has some six different expressions of her womanhood, each demanding the use of cells apparently unoccupied. This "Multiple Personality" is today a well attested fact. The thot I want to follow now is that the cells in the mortal brain used by an outside intelligence are most likely to be those unused, or least used by the mortal himself. In other words a medium will exhibit powers that we do not recognise in his normal life. These unused cells may thus be a source of danger when called into sudden activity by an outside intelligence.

Yet further, the physiologist tells us that normal man makes use, to a large extent, of but one of the two halves or lobes into which his brain is divided. In case of injury to one he slowly learns to make use of the other. Science has seemed to teach that one lobe was little more than nature's [illegible] against accident to the other. [illegible] the thinker will recognise that when the coming man acquires the full use of every cell in both lobes he will have powers that will evolve a manhood impossible today. For the dynamo that now limits his life's expression will be doubled in power. Meantime we see that not merely are there cells "to let" in the brain lobe he uses now, but much of the other lobe is offering its unused capability to the intelligence that can wield and direct it. Such seems to be a fact in nature, marking the limitations and possibilities of man the mortal.

When we apply these facts to mediumship we learn a striking lesson in what we may call "the martyrdom of the medium." So far as a spirit expresses himself thru the brain of a mortal we now see that his easiest pathway will sometimes lie thru cells unused or but little used by the mortal. Thus while the form of expression which has become automatic in each of us may show but little change, the thot back of the verbal expression may be exhibiting a different personality to that known to the friends of the sensitive. That mysterious change demands, for the most part, the use of brain cells which the owner rarely calls into activity.

Those who have studied the remarkable changes in Miss Beauchamp's mental activity see at once that the girl whose life was that of a saint, as Dr. Morton Prince tells us, would have little or no use for cells which expressed passional hatred and gross animal propensities. But those cells are there, all the same, and when they were called into activity Miss B. exhibited a personality, which Dr. P. calls "a devil," otherwise Sally Beauchamp. Other brain cells, apparently unused by the doctor's normal patient, exhibited, when active, several phases of womanhood with a distinct personality to each, and each personality living a life of its own, tho using the one body. We must grasp this wonderful truth in its fullness if we hope to understand mediumship.

Let us take, as illustration, the case of Gen. Crant, or any other person apparently destitute of musical sensitiveness. If by accident or hypnotism, you kn[o]w, if you allow yourself to reaso[n], that the cells for the expresson [of] time, tune, harmony and etc., w[e]re all there in the brain and lary[nx], tho unused by the man we knew, who could not tell one tune fr[o]m another. No diety has said "l[et] there be musical cells and expres[si]on in this brain," but cells already there have become active, and th[e]refore another manhood has appear[e]d. It does not follow that a spi[r]it has suddenly appeared to contr[o]l that brain. That may, or may n[o]t be, but we are compelled to re[c]ognize the important fact the [n]ormal owner of that brain will ex[h]ibit a personality according to t[h]e use made of his brain. In one [s]ection he shows us a saint. In [a]nother section we see a devil. App[a]rently the same selfhood may exh[i]bit a number of very different pe[r]sonalities.

We must also notice th[a]t this natural fact works both ways. One to the injury, and the other to the benefit of the sensitive. I[f] there were an outside influence—say a spirit—using the brain of [M]iss B., and that spirit were of th[e] very pious variety, he would, of [c]ourse, use the same cells as the [s]aintly Miss Beauchamp, and, as a result, the normal girl would simp[l]y be a little more of what she was before, in other words, probably be[c]ome a bigot and a fanatic. But if the usurping influence, whethe[r] a returned spirit or not, was th[e] very opposite of a saint—like Sally, who made the life of Dr. Prince such a burden that he calle[d] her a [illegible] control w[ou]ld use, [illegible] of the [illegible] good [illegible] [illegible] it [illegible] activity.

[illegible] apply this fact [illegible] which the reader [will] recognize a truth, to the everyday sensitive in our streets and homes. Here is the man we call a good man. That means that he has little use for the brain cells that express anim[a]l passions and propensities. Bu[t] if he be born sensitive he is so[m]e day exposed, perhaps in a publ[ic] circle, to an influence that deman[d]s liquor and the indulgence of anim[a]l passions. We remember th[os]e cells are more or less, in every human brain, and can be excited t[o] activity. So that sensitive, who was before a good man, astonish[es] us by becoming a bad man, beca[u]se cells in his brain, formerly litt[l]e used, are now active. Of cours[e], there will be many intervals w[h]en the man resumes his former self, with the old self active, but for the remainder of his earth life he w[il]l never again be reliable as a good man.

A mortal of pure life is thus exposed as a sensitive to i[n]fluences that may exhibit a very un[b]alanced mind. Sometimes good, a[n]d sometimes bad. Mediumship [i]s really the development of this [t]endency to use certain brain cells th[a]t have before been rarely occupie[d]. Now let us remember that an [a]ccident, or a shock, as with Miss [Fa]ncher, Miss Beaumont, Rev. Ha[n]na, and many others, may sudde[nl]y compel certain brain cells to activity, and others to silence. We have at once a new personality, [a]nd perhaps several of them. The normal mortal has become what we call "abnormal" because [hi]s intelligence is using brain cells [th]at were little used before. This changes the field of memory, and o[f]ten the tastes and talents. For [in]stance, in one of the cases the new personality shows marked talent in sculpture and music. The man had not previously exhibited eith[er] talent. Now for either of these [g]ifts certain brain cells were [n]ecessary. Of course they were there but unused. A truthful person will become untruthful, as in French cases, and an honest man [d]ishonest. [illegible] we see a norm[a]l mortal becoming abnormal. It is the same [illegible] using very different [illegible] the one bra[i]n. And,

(Continued on Page 4.)

THE ERRORS AND DELUSIONS OF THEISM.

There is some misunderstanding of what constitutes a Spiritualist.

Spiritualism is not a matter of faith or creed or church; it is to each and all individuals a matter of fact, demonstration, knowledge, experience; it is spirit communion; it is what we know as the truth; it is for all rational people. In the whole body are all classes and orders of people, of all parties, churches, creeds, nations; all free to believe or disbelieve anything; all free to express their faith, opinions, principles, sentiments.

Some have carried errors of faith thru their mortal lives and on into the spirit world, and in their messages sent back some of the old faith yet clinging to them.

It is this class of people (some of them teachers and leaders) that have caused much discord and confusion by persistent propaganda of false doctrines in the name of Spiritualism. They came from religious sects, educated and biased in the shams and delusions of faith; yet they are honest; they do not intend to deceive or be deceived; and I can understand them, for I have been thru the same mill of errors and know how hard it is to outgrow them.

I have nothing to say against the rights and liberties of the people to hold and express any faith, opinions, sentiments in their own way. [illegible] false doctrines in the name of Spiritualism, I am strongly impressed to dispute their errors, combat the statements.

This converts heedlessly repeat the false assertions and assumptions, regardless of their confusion and contradictions and saddle them upon Spiritualism. The errors and fallacies expressed by writers can be counted by thousands; they are evidences of ignorance and delusion which I can show by analysis of some statements on their face value and meaning. I want to help those writers to "see themselves as others see them."

The most delusive and false ideas expressed are along the lines of Theism. The word God is involved in so much uncertainty and confusion that Theists have sought to express it by other words and phrases, such as The Infinite; The Eternal; The Unknown; The Omnipotent; The Supreme Being; Creator; Divine Father; First Cause; Infinite Intelligence; and other synonyms.

"The unknown God" has more names; more cognates, equivalents, substitutes, synonyms and meanings than any other persons or thing. A word that is made to mean anything and all things by assumptions and assertions contrary to reason, fact, science is an uncertain, senseless word that has no true meaning. Theists rarely ever use the word Jehovah—perhaps because of his awful record and bad character—nevertheless they mean Jehovah by God; evident from their use of bible phrases.

There are many gods or god deas, and what some folks mean by God is widely different from what others mean by God; and so by God we have an endless jargon of confusion and nonsense.

The Mohamedan says "Allah is the only God." The Christian say "You lie. Jehovah is the only true and living God." And so they fight and kill each other, leaving the question still unsettled and open for discussion.

Some Theists affirm "God is one person only."

Other Theist declare "God is three male persons." Others aver "God is two persons." Another class affirm "God is a principle, not a person." He seems to be a principle of male gender; but men do not worship an abstract principle. Their conception of a god is a being possessing human attributes.

"The finite mind cannot comprehend the Infinite." is often affirmed by Theists; nevertheless they pretend to comprehend it in vehement assertions, in ways that expose their fallacy and ignorance.

These finite creatures are so stupid they do not see that if finite minds cannot comprehend the infinite it proves they do not know what they are talking about when they descant upon the subject of Theism with assumptions of knowledge.

Do gods talk to men? A leading Theist says. "God spoke to men of ancient time, and He speaks to us in every true soul thot today. If a god speaks to us now in the thots expressed by god believers, it says some crooked, contradictory things, impossible to understand.

The talking of gods to men of antiquity is a matter of faith in fables which we cannot accept in faith. We must see the good, personally, look at "His eye," feel "His strong arm" and hear "His voice" in speaking. Trot out your god; and let us get a square look at him.

The Theist declare "God is undefinable." The fact is it has more definition than any other. They are constantly defining "the undefinable God." Each god believer tells what she or he means by God—define it by what they believe or by repeating assertions that have been reiterated by Divine Dunces for centuries, with no regard for truth reason or common sense. The worst of it is the definitions do not agree; they are in perpetual antagonism and confusion, and the statement [illegible] make for us a riddle, impossible of solution.

They talk and write about a god of which they know nothing; this they prove in saying "God is unknowable and unknown."

It is true as they say "God is not a person;" nor is it anything real, yet they tell us what he does, hears, sees, and says—all attributes of a person, all imply a person. They affirm "God is our Father" then they are children of a father who is not a person: the best evidence that it is an imaginary god, a thing of fancy, a product of fanaticism, delusion.

People talk wisely about "The Infinite God of the universe;" yet it is doubtful that they comprehend either the "Infinite God" or absurdity of their statements.

They cannot produce any proof of the existence of a specific or universal god; nor give a new idea, but repeat what has been said without the shadow of proof.

We want some one to lay down the facts free from hypothesis, guesses, bold assertions. The endless repetition of old theological trash is an intolerable bore. It takes one error to prove another all the way thru Theism, which mystery of the unknown involving man in a maze of blasting contradictions.

There are many more important points on this subject that should be and considered analyzed, but this essay is growing too long, so I will halt now and come again.

A. H. NICHOLAS.

Summerland, Cal.

In the animal state sensation precedes emotion. In the spiritual state this is reversed—spiritual love leading. As the largest portion of humanity is still on the animal plane, sensation is the most active—the predominating force. What the reverse of this would bring forth must be inferred by the individual who has evolved out of the material into the spiritual of nature consciously; i. e., by degrees and marking his own sensations or feeling by the way. His philosophy of life would probably not suit the majority any more than Spiritualism per se suits the world of theology. Theology is a religion of the senses; Spiritualism of the emotions—heart and soul.—A. F. M.

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[illegible] CONSTITUTES PROOF OF SPIRIT RETURN?

[illegible] much has been said of late [illegible] proof, fraud, etc., that it [illegible] appear that some definite [illegible] should be given to the above [illegible]

[illegible] proof means exactly [illegible] says: Proof that cannot be [illegible]. For the reason that I [illegible] been an investigator along [illegible] lines, lacking in the [illegible] of the theory and guess- [illegible] some of the people have [illegible] that "Bach was no [illegible] a Spiritualist." That charge [illegible] I think I have [illegible] as much evidence at present as [illegible] had that the basic principles [illegible] Spiritualism are true, yet, as I [illegible] often said, I would not care [illegible] much for ALL that passes for Spiritualism. Would you?

There is such a thing as proof satisfactory to the individual, but [illegible] for absolute proof, there is [illegible] of that outside of the realm of mathematics and chemistry. Even chemistry has its uncertain features, as we are not always certain as to the purity and absolute perfection of our solutions. But given pure materials, chemistry enters the realm of the absolute.

We would laugh at the one who denies the law of gravitation. The principle could be called by another name, but the basis would be the same. As we held in our position in the universe by some immutable force, so we must admit of that force in the government and control of all natural functions of other planets, altho we can not prove it.

There is a question today regarding the shape of our earth. One class of scientists, those who are no farther from the present ideas than was Copernicus, Ptolemy, or Galileo, from the accepted ideas of their day, who claim that we live on the inside of a hollow globe, and they claim to present "absolute proof" of that being the case, and claim by their theory they can calculate the positions of the planets, eclipses, etc., with as much accurtcy as can the Copernican astronomer.

But all these have to deal with physical phenomena, independent of active brains. When Spiritualism comes into the arena, another, and a far different element, enters, one that will cause much comment under the best of conditions, as we have an active, sentient brain to deal within instead of a "dead" [illegible] of matter. It is for this reason that so much importance has been attached to the physical phenomena of Spiritualism, in which intelligence has been transmitted thru inanimate bodies, such as tables, slates, trumpets, materializations, etc.

When the inherent qualities of the brain are fully understood, then we will know more of that phase of phenomena. At present, physical phenomena presents all that is absolutely demonstratable in the way of proof. For when they are presented, there is no question of a subjective consciousness a sub-conscious self, or any other theory of the kind.

This fact was admitted by the researches of the London Dialectical society in its investigations, when they were so uncertain as to the mind and its action that after having made circles around the legs of the table, where it stood, then it was moved without visible contact, and other circles made, they locked the room, went away, and came back after the "spell" if such it might be, was broken, to determine if the table actually moved. It had! That settled the question of the "force" produced. The rest was more difficult. It required an intelligenc to produce intelligence thru that force. The table might move of some unknown force, but what was it? Asked, the question, it told what it was. It appears that the evidence produced in this manner was a conclusive proof of the fact, such proof as has been accepted by scientists in in other matters and it so appealed to the investigators.

But it was not in reason to believe that this investigation would stop there. Did scientific investigation ever stop? Are we not continually probing into the mysteries, trying to cajole nature into giving us more knowledge regarding her methods? Why expect anything else in this line? Scientists have a perfect right to question, experiment and try to learn. It is when with bigotry and intolerance they cast it aside with a "Shoo,-fly,-don't-bother-me" air, that Spiritualism has the same right as others to demand a candid investigation along these lines.

Most investigation have been begun with the idea of disproving certain theories that are accepted. Did Copernicus go to work to prove the old systems? By no means Galileo did not. When Bruno expounded his doctrines he aimed at the overthrow of all the theories of that day, so far as religion was concerned. Jesus did not try to uphold the past, he gave new commandments, new sayings, new theories of religion. ALL such innovations have resulted disastrously to the one who promulgated them.

Spiritualism can not be an exception.

FRANCE AND THE CHURCH.

France is in the midst of what may terminate in a religious war, of all wars the most to be avoided, as the religious passion is so intense that no feelings of humanity or reason are permitted to weigh in the treatment of those with whom the zealot comes in contact.

France has supported a state church, practically, and now that it proposses to stop that proceding, the clergy are all up in arms and it is claimed that the Pope's orders are to fight if they are interfered with.

We stand for religious, as well as for other, freedom, but we do not think it is exemplified in the realm of Catholicism as the priest dominates the laity. Orders have been issued at different times under the guise of religion, revelations, etc., that have made the people at the mercy of religious fanaticism, and that state should not be tolerated, even if it does plunge a country into a "holy" war.

Nearly every country has found the presence of the Jesuits, the "Holy Society of Jesus," inimical to the best interests of the country, and have expelled them. Italy found it impossible to thrive as a nation when under the temporal power of the Pope, and since the overthrow of that power, he has been a virtual prisoner of the Vatican.

France seems to be able to cope with the new condition, yet their actions should be tempered with a sense of strict justice. We are too apt to allow our feelings to sway us to extremes. We say, STRIP ALL CHURCH ORGANIZATIONS of temporal power. Compel them to attend strictly to their own religious bussiness. That is all they are for. As a people we can attend to our temporal business to better advantage than any priest or clergyman, who is outside the realm of business life, can do it for us. We want and expect to give to all others, the fullest religious freedom, until that freedom is transcended—then pull the string immediately.

The SUNFLOWER stands for "Equal rights for all, special privileges for for none." We believe that all church property should be taxed the same as our business and amusement places are taxed. No more reason why a church should not pay its taxes for protection than a theatre. It is different peoples' places of amusement or profit or education, that is all. We believe every PRIVATE school building and property should be taxed and we do not believe in a church corporation being in business, as Trinity Church of New York. France is taking a necessary, but possibly at present a radical step.

CURRENT TOPICS.

By A. F. Melchers.

Those who have earned a fortune, as a rule, have worked to hard to enjoy it, while those who inherit it, work too little to enjoy it.

"Educational Idiocy" is the latest term employed to which the cramming system is driving pupils in schools and colleges.

The Alhambra of Popery is about to fall—the last stronghold of Catholicism as a political machine. Spain is agitating for separation of of church and State—suing for deliverence from a religious octapus that has been draining civilization for centuries and held progress in bondage simultaneously. Thus expire the remains of Charlemagne's Holy Roman Empire.

Savonarola was a good Catholic monk, and being honest himself, was persecuted by both Church and State for denouncing the frauds in them. This was from 1492 to 97, when Savonarola was finally imprisoned, put to the rack and executed by chain and fire in 1498.

Is history repeating itself today? Are honest denunciators of fraud—whether material or spiritual—to be prosecuted, side-tracked or put out of service?

ROCKED FROM THE CRADLE TO THE GRAVE.

Synopsis of a Lecture by Dr. Seeah.

Dr. Marie Seeah has been speaking to large audiences at Joplin, Mo., in Odd Fellows' Hall. Her lecture of November 2[illegible] on the above subject, was a most inspiring one, beautifully illustrating the mother's care for the child, the necessity of instruction to teach the child so that it can grow up to master life, and how it must pain the parent when a child turns against the parent's wishes, and illustrating the duty of parents to children in order to teach them love and constantly to sow proper seed as the child develops.

She considered the poor man's child vs. the rich man's child who was raised in luxury and wealth, the poor man's who was simply upheld and crowned with goodness and love, the poor man's daughter who learned to be a good housewife and had the teaching of love and industry, where love always prevailed and made both parent and child more happy than all the riches, as she was not afraid of staining her hands with household duties.

College education often takes them down to degredation and in time find the Potter's Field. Even some of the best educated men having gone to drunkard graves.

Teach the child the value of a dollar, redeem yourself and avoid going astray. The poor man can give more love and attention to his child, and it is no wonder that so many go astray when riches and social duties take up so much time of the parents that they have no time for home or children. These children often reach the slums, and the neglect of home sets an example that results disastrously to them, as well as to destroy the peace and harmony of their home at the time, as it sets them a bad example and they are likely to follow in the footsteps of their parents.

Rock the child in the cradle of love, as they should be, keep your home free from evil examples, or else do not bring children into the world to suffer as many are suffering today. Had parents and clergymen taught such things one hundred years ago, educated them properly, kindness and love would have prevailed today instead of the conditions we too often see. Remember that love will seek love.

A READER.

Like the rash man in battle some let their enthusiasm carry them so far that they can't get back.

LILY DALE NEWS.

THE GREENBACKER GETS FUNNY.

CHRISTMAS GREETINGS.

METAPHYSICAL.

Conducted by EVIE P. BACH.

LOVE THYSELF LAST.

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far, and find the stranger
Who staggers 'neath his sin and and his despair;
Go lend a hand, and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee
Are filled with spirit forces, strong and pure;
And fervently these faithful friends shall love thee,
And earth shall seem the anteroom of heaven.

Love thyself last; and thou shalt grow in spirit,
To see, to hear, to know, and understand
The message of the stars; lo, thou shalt hear it,
And all God's joys shall be at thy command.

Love thyself last. The world shall be made better
By thee, if this brief motto forms thy creed;
Go follow it in spirit and in letter,
This is the true religion which men need.

—Selected.

SPIRITUAL PERFECTION.

ARTHUR F. MILTON.

Reason is the conscious power of the human soul—love its motive power.

Without these manifestating man would be a mere animal.

But man has two animal qualifications which are the very opposite of the aforenamed. They are sense and self.

His aim in mortal life is to overcome these animal qualifications, which are undoubtedly his inheritance from the state out of which he evoluted.

Overcoming them means to engender a higher vibration of reason and love than their opposite dictates.

When sense becomes too active, reason lags, and man remains in igorance and spiritual darkness. And when after reaching his aim in intelligent culture, and he permits sense or any phase of it to govern him, he descends to a semi-animal state and becomes a degenerate of the human species.

It is the same with self. As long as that controls he cannot develop love; and, if he does attain it, and prevents it or permits some selfish passion to govern him, he also degenerates below those who still retain it pure or untaminated.

In either case he may be wiser or shrewder than the untainted, but he lacks the power to carry out his understanding, for the sacrifice of reason for sense or that of love for self robs man of his spiritual influence needed to control conditions for success.

Reason rising superior to animal sense, engenders inspiration. Love above self engenders clairvoyance or the faculty of penetrating the causal relations existing in both human and other life conditions—though the latter be but principles, whether individual, religious or political.

Now, as sense and self acting in combination, constitutes the animal or material will, so reason and love acting in concert constitutes the spiritual will—that 'which makes the rulers over nations, armies and social conditions.

But while it has attained this positively vibrating tendency, it is not always disconnected from the demands of the flesh—tho harmless if not permitted to control by any intemperate indulgence of sense or self, or a misuse of the will for personal aggrandizement or injustice towards others.

Under such circumstances even the mightiest of the mighty have fallen below their attained standard and while nations have degenerated in which this power has been perverted.

But as it is also the power that makes for spiritual perfection it is within the scope of all mankind to reach it. Temperance in all things towards self and justice toward others converts the mortal into a perfected spiritual being.

GOOD FOR YOUR HEALTH.

Whenever you go out of doors draw the chin in, carry the crown of the head high and fill the lungs to their utmost, drink in the sunshine; greet all your friends with a smile and put your soul into every handclasp. Do not fear being misunderstood and never waste a minute thinking about your enemies. Try to fix firmly in your mind what you would like to do, and then without violence of direction, you will move straight to the goal.

Keep your mind on the great and splendid things you would like to do, and as the days go gliding by you will find yourself unconsciously seizing upon the opportunities that are required for the fulfillment of your desire just as the coral insect takes from the running tide the elements it needs. Picture in your mind the able, earnest, useful person you desire to be and the thot you hold is hourly transforming you into that particular individual.

Thot is supreme. Preserve the right mental attitude—the attitude of courage, frankness and good cheer. To think rightly is to create. We become that on which our hearts are fixed.

Carry your chin in and the crown of your head high.

New York Magazine.

GET ALL THE HAPPINESS YOU CAN.

A wise rule of life is to get all the good, aye, and all the happiness, out of life as it passes. Take the days as they come, and get as much work and as much happiness out of them as we can. The happier men are the better God is pleased. And happiness arises chiefly by catching its opportunities as they arise, not by forming ideal conditions under which alone we fancy we can be happy.—W. Garrett Horder.

CREATION.

Of old the mountains groaning from the ground
Arose like ghostly mists, and clothed in fire
They stood in towering majesty, the sound
Of their great movings chiming with the lyre
The winds made of the thousand fathomed waves,
And all the world was smitten by their might
So from the soul of man arises yet again
Great ranges of new thot, with flame alight
And with great shoutings, as in bitter pain,
Those heights shine thru the night,
While with deep thunders Time's great ocean laves
Their feet with strength of uncontrolled desire.
Yet as earth's mounts become as vineyards sweet with wine
So shall these heights grow fruits for thee and thine.

—Owen R. Washburn, in Straight Edge Bulletin.

There is a soul at the center of nature, and over the will of every man. The whole course of things goes to teach us faith. We need only obey. There is guidance for each one of us, and by lowly listening we shall hear the right word. —Emerson.

Man must awaken to his own divinity. Nothing less than this will thoroly reform his own creation. —Henry Wood.

THE MYSTERY OF A PACK OF CARDS.

A private soldier named John Orton was taken before a magistrate for playing cards during divine service. It appears that a sergeant commanded the soldiers at the church, and when the parson had read the prayers, he took the text. Those who had a Bible took it out, but this soldier had neither a Bible nor a common prayer book; but pulling out a pack of cards, he spread them before him. He just looked at one card and then at another. The sergeant of the company saw him and said: "John put up those cards, this is no place for them."

"Never mind that," said John.

When the service was over the constable took John before the mayor.

"Well, soldier, what have you to say for yourself?"

"Much sir, I hope."

"Very good. If not, I will punish you more than man was ever punished."

"I have been," said the soldier, "about six weeks on the march. I have neither Bible nor common prayer books. I have nothing but a pack of cards, and I will satisfy your worship of the purity of my intentions," and spreading the cards before the mayor, he began with the ace:

"When I see the ace, it reminds me there is but one God; when I see the deuce, it reminds me of Father and Son; when I see the trey, it reminds me of the Father, Son and Holy Ghost: when I see the four spot, it reminds me of the four Evangelists who preached—Matthew, Mark, Luke and John; when I look at the five spot, it reminds me of the five wise virgins who trimmed their lamps—there were ten; five were wise and five foolish and were shut out; the six reminds me that in six days the Lord made heaven and earth; when I see the seven, it reminds me on that day He rested from the great Work He had created and hallowed it; when I see the eight, it reminds me of the eight righteous persons who were saved, when God destroyed the world, Noah and his wife, with their sons and their wives; when I see the nine, it reminds me of the lepers who were cleansed by our Savior—there were nine out of ten who never returned thanks; when I see the ten, it reminds me of the ten commandments which God handed down to Moses on tablets of stone; when I see the king, it reminds me of the King of Heaven, which is God Almighty; when I see the queen, it reminds me of the Queen of Sheba, who visited Solomon, for she was as wise a woman as he was a man. She brought with her fifty boys and fifty girls, all dressed in boy's apparel for Solomon to tell which were boys and which were girls. King Solomon sent for water for them to wash. The girls washed to the elbows and the boys to the wrist, so King Solomon told by that."

"Well," said the mayor, "you have given a good description of all of the cards but one."

"What is that?"

"The knave," said the mayor.

"I will give your honor a description of that too, if you will not be angry."

"I will not," said the mayor, "if you will not term me to be the knave."

"Well," said the soldier, "the greatest knave that I know of is the constable who brought me here."

"I do not know," said the mayor, "if he is the greatest knave, but I know he is the greatest fool."

"When I count how many spots in a pack of cards, I find 365, as many as there are days in a year; when I count the number of cards in a pack, I find there are 52, the number of weeks in a year; and I find four suits, the number of weeks in a month; I find there are twelve picture cards in a pack, representing the months in a year, and on counting the tricks, I find thirteen, the number of weeks in a quarter. So you see sir, a pack of cards serves for a Bible, almanac and common prayer book."

WAYSIDE JOTTINGS.

MATTIE E. HULL.

Again Mr. Hull and I are on the win[illegible]. I know of no way by which we [illegible]an so well keep in touch with our personal friends, and esteemed [illegible]workers in the field, as to report, from time to time, our wanderings and our work thru the widely read Spiritual papers.

After our return last May, from our travels of upwards of 7000 [illegible] up to within a few weeks [illegible] to our departure on our [illegible]nt trip, neither Mr. Hull nor [illegible] had much to do with public [illegible].

The summer months were spent [illegible] and after so many months of [illegible]rk in the way of public [illegible]tions, the domestic life in [illegible] home in the quiet, beaut[illegible]n of Whitewater Wis., was a [illegible] change and one much [illegible]. We never were more [illegible] occupied than while car[illegible] our gardens and looking [illegible] matters in a general way con[illegible] with the home. We raised [illegible] vegetables, and our own [illegible] the almost multitudinous [illegible] that had been tended [illegible] hands in Morris Pratt [illegible] were placed in my keeping [illegible] school closed and as mo t of [illegible] were placed in the ground for [illegible] our place was lovely [illegible] surrounding bloom. Of [illegible] were compelled to invest [illegible] amount of time and strength for all these but it was a [illegible] investment inasmuch as [illegible] added to our physical [illegible].

[illegible] A. J. Weaver and his wife, [illegible] entire season at the Temple. [illegible] old friends shared our [illegible] in all I have mentioned, [illegible] ever ready to lend a help[illegible].

[illegible] the summer passed—"sweet [illegible] days;" amid the work ac[illegible]ished, there were always hours [illegible]ding and for the enjoyment [illegible].

[illegible] came the time for the re[illegible] of the Morris Pratt School. The terrible accident which befell me just before the opening, ren[illegible] me almost helpless for a long time. As the students arrived, they found their way daily to my room and before I was enabled to take up my work, I had learned to love them all. We have a delightful class of students in attendance at the Morris Pratt School. Peace and harmony reign in every department. I think we have more students than at other time before.

Mr. Hull, and I would have enjoyed this season home, working, with our associates in the school, but it was decided best for us to make one more trip in the interest of the School. Accordingly the cheerful home was put in good order to leave for the winter and as I said at the commencement of this article, we are again on the wing.

We were with the teachers and students at the opening of morning session, Nov. 13. I played the organ for the opening song, then exchanged hand-clasps and good byes and within one hour the two M's were speeding on the train westward.

Our first stop was Augusta, Wis., to which point Mr. Hull had been [illegible] to deliver two addresses on [illegible]tical issues.

We remained over the following Sunday and talked afternoon and evening on Spiritualism, to the [illegible] who had the courage to brave [illegible] storm and attend so heterodox a [illegible].

[illegible] Augusta we went to Min[illegible], where we spent one week. [illegible]joyed the sojourn socially, as [illegible] our home while in the city [illegible] of Mr. Hull's grand daugh[illegible] Mrs. Gertrude Woodbury. Sun[illegible] was a busy day for both of us. [illegible] request, I visited and ad[illegible] the East Side Children's [illegible].

[illegible] mistake not, the present Con[illegible] of this Lyceum, George W. [illegible] has acted in that capacity, [illegible] the work was commenced [illegible] years since. Altho the day [illegible] extremely in element from a [illegible] rain, the children were out in [illegible] force. I was compelled to make my visit to the Lyceum [illegible], as I had promised to attend a meeting on the North side that afternoon; in view of this fact, the conductor called the school to order promptly introduced the writer, I gave a short talk, after which the children were asked to rise, under the direction of the conductor, they accorded me a delightful greeting, gave the "Lyceum Yell," and afterwards, repeated in concert one of favorite Lyceum sayings; all of this was pleasant to the old Lyceum worker, and gratefully received.

May the Minneapolis Lyceum live and prosper.

I reached the other meeting—where Mr. Hull and I had promised to speak some time before Mr. Hull concluded his discourse, so I had ample time to collect myself for the little work I might be called upon to do, I found at this place a large and apparently interested audience; Mr. H. Cortney, the genial president extended us a warm welcome and made the wanderers feel as much at home as possible. The regular speaker for this society is Mr. Haggadahl.

At the conclusion of the meeting, we met with members of "The Band of Peace" society. Mrs. Lowel, the pastor of this society was among them; I think I can report her as the youngest, old speaker in the N. W.

At night Mr. Hull occupied the platform in the K. P. Hall, Masonic Building, the hall where Mrs. Wheeler and her son Harry hold regular Sunday services. Mrs. Wheeler's meeting were instituted over a year since, the enterprise seems to have become a marked success. The son is a student in the university in Minneapolis and while he does not lay claim to any special "influence" in his work, his rare attainments as a lecturer and an orator evince a fund of general information supplemented at times by a wonderful inspiration. It is a rare thing to see a university student so earnest on behalf of an unpopular cause as is Harry Wheeler on behalf of Spiritualism.

At the same time Mr. Hull lectured in K. P. Hall I delivered an address in St. Paul, before "The Alliance" society. This society, has for a long time been under the presidency of Mr. Joseph P. Whitwell, I was unable to attend the St. Paul Lyceum which holds to its session Sunday forenoon The Lyceum is under the charge of Mr. Whitwall.

I could scarcely realize when the the hour for retirement came that I had attended four meetings, and rode upwards of twenty miles on the trolley cars. When engaged in work wherein lies our delight, when moving in harmonious conditions, how smoothly the wheels go round; there is no jar—no friction, consequently no loss of strength.

From Minneapolis to Billings, Mont., where we are at present writing. We commenced our work, on the evening of the 30th, ult., held two meetings Sunday and we are to continue every night the present week but one, and two next Sunday.

We leave here Monday, will make a short stay in Seattle, Wash., and Portland, Ore., enroute to California.

My next will contain a summary of our work in his city, mention of workers here, and other matters that may be of interest to your readers.

J. C. F. Grumbine's Work in Boston.

Mr. Grumbine, as it is well known, is a Spiritualist who not only accepts the demonstrations of physical phenomena as genuine but who applies a spiritual hypothesis as the only working one. Because he teaches that one should consciously unfold their physical and divine powers in order to function on the super-normal and super-physical plane. Some jealous critics have sought to undervalue his teachings and to show that he is not a Spiritualist However, the truth remains that since he began his work in 1893, he has not altered his position, nor has he backwatered or denied the truth He stands now where he stood then. He does not oppose the phenomena, but he does emphasize the philosophy. He does not oppose mediumship but he does emphasize adeptship. And the difference between adeptship and mediumship is the difference between the unconscious dependent and conscious independent phases or uses of one's divinity. He believes that the best interests of Spiritualism are subserved by possession and realization of one's own powers, independent of, but in co-operation with outside intelligences, and not by obsession with its consequent disastrous tendency toward sorcery, black art, demonology and insanity. That this view of the case is gr[illegible]wing among well informed Spirit[illegible]alists cannot be denied.

The spiritualistic press is filled with the laudation of new Spi[illegible]tualism, in which each one is cons[illegible]iously aware of what takes place [illegible]n his presence and is indeed a [illegible]arty thereto, if not the actual [illegible]ause. For when the student of occu[illegible]t science learns as the average [illegible]piritualist is learning, that he ca[illegible] unfold his psychical powers, so [illegible]s to consciously commune with th[illegible] spirits of the alleged dead, an[illegible] see, hear, feel, sense them witho[illegible] too being controlled or obsess[illegible] by them, that will become, a g[illegible]eater evidence than the bogus or even genuine phenomena which one [illegible]ever can be certain, are exactly what they purport to be. Here is Boston's [illegible] key to Mr. Grumbine's success and the source of favorable criticism among leading psychologists, scientists and spiritualists since he opened his meetings in Back Bay. Since he open[illegible]d his meetings in Back Bay Mr. [illegible]iggin brought his society there. The Banner of Light (now defunc[illegible]) also came from down town, on Bo[illegible]worth street to Dartmouth street in Back Bay. New Thought meetings grew and thrived, and in Hunt[illegible]ngton Chambers, where Mr. Gru[illegible]mbine speaks in his hall, over ten meetings of various kinds are now held. So you see, he holds aloft th[illegible] ideal which others follow. He i[illegible] only holding a morning service, b[illegible] that service is unique and nearly every seat is occupied. He recei[illegible]s no salary and so maintains a[illegible] independence of platform and [illegible]pirit. The expenses of the socie[illegible] are paid by subscription One [illegible]eason why his society is called "Th[illegible] First Society of Universal Religi[illegible]" is because he conceives of Sp[illegible]iritualism as a spiritual or religious movement, non-sectarian and n[illegible]-partisan and so advocates it, for [illegible]fying his [illegible] by philosophic and scientific Spiritualism.

Mr. Grumbine's college w[illegible]rk is peculiarly and partiecularly [illegible]elpful to both those who wish to know all about Spiritualism and h[illegible]w to unfold their psychical powe[illegible], and those who are interested i[illegible] comparative religions and the [illegible] science [illegible] development [illegible] student [illegible] reach. He does not have to go away from his own or home, but can [illegible]y Mr. Grumbine's system, unfold better just where he is, even doi[illegible]g his work as he must, to earn his living. This is its original value and peculiar charm. If anyone shou[illegible] ask who that is now before the public ever developed by his syste[illegible], two names can be given, one M[illegible]. Jno. Hasy of St. Louis, presiden[illegible] of a society there and Mrs. L. [illegible]Vilson, Martins Ferry, O., while h[illegible]ndreds of laymen and women can b[illegible] cited who will gladly testify to th[illegible] actual psychical unfoldment whic[illegible] they have received, but these tim[illegible] o ne are not professionals, but sou gh development for their own g[illegible]od.

I wish to add for the be[illegible]efit of the readers of the SUNFLOW[illegible] that they could give themselves [illegible]o better Xmas gift than the cost [illegible]f The System of Philosophy Con[illegible]erning Divinity" so wonderfully p[illegible]actical, sane, helpful and scientific.

A. BOST[illegible]NER.

Special Notice.

All Spiritualists in Amer[illegible]a, and all others who are intere[illegible]ted in Spiritualism, are respectfu[illegible]y requested to forward all press [illegible]otices that they may find in the [illegible]ecular and religious papers of the d[illegible]y, containing references either fa[illegible]orable or unfavorable to Spiritualis[illegible]. Any attack from ministers of the gospel will also receive attention [illegible] their standing as representative [illegible]en in their denominations warrant [illegible]t.

Address all communicatio[illegible]s to

HARRISON D. BARRE[illegible]T,
Box 580 Seattle, [illegible]ash.

The life is made up of littl[illegible] things —[illegible] argument [illegible] those who cannot make another under[illegible]stand the details of their ow[illegible] cause, forgetting that every man[illegible] work has his own specified details. Even the author has such details [illegible] con[illegible] [illegible] sharpening [illegible] pencil [illegible] which his critic [illegible]erhaps [illegible]. And bec[illegible]se the [illegible] has no mind [illegible] the [illegible] threads that [illegible] en[illegible] does not [illegible] him [illegible] useful to [illegible] mankind. [illegible] of little minds [illegible] that a must [illegible] view of life.

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Buffalo Notes

N. B. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets a the Temple, corner Jersey street and Prospect avenue, Sunday 10 45 a m and 7 45 p. m. Wednesday evening seance 7 45. Children's Lyceum Sunday 12 m.

HARMONY CIRCLE meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. Chas. S. Hulbert Pastor

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 374 Connecticut street, Sunday at 7.45 p. m.

Th pedro party under the management of the First Spiritual Society, Prospect and Jersey street, Tuesday evening, Dec. 11, was a grand success and an enjoyable time was had. Excellent prizes were awarded. It was also an evening of social enjoyment, and entertainment. A bountiful supply of refreshments were furnished. Mr. R. H. Hoyt was caterer, and he deserves much credit for the most excellent repast that he served. Everyone was amply supplied and there was some to spare. There will be a pedro party once a month.

Wednesday evening seance was conducted by Mrs. Lane and Juergensen. Excellent readings were given and a goodly number were present.

Prof. Lockwood's subject Sunday morning, Dec. 9, was, "Is not Matter as Divine and Sublime as its Creator?" Topic for evening, "The Relation of Science to Spiritualism." These lines of thot were treated in a very able and scholarly manner. An exceptionally large audience was present in the evening to listen to Prof. Lockwood and the guides of Mrs. C. Lewis Chase, who gave some most excellent demonstrations of spirt intelligence and the communicating of same to earth's mortals.

Mrs. Wm. Lockwood had the misfortune a few days ago to slip on the icy pavement and fall, breaking her arm.

Mrs. Georgie Gladys Cooley of Chicago, will serve the First Spiritualist Society of Buffalo during January.

The Liberal Thot Exchange Society that meets at Sterling hall, 374 Connecticut street Sunday evenings, under the management of Mr. J. W. Beebe, will give a masque ball the evening of December 19th. An enjoyable time is anticipated.

Harmony Circle Society, Keystone hall, 351 Main street, devoted the afternoon of Sunday, December 9 to mediums' meeting, after which a friendly and social time was spent until the time for evening services.

HARMONY CIRCLE.

Sunday, December 9th was Mediums' Day with Harmony Circle, and a large attendance both afternoon and evening, showed the interest that was taken in this event by the public, every seat being taken at the evening session. The message bearers of the day acquitted themselves in a manner that was satisfactory to all, and shows marked improvement on the part of the Mrs. Dahna and Seibe. The social sessions between the two meetings are enjoyed by all who remain; many mediums were present to give out messages. Supper was served to all that wished to partake of H. C. hospitality by the Ladies Aid. Thanks are due to Mrs. Montgomery for a solo nicely rendered, and a beautiful piano solo by Miss Fogelsoner.

The philosophy of Spiritualism was presented in an interesting manner both afternoon and evening by the guides of our speaker, Mr. Hulbert. The subject for the evening, "Golden Thought," brought out an able discussion of the power that is within us to sustain all forms of life. Bringing out the true principle on which is formulated the judgment of truth. Building within ourselves the great natural law that upholds its grains through the natural channel of thought. It gave to us the power to realize spirit from matter and build on a true hypothesis the natural order of our life. It quoted a power that is filled with every rudiment of love in the long lease of life that is before man. It gave to him an understanding of the stability of his power, and brought it to bear on his consciousness, the great power of self culture and the abhorence of ignorant principles that only added to his barrenness by their important desires. We travel out into no mists or darkness, where we have assumed the right to realize our worth and our character. Actions speak louder than words, and we can create impressions that are indelibly stamped on time by the power of Golden Thought. We are out this power. Master it in all its details, and subscribe to every issue that brings it to you, and you will fill all the higher attainments of a future that means immortality to all human issues, and creates harmony and love, peace and plenty to the spirit of life.

RECEPTION TO DR. J. M. PEEBLES.

On Friday afternoon, November 16th, there was an interesting gathering at 110 St. Martin's-lane, of the members and associates of the London Spiritualist Alliance, to meet Dr. J. M. Peebles, who is passing thru London on his fifth journey round the world. After nearly an hour had been spent in pleasant conversation, the president, Mr. E. Dawson Rogers, said that he was pleased to meet his old friend Dr. Peebles once again and to congratulate him upon having attained so good an ald age in such excellent health, both bodily and mentally. Mr. Rogers then related how, more than five and thirty years ago, an invalid lady, whom he had been accustomed to mesmerise, while looking at a crystal, saw and minutely described an unknown gentleman; but some months later Mr. Rogers met Dr. Peebles and invited him to visit his lady patient, who, when she saw him, instantly recognised Dr. Peebles as the person she



DR. PEEBLES.

had seen in the crystal and described to Mr. Rogers. Hence the question, how was it that Dr. Peebles, of whose very existence he did not then know, was seen in the crystal and described to him months before they met on the physical plane? The only explanation which occurred to Mr. Rogers was that they had probably already become acquainted on the spiritual plane, while their bodies were asleep. He did not know a man who had done more for Spiritualism than Dr. Peebles and, on behalf of the Alliance, he warmly welcomed him and wished him God-speed on his journey. (Applause.)

Dr. Peebles said that he was deeply moved by what Mr. Rogers had said, and it did his heart good to see the familiar faces of London friends and feel the clasp of their warm, friendly hands. He believed that while the body sleeps the spirit sometimes leaves it, temporarily, and goes afar in the spheres, and probably, as Mr. Rogers had suggested, they had met on the other side. He further believed that our lives are, in a sense, mapped out by the angels. He was conscious every day that there were Indian spirits with him who gave him strength, and above these there were others who influenced him in his travels, both to learn and to teach. After referring to his recent lecturing experiences in Scotland and Manchester, he said: "I used, when I was orthodox, to talk about faith and hope, but I wavered while I said it; now I know—I know that life is everlasting, and that no wanderer will be finally lost. I could not live without this knowledge, and I sometimes think Spiritualists are not enthusiastic enough—enthusiasm means life, zeal, harmony! If we cannot see just all alike, we can have charity, brotherhood and freedom—for we are all human souls journeying on to the same goal? Let us live sweetly and glorify God by doing good to all mankind." (Loud applause.)

In response to a question Dr. Peebles said that he was going to India to lecture, and to write. He had been told by three different mediums that he was being impressed by a band of Hindo spirits who wished that Spiritualism might be proclaimed in their land, as Theosophy had been. Thru Mr. Spriggs he had had corroborative evidence testimony and had lea t that the leader of these spirits was Babu Chunder Sen, and he w s going to India because he felt hat he had to go and quite expe ed to come to London again.

Dr. Abraham Walla expressed his pleasure at meetin Dr. Peebles again and recognized in him a fellow countryman, for altho born in America he had S otch blood in his viens. He wa glad that Dr. Peebles had large udiences in Scotland, where they appreciated enthusiasm, and hoped t would not be long before he came ack to this country. (Applause.)

The Rev. J. Page H ps said that to hear him speak o would imagine that Dr. Peebl was quite a young man, and h could not help thinking that it as a kind of miracle that this "c l man eloquent" should be agai starting off on another journey ro d the world and talking of comin back again. There was a sort of revelation in what Dr. Peebles ha said about the wonderful people n the other side who made him str ng and well. He himself had be definitely consigned to death by medical men. Sir Morell Mac enzie about ten years ago had g en him up, yet he had been gettin better ever since. Six years ago n American medium told him tha there were three sturdy Indian who were keeping him alive to d their work, and possibly that acc nted for the fact of his present good health. He had been trying t realise how a man might die w hout dying, and had imagined h w, with his wonderful vitality. Dr. Peebles might have changed the rate of his vibrations, and ave gone on talking and yet have become invisible; he thot that it was possible to obtain such command of one's body as to mak it disappear and reappear at will; t was all a matter of vibrations. Thinking of the work that Dr. Peebles had done, the things he d seen, the people he had met, t e millions of pictures that must ve been impressed upon his mi d, he could not realise that such man could die; he felt that he ust continue to live, and that we s ould all live, and he hoped that Dr. Peebles, when he reached th other side, would help to prepar a place for him. (Laughter and pplause.)

Dr. Berks T. Hutc nson briefly referred to his form r association with Dr. Peebles at C e Town, recommended those wh were interested in his work to r d his "Seers of the Ages," and xpressed his pleasure at meetin him once more.

The proceedings th became informal and refres ments were handed round.—Lon n Light.

THOTS FOR DEC MBER.

BELLE BU I.

There are no dark or reary days
To those who tread ve's shining ways;
But all are bright th Wisdom's rays.

No fading flowers, or utumn rain,
No wailing wind, or sert plain,
Can give them thot or sense of pain.

Not e'en and sere and withered leaf,
Or quiet winds sob ing out their grief
For summer hours th seemed too brief,

Can mar the soul-felt harmonies,
That with their thot and feelings rise,
When love reveals her cloudless skies.

"Tis well, tis well," t e angels sing,
"Tis love that makes ur cares take wing;
Such love does alw ys something bring."

And something mor I hear them say,
That gives me joy w ere'er I stay,
And mingles thus ar d my lay.

They dwell above arth's clouds and storms,
They bow no more o creeds and forms,
When love of trut their spirit warms.

The outer and the in er life,
Doth lay aside its an ent strife,
In every soul where ve is rife.

The most success l meeting is when you meet your al self, in the

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Robert J. Cash writes from London, England: "At the conclusion ... Peebles sojourn in England ... send you an account of his ... there. He is well and busy." ... wonder how many "boys of 86 ... years of age" would start on a ... journey around the world, lecturing 25 times in five weeks, as we are informed the Doctor did in England? Unless his plans miscarried he is now on his way to Egypt and India. (Ed.)

The Ladies Aid of Newport, Ky., were more than busy at their fair held in the Temple on Overton street, December 4th, 5th and 6th. The extensive booths and Gypsy tents, goose grab-bag, and supper were attractive features. A fine piano, grand organ and graphophone were the instruments for discoursing sweet music. Mrs. Sarah Charles, Mrs. King, Mrs. Barnes, Mrs. Smith and others, were indefatigueable in their efforts towards a successful result.

Bund writes from Rochester, N. Y.: "Owing to the large amount of goods donated, the bazar was not able to close out all the large articles. We will open Friday and Saturday evenings, December 14 and 15 to close them out. No. 600 received the gold watch. Holder of this coupon please address A. A. Wemp, 83 Webster ave., Rochester, N. Y. Voting contest closed December 8. Miss Lulu Wemp had 8... majority. Miss Lizzie Hahnel was presented with a handsome locket and chain in appreciation of her work. Mrs. Gillespie remained thru the week, rendering valuable assistance in disposing of tickets, and organizing a lyceum.

Mrs. S. Harris writes: The West Side church of Spiritualists of Columbus, O., are meeting with success in their work. Messages and lectures by Prof. H. M. French. Demonstrations by Mrs. Harris. ... in our temple. President, ... Harry Brewster, vice president, ... Graves, secretary, Mrs. Hattie ... Porter. We have three societies in this city. The Temple, cor. ... th and State street, at which Mrs. Marion Carpenter is speaking, the First Society, with Miss Har... ..., and our own.

The Oriental Spiritualist society of Pittsburg, Kans., reports that they are meeting with success and have recently purchased new song books, and are marching on to victory. Our meetings are held in A. O. U. W. hall and are well attended by representative people, and have accomplished much good. Mrs. Scovill of Galena, Kans., makes a regular visit once a month to aid our work, and she is always greeted by good crowds. At our last meeting the society elected Mrs. Mary G. Brenner first pastor of the society as a recognition of her services in building up the cause here A feature of our meetings that is giving good satisfaction is the distribution of free literature to the visitors at the hall. We would like some pamphlets or papers in French, if any are printed on this subject in that language. All papers for missionary work should be sent to Mrs. Mary L. Brenhan, 207 E. 5th street, or J. M. White, room 20, Globe building, Pittsburg, Kans.

Mrs. E. A. Newton writes from Glens Falls, N. Y.: It is always a pleasure to let the readers of the SUNFLOWER know that the First Psychical society of Glens Falls is still doing a good work and each month shows better results. Our president, Meredith B. Little, is ever ready and capable of filling the position of speaker when none other is here, and keeps up the interest. It has been our privilege for twelve years to have as our speaker for November and April. Mrs. Tillie U. Reynolds of Troy, so this November brought our good sister, with added force, and it seemed greater powers. She has had the largest audiences both Sunday and Thursday of any previous year, and has given the truths of Spiritualism in so plain, yet forceful a way that many who were heretofore indifferent, turn with new interest and want to know more about it. She closed her engagement here on Thanksgiving Day, and we recommend her to any society and hope they may receive as much good as we did. Mrs. Mabel Witham of Boston, will be our speaker for the three coming months.

Reporter writes: We held three meetings in private parlors at Cortland, N. Y., recently, after which it was necessary to secure larger quarters and we rented Empire hall, seating about 75 people. Before nine o'clock we had to sent for more chairs and were promised more seats for the next services. At the close of my engagement it was decided to continue the meetings on Sunday at 3 and 7:30 p. m. when the interest was still greater, 130 people being in attendance. We then secured the Conservatory of Music and the meetings still continue in interest and numbers.

BOSTON NOTES.

MRS. B. W. BELCHER.

DWIGHT HALL

The Ladies Lyceum Union meets at Dwight Hall, 514 Tremont street, Wednesday at 7:30. Annual Fair afternoon and evening of December 10, 11, 12. Mrs. M. I. Butler, president.

DWIGHT HALL.

Ladies Spiritualistic Industrial Society, meets Dwight Hall, 514 Tremont street, Thursday at 7:30. Good mediums. Time devoted to readings, tests and a pleasant meeting. Supper at 6:30. Mrs. B. W. Belcher, president.

APPLETON HALL.

The First Spiritualist Ladies Aid Society meets in Appleton Hall, 9 Appleton street, every Friday. Supper at 6:15. Mrs. M. A. Albee, president.

COMMERCIAL HALL.

Sunday spiritual meetings are held at 724 Washington street, one flight up. Circle at 11 a. m., messages at 2:30 and 7:30, proving the continuity of life. Mrs. Matilda Task Boynton, soloist. Fine mediums are in attendance at all sessions. Tuesday and Thursday 2:45 p. m., admission 15 cents. Mrs. Gray, chairman.

FIRST SPIRITUAL SCIENCE CHURCH

673 Massachusetts avenue, Cambridge, Mrs. M. A. Wilkinson, pastor, seances at 3 and 7:30 p. m., ... many fine mediums. Meeting Friday, 2:45 p. m., at same place and Wednesday at 724 Washington street, Boston.

ODD FELLOWS' HALL.

Mrs. Nellie Carleton Graves conducts spiritual circles for healing and messages Tuesdays and Fridays at 2:30 p. m. Up one flight. She is assisted by many fine mediums.

Mrs. Mary Shriner conducts spiritual circles Monday afternoon at 48 Appleton street.

Mrs. B. W. Belcher will give sittings by appointment at 43 Lindo street, West Everett, Thursday and Friday. Home address 293 Pleasant street, Marlboro, Mass. Agent for the SUNFLOWER.

THE ORACLE.

By J. C. F. Grumbine.

Under this Head Answers to Questions from our Correspondents will be given from time to time.

Why do speakers and mediums still harbor and exploit the trance? Is there any virtue in it?

The trance is a condition (like sleep) shown on the self-consciousness [illegible] exact negativity to will outside of the person entranced. Its power is on the will and while it stands to reason that each one is responsible to himself for his actions and development, the benefit to be derived from the trance are subconscious and negative—benefits such as sleep is supposed to afford us.

Spiritualists have had the idea that the trance is a passport to superior knowledge, and those who pass under it are infallible mouthpieces of deity. Such is far from the truth. The trance is no respecter of persons, and since it has to do with the will and not the intellect, [illegible] psychic, sensitiveness and [illegible] susceptibility and not with the character of the man, it is likely to fall upon the depraved and ignorant as well as the pure and the learned. Not everyone who closes his eyes is entranced. A speaker now on the Spiritualistic platform told me that he was advertised as a trance speaker, but in fact he was inspired, for he closed his eyes in order to be better able to acquire concentration, and so speak with added force and logic. Mr. Ayer of the Boston Spiritualist Temple engaged Colville and other workers because he thought they were trance speakers, and when Mr. W. J. Colville insisted that he was inspired and not entranced, Mr. Ayer refused to ever again employ him. Mr. Ayer has not yet learned that an inspiration comes nearer to what the ideal of Modern Spiritualism stands for than the trance and because the object and end of Spiritualism is not to make us puppets or victims of obsessions, but free men and women, conscious every second of our life that we are spirit and that spirituality is the source of divine [illegible] and understanding. As long as Spiritualists cultivate dark circles and entranced conditions so long will they make fraud possible and the psychological crime the curse of mediumship.

The tommy rot and clap-trap which pour out of the mouths of the average trance medium would disgust the least intelligent among us, if that intelligence could be brought to bear upon it as it is on a business proposition. And the strange anomaly of such hot air generators is that they never lack for an audience among those who think that Spiritualism could not possibly appeal to reason or common sense, but it must be accepted in its worst or best form without question or criticism. Even a speaker who claims entrancement is not as eloquent as one who is inspired; even Mr. Ayer admits this. And suppose he is, what of it? Is what he says truer than truth, more logical than logic, more scientific than science? Are we to accept a message whether true or false because it was uttered by one who claims he was entranced. No! Spiritualism is above everything else, a science and error has no place in it. The truth and not who says it or what anyone thinks or whether he is inspired or entranced counts. The phenomenal part of Spiritualism is only a by product of its essential revelation. To realize now and here that you are spirit, hence eternal and one, as spirit commune with spirits, is the direct message of Spiritualism, and mediumship largely as exploited today in the seance show has railroaded the central, vital truth of Spiritualism to a sidetrack where the gentlemanly agents can pass among you and sell the tickets at usual rates for the great circus under the big tent.

I have a reverent, profound regard for all processes and conditions which nature provides for the elevation and regeneration of mankind but since the trance is a rudimental condition and expresses ignorance of the truth, since it stands for [illegible] control or obsession and [illegible] and consciousness, I [illegible] to follow with my [illegible] powers, the truth [illegible] for revelations and [illegible].

[illegible] disease can be [illegible] if the mind is kept clear.

The present is not all of life. The best part is yet to come. But to understand and appreciate it depends on how we think and what we do now. Thot and action are our law-manual. Impure or selfish reasoning darkens our mental horizon and makes spirit life a dream rather than a reality. Selfish doing destroys spiritual locomotion. In a word: Wrong action in earth life makes an imbecile in spirit—one without action—thus unable to appreciate the new existence. Who lives for this world alone, may become rich and powerful, but without mind and heart freed from selfishness, he is poor indeed.

There is no compeller; yet all is compulsion.

MAN AND HIS BRAIN.

A Brief Study in Mediumship.

Continued from Page

RELIGIOUS LIBERTY.

Seventh Day Adventist Address on This Theme in Jamestown, N. Y.

LOOK WITHIN.

Letter From John W. Ring.

Religious Liberty Lecture ... Postal

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 17. Published by The Sunflower Publishing Company. LILY DALE, N. Y., DECEMBER 29, 1906. Issued Every Saturday at One Dollar a Year. Number 300

THE PATHWAY OF THE HUMAN SPIRIT

G. W. Kates Writes Instructively on This Interesting Topic.

This important topic has lately been ably treated in book form, by my friend and almost my tutor in spiritual truth, Dr. J. M. Peebles.

As a literary production, the book is one of his best. Many very important statistics and commentries are recorded. In the library, the book will long be useful for reference. Only an exalted soul could sense the spiritual postulates offered by our brother who is in tune so much with the infinite. But, while [illegible] body-blows to many dogmas, he sets up others that are equally only ipse dixits.

He has grasped a mighty truth in the fact of pre-existence; but to me seems to make a great mistake in [illegible] operandi of that state of being. I am fully aware of being a [illegible] in a crass material world, with [illegible] full senses; but am aware that my sense power can be quickened to [illegible] understanding of things that [illegible] be hidden.

I [illegible] not relegate all things that I [illegible] understand to an infinite creative personality. For all of [illegible] there is an [illegible] perception of inner forces and powers in the universe that warrant cosmic law as being from causations unto effects, not as a fiat, but as some other process of chemical affinitization.

It seems to be safely predicted in nature that all higher forms have come from the lower. Imperfection is always developing toward perfection. The perfect does not create the imperfect; and the latter cannot instantly create the former. Nature does not send any form back into its previous matrix in order to gain greater power, but continues its expressed identity, or sluts it into continous divisible energies. The plant cannot go back to the seed and soil and air as a manifest entity, but bears other seed that develop myriad other entities.

The crass material is worked over, but the spiritual energies go on propagating and unfolding further entities. There is proof here of an inherent soul potency. It will not do to call it spirit; for the latter is an expressed material power. The soul is evidently the eternal first principle that is of infinite power, and is absolute life-principle. There cannot be a provable dispute of soul pre-existence; and it evident that spirit pre-exists. But, is it logical, reasonable or provable that either a soul or a spirit as now embodied, pre-existed? Such a priori is unwarranted by either reason or revelation. Now, do not say that Bible record of revelations proves such pre-existence, for the Bible accuracy and infallibility is far from being proved. We must go to some other source, and give much doubt to the claimed visions and opinions of past prophets and sages.

The safest revelator is nature. Amidst her tomes can we read the handiwork of God or the Infinite law, if we can anywhere. There we discover unceasing processes of formation and re-formation. Nothing is created perfection; but each entity has the germ of perfection in its macrocosmic expression. This fully contradicts any statement of an entity coming from a higher source and incarnating into a lower. No evidence exists of the spirit person reincarnating again into the foetal expression as the result of earth sexes in contact.

That would be a backward and not a forward movement. To come from the realm of infinite bliss as a pre-existent spirit in person, and enter into an imperfect and troublesome career on earth, is as much an inconsistent idea of cosmic process as is the theory of ego-rotation in material re-expression. There is no warrant for either theory. If there is evolution, then the process is constantly from the lower to the higher. The true pathway is thus in the matrix of materiality. A low form of material energy need not think or aspire: for an involution (nor an evolution) is not regulated by conscious desire alone. The inherent spiritual potencies are the precedents that energize and fructify. If a soul as an immanent and infinite energy exists, then soul has been embodying spiritual forms by its energy. The postulate of the "astral atmosphere being filled with spirit germs," is the safe predicate for a process of affinitization of these germs, not by accident, but by attraction. The result of another expressed form is a succedent that does not presuppose design. In the material kingdoms new forms are thus constantly being developed (created.)

There is nothing in this contrary to the axiom: "Once in existence always in existence." To be always in existence does not presuppose always perfectly or identically so. Indeed, the perfect cannot be postulated; for it cannot be simply comparative. It is, however, quite axiomatic that all are potentialized portions of the infinite. Memory and consciousness are not beginnings of spirit personalities. And there is a logical continuity of matter in the evolution of consciousness.

Soul not being an entity, then soul can attract soul as well as spirit can attract spirit, or matter attract matter. There must be the concensus of law in similtude, in order to express infinite harmony.

Are these, then, safe postulates that soul must be in protoplasm or in the entities called Monerons and Amoebas, as well as in the humans who are supposed to be embodied souls? If we will comprehend that soul is not an entity, and a soul does not exist, then we may have a working basis of how matter and spirit are interchangeable forces in the expression of forms. With this logically and scientifically predicated, we can safely conclude that all forms have come out of incessant precedents in the primordial developments of entity expression. This will also include human beings, for we see no law at work for unconscious forms that is not inherent in the development of conscious ones. This proves pre-existence in natural sequential development, and destroys all theory of a pre-existent personality in similitude. Thus falls the theory of a pre-existence as A PERFECT SPIRIT, or as a former conscious personality, no matter how such may be theoretically revamped. There is no arch-bungling in this mode of our house-building so we cannot get out of it, but the fact is well substantiated that we are incessantly reconstructing our houses. But, having arisen into a conscious expression, no law can be evoked to send us back into an unconscious life, wherein memory is blotted out. The fact that we cannot remember our baby hair, or why we cried at birth, is but the safest possible predicate that pre-existent life and its unconscious epochs further back, or possibly illimitably back.

The statement of Dr. Peebles, that "The spirit is the only pre-existing entity except God, having its being in eternity and its existence in time," needs that the postulate of an entity God to be proven.

The doctor disclaims against belief, and calls for facts, as every true logician must. We will not, however, dispute that spirit entities have always pre-existed: but do deny that such spirit entity has always pre-existed as such. Whatever is logically and scientifically unprovable must rest as a demonstrated proposition. That spirit entities and not "a spirit entity" have always pre-existed is axiomatic because nature warrants such by its continual development of forms or entities. It is equally illogical and contrary to cosmic processes for us to say that "There must be equality of conditions and destinies, or else there is injustice." How is justice determined? Has the Infinite ever revealed its fiat? Not in words of some human language. Nor infallibly to some preferred human being. Not otherwise than through the expressed manifestation of cause and effect. Thus we find that justice is expressed by harmony of assimilation and environment.

Human inequalities exist per force of the precedents of causation. We cannot get away from heredity. The pranks played by heredity cannot be relegated to the whim of an infinite creator, but only in safety to infinite law. Being projected by fiat of a conscious creator is to prove that we are children of a pre-ordinated [illegible]. The fact of a being projected by inherited causatives, may naturally presuppose a fate and destiny. But, there are inhering forces that make the magnificent possibility of increasing that fate or destiny. A being evolved into consciousness becomes a self-responsible one. With the consciousness of responsibility and infinite possibilities, the person quickens to action, and lo there is a new development of power. He has attracted further from the soul force of the universe, and amalgamates other spiritual entities. He is born again. He is reincarnated. But, his personality has not been destroyed. His identity remains. And yet his enlargement is consciously discerned. He is no longer the child of his parents, and the defects of heredity no longer chain him in its limitations. He portrays the power of soul in the mastery of materiality to attract spiritual entities and reform his conscious power.

This is the basis for eternal progression. Other arguments for pre-existing life do but show inconsistent processes with the revealed ones of earth and air space. All elemental life, as well as unfolded forms, do show that precedents in the matrix of creation have been at work indefinitely for their production. The absolute beginning cannot be traced; therefore an absolute ending cannot be postulated.

Upon this is based eternal progression, and only with logic and reason in support, can it be proclaimed. Pre-existent life has a natural basis, and subsequent life is found to be an orderly sequence of such precedents. The pathway of the spirit is in unfoldment and never in any retrogressive mode. This all supports the revealed fact that our loved have survived the manifestation of supposed death.

The proof is positive of their continued identity. Hence, we shall without doubt meet them by and by in the spirit realm, and we shall know each other and understand each other. Then, with the stretching on and on of infinitude, we may expect to travel the heights together and participate in the joys of eternal progress.

There is only one real failure [illegible] not to be true to the [illegible] —Canon Farrar.

A JESUIT FATHER ON SPIRITUALISM

Father Franco Says it is True, But it is Also Evil.

The Roman-Catholic Church believes in the facts of Spiritualism, but condemns its claims and practises as contrary to the commands of the Bible, and likely to involve those who practise it in delusion and error. So writes Father G. G. Franco, S. J., in the Roman Civilta Cattolica, a papal organ. The spirits who pretend to be the souls of historic or other persons come back from the dead may be mere impostors. At any rate, their actions and language are often scarcely in harmony with the character and genius of the great and good. Doubtless, however, spiritualistic phenomena are real and not imaginary; they can easily be distinguished from mere material phenomena, maintains Father Franco. He supports his contention by stating that no one but a fool can withstand the testimony of such men as William Crooks and Lombroso, which testimony fully establishes the reality of what is called materialization. Spiritualism is in fact one of the recorded facts of history. It is found in the Old and New Testament and among the early Christians and Neoplatonists of Alexandria. Any attempt to confute the genuineness and authenticity of all this testimony in favor of Spiritualism is simply absurd. Half a century ago, indeed, incredulity might have been excusable; at the present moment it is unpardonable. To quote:

"In our time (1906) no one denies the real existence of spiritualistic occurrences, excepting certain men whose feet are on earth, but whose wits go wool-gathering in the moon. Among these latter I am surprised to find several university professors in Italy, men in other respects admirable specialists. It is well to remind these gentlemen, and others who have not studied Spiritualism, that spiritualistic phenomena are not the productions of pure and lofty metaphysics, or astronomy, but are objective acts, that fall under the cognizance of the senses, and can easily be observed by all men. When such phenomena have been witnessed to by very many men of learning and good faith, it is useless, even foolish and ridiculous, to reject such well-proved facts. These facts are accepted as certain by all reasonable men. The phenomena of Spiritualism, it may be added, from the moment when they were first observed up to our own time, have become more and more palpable and objective, and therefore have furnished opportunity for better and more unmistakable authentication by the senses."

He proceeds to trace the different stages of spiritualistic development as follows:

"These phenomena, first of all, consisted merely of the movement, or displacement, of material objects, and of mysterious sounds. Subsequently their agent or cause manifested intelligence, and later began to speak and write. Eventually appeared parts of fantoms, heads, faces, and especially a great number of hands of all kinds, sometimes almost audacious in their actions. At last the occult agents brought their operations to perfection in the so-called materializations, in which they put on the exact appearance of living persons and behaved toward those present just as the living and acting person would naturally behave."

It may be asked, he proceeds, whether it would not be wiser to regard all such appearances as mere hallucination. To do so, he replies, would not be wise, but foolish, and adds:

"It might be wise if we could attribute these appearances to the hallucinations of a single person only, as when many people fix their eyes on the face of a picture and one thinks that he saw the eyes move. In the latter case the rest might well suspect the hallucination of the one. But the uniform hallucination of a multitude is impossible, and if all the people were to exclaim at once, 'See, the figure moves its eyes!' the impression could not be considered the hallucination of one man, the fact would be certain, and no prudent man would question it. Now apply this principle to the manifestations that occur at spiritualistic seances. How can we doubt their reality, when we witness them in all such seances, and our impressions are confirmed by what an infinite number of persons have seen and heard there? How can we doubt their spiritualistic character—that is, a character transcending human activities—when we recognize that such phenomena are plainly contrary to the laws of nature as we know them? We know that the whole human race, including savants and philosophers, have always regarded such things as superhuman and supernatural, and have styled them magical. Under the name of magic are comprised the doings and appearances which the forces of nature were not sufficient to produce, and always and everywhere it has been admitted that such works were wrought by the assistance and the influence of an agent superior to nature. Magic was universal in the world, and still prevails in pagan countries."

The writer then relates the cases of materialization described by William Crooks. He also refers to the signed testimony of Cesare Lombroso, and adds that "Lombroso, like other materialists, tried to interpret in a non-spiritualistic sense the spiritualistic phenomena which he dared not deny to be real."

While this writer is a firm believer in Spiritualism, including materialization, when he comes to answer the question whether Spiritualism can be brought within the range of reason and Christianity, he shakes his head. It is inscrutable, he declares. Lombroso tried to interpret it by an imaginary and artificial materialistic theory. The animists, on the contrary, find that "the active causes of the phenomena are in the souls or minds of the mediums and the bystanders, and their latent powers, etc." He accepts neither of these theories. With regard to Spiritualism and Christianity he naturally enough points to the attitude taken by the Church of Rome in this matter and records the answer which a certain director of souls made to the member of his flock who asked whether she might attend seances wherein her little son came back from the dead and sat upon her knee. The director said:

"In showing you the true answer to this question I cannot do better than refer you to one of the last decisions made by the Congregation

(Continued on Page 8.)

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W. H. BACH, - - - - - - Managing Editor.

THE SUNFLOWER

Wishes all of its Readers a

MERRY CHRISTMAS.

JESUITS AND SPIRITUALISM.

In another column we publish a translation from the Literary Digest, of the opinion of a learned Jesuit father on Spiritualism. This opinion is strange only from the fact that it demonstrates that the Jesuits have come to the conclusion that they can no longer combat the general opinion that there is something in Spiritualism, nor can they deny that their followers have had evidence that would convince the most bigoted unbeliever that there is something in to the claims.

It is too much to expect that this holy society would accept Spiritualism and acknowledge it. Several years ago in conversation with a very intelligent Catholic priest, the editor asked the question point blank, and was informed that while the Catholic church did not deny the claims of returning spirits, on the contrary they accepted as do all churches "the communion of saints," they did not believe that the spirits of departed humans returned indiscriminately to earth, but it was done as a sort of special dispensation and should only be done in the presence of holy people, or holy relics, or in a manner endorsed by that church. They believed that in the majority of cases the spirits who returned were evil.

When asked why a good God would allow evil and refuse return to the good, he mumbled some kind of an incorherent reply and—changed the subject.

Now that man was just as much a believer in the doctrine of spirit return as any Spiritualist, but he could not take it in its purity and beauty and still hold to the doctrines of the church.

It is a quibble of facts and an insult to intelligence to take that stand, but what else is left to be done? It is useless to deny. Yet professed Spiritualists have been the greatest deniers of the whole lot. Even Sir Richardson Hodgson denied until driven to the last notch—then he admitted it was spirits. We have, nearly every one of us, taken the same stand. Deny the phenomena first, then deny its source, then finally admit that the spiritualistic hypothesis was the only tenable ground upon which to stand.

This article is of value. Read it carefully, study its innermost features. It will give you one of the best arguments you can get, as it comes from one of the greatest strongholds of the enemy." The evil or devil idea is outlawed. Its gray hair no longer commands respect, its venerable appearance can not save it from destruction. It is worn threadbare and is ready for the rag-bag. Why won't the world be honest with itself?

VACCINATE THE GRAFTERS.

A. F. MELCHERS.

In Chester, Pa., a section was roped off, and the so-called Board of Health, by the aid of policemen, had one thousand persons vaccinated 'according to law."

To believe in poisoning a body to purify it, has become a somewhat ancient doctrine; and to do this by law seems rather revolutionary on the part of the government.

It might just as well set the militia to shoot people as to set a Board of Ill-Health to poison them.

Compulsory vaccination is a relic of barbarism and an imposition on the public.

Sanitation is a greater hindrance to the generation of small-pox as well as immunity against contagion, than inoculation. This is proved by its absence in districts where good sanitation is observed. Prevention is better than cure, and inoculation against "graft" would make this sanitation possible in needed quarters.

The cause, not the effect, should be poisoned; and grafters are mainly the cause of all infection of this kind. Money makes them immune because it enables them to live in healthful places. That same money could make all places immune.

Let the grafters be vaccinated, with a little prison discipline.

CURRENT TOPICS.

By A. F. Melchers.

The woman who craves all the rights of man may not be over-wise. Rights involve responsibilities which finally become very burdensome to carry. She now has nearly all that is worth having, except a voice in political council—and that is but a circumstantial one. But present circumstances might warrant her this right, inasmuch as it would purify the political horizon, and, that is all this country needs to make it the ideal republic of the age. As it is, woman's mission is the higher of the two sexes. Heart work is superior to brain work, and when the heart is right no mistakes are made, while the head is always liable to error. And the more that is crammed into it without heart guidance the greater the mistakes. Mind may govern effects, but love governs causes.

"Take more care of our mail" may become a live issue with the people of the United States in the near future. Instead of all bags, some boxes may be employed for the conveyance of picture rolls or packages that are liable to be damaged in bags, and which is very much the case at present. The U. S. mail belongs to the people and not to the assistant postmasters, who seem to think so. What may have been good enough for our grandfathers is not good enough for us now. Bags may be more convenient for handling, but boxes can also be made out of leather and constructed for convenient handling.

The selfish extravagance of one may cause thousands to suffer want. The past exemplifies this in large measure; and the present is not without its issue. But the present is an improvement on the past—shown by its lack of religious zeal. For the better people become the less religion they need. They carry the moral in their lives. There is, but one law under all custom, habit, or government, and that is to "Do right because it is right." To self by being temperate; to others by being just.

Art, music and poetry must be true to life to make an impression on the soul.

CURB, BUT NOT KILL.

We do not advocate war, but it seems yet to be a necessary evil to the world's advancement.

When a half-civilized nation becomes arrogant and wishes to dominate over its superiors in intellectual development, self-protection becomes an inevitable law.

We punish the man who arrogates to disturb our peace or who exhibits signs of breaking into our domains for the purpose of robbery, and nature punishes us for breaking her laws. In that respect self-preservation is a principle we cannot disobey.

Japan evidently wants the Philippines and is willing to risk a war to obtain them; and Germany is evidently stirring the Japs up to fight. Not that she expects to share the booty, with Japan, but she wants that nation humiliated, and thinks that the United States can do it.

THE GREAT TRINITY OR NUMBER UNMASKED.

By C. D. MORTON.

Will be published in the SUNFLOWER, beginning with the first or second issue of the new year.

Mr. Morton is the author of the "Rebel Cypher Revelations," book "Red Fire Jeff" and "The Big War" and this series of articles will be extremely interesting.

Renew your subscription at once and read this interesting presentation of numbers.

Uncle Sam wants peace, but at the same time means to retain the Philippines. He has never yet relinquished anything once possessed, and necessarily must fight Japan if she arrogates to touch them.

If Germany were favorably situated she would probably attend to this little business herself, but thinking that we have the best basis of operation thru the Philippines, she is willing to accord us the glory of burying what menaces to become a "yellow peril."

We were willing enough for the Japs to whip the Russians—which accomplishment has somewhat enlarged the cranial knobs of these shintos—but that willingness ended there.

Russia's humiliation was a necessary evil, in which the entire civilized world rejoiced. But not one of these well-wishers to Japan as individual nations favor continued success in that line. They would rather see Japan crushed than expanded on other civilized territory.

The question now becomes one of diplomacy. Can a man who does not wish to kill a mad dog, outwit him and curb him at the same time?

Wisconsin State Spiritualist Association.

Rev. Geo. H. Brooks, president of the W. S. S. A. having completed his report of work done in the State for the interest of Spiritualism since coming into office last April, I wish to say that no officer ever worked as hard and as earnestly under circumstances such as Mr. Brooks had to meet everywhere.

Financially Mr. Brooks had success. In fact more than we ever dared to anticipate when starting out into the field of work, not knowing where to stop but making a most earnest effort for all the good possibly to be gained both for the Spiritualists and the interest of the State Association.

As a representitive of the people we have been able to pay all running expenses, paid all interests due on notes held against the W. S. S. A. and have some money in the treasury which we expect to make part payment on some note in order to make our interest less and most sincerely thank the good friends in all localities for the kind courtesy shown to our president and the help to the W. S. S. A.

While Mr. Brooks was out in the State working hard from place to place your secretary has tried to also do something in the way of raising money to help defray expenses at the next annual convention which will be held in Milwaukee April 16 to 18, 1907. I have succeeded in interesting the Ladies of Milwaukee to each one in turn open her home for an afternoon coffee or entertain in some way and raise money. We have succeeded by so doing.

Mrs. Anna Mehrtens of 189 Lloyd St. has announced a Flower Sending Social on January 8th, 1907, 2 p. m. to which she invites all friends interested to attend.

May the happy Christmas Greeting reach each and every one interested in the great truth of Spiritualism.

[illegible] G. LOEBE Sec'y.
[illegible] Ave., Milwaukee, Wis.

LILY DALE NEWS.

Buffalo Notes

A Few Suggestions on Dr. Card's Plan

CHANGE IN TIME ON B. & S. W. R. R.

METAPHYSICAL.

Conducted by EVE F. BACH.

IN THE ABSOLUTE.

[illegible]

LIVING HAPPILY.

[illegible]

A LESSON FROM NATURE.

Written Inspirationally for The Sunflower by Mrs. F. A. Prosser.

[illegible]

LITERARY WORLD

GEMS OF POESY

is a new publication by Delhaye Publishing Co., Chicago, embodying the poetic gems of a variety of authors, among them our own O. L. Harvey. It is a book of 190 pages, nicely printed on good paper, and bound in cloth with gold illumination, and includes the writing of over 400 American poets. Four of Mr. Harvey's poems have found place therein, among them the "Tippecanoe Battle-field," so far as we know, the only poem written on that important feature of American history. Copies can be had by addressing O. L. Harvey, West LaFayette, Ind.

EVOLUTION OF THE GOD AND CHRIST IDEAS.

This is one of Hudson Tuttle's best and his latest book. It is not a superficial skimming, but a deep study into the mysteries of the basis of the Christian ideas, and as such is entitled to a place on the shelves of every library in the land. The day is past when the people should take anyone's ipse dixit as to any point, and the researches of men who are qualified to judge of such matters should receive the proper attention—which it is receiving more and more all the time.

It is a book of 280 pages, nicely printed and bound, and handles the subject in a masterly manner. Price, $1.25.

DECIMON HUYDAS;

a romance of Mars, by Sara Weiss, is one of the latest publications of the Austin Publishing Co. Mrs. Weiss claims to have journeyed to Mars in spirit, and this is the second book on the subject from her pen. It is a romance, one that has its foundation laid on the planet Mars, with Martians as its participants. It has engravings of plants said to be indigenous to that planet, and is an interesting story, regardless of its other features. The price is not given, but we presume it is $1.00

THE PATHWAY OF THE HUMAN SPIRIT

is Dr. Peebles' latest book. It traces the pathway of the spirit from microcosm to macrocosm, and presents a number of the theories of pre-existence, in spirit form, as we understand it, not making particular claims, but presenting the argument and leaving it to the intellect of the reader to interpret and solve the problem. In this consideration he uses much of the Oriental ideas, especially those from India, and takes their idea that our life does not begin with our individual birth, but we are a part of that great life principle that permeates all, and have existed from eternity. 200 pages, cloth bound, $1.00.

BIRD STORIES FOR THE CHILDREN.

The love of a bird for the treasures of her nest is one of the most beautiful things of this world. Mother-like, the parent bird will do anything almost for the sake of her little ones. Who has not seen the kildeer strive with all the tact of her clever little soul to allure some big giant of a human being, who has wandered into her neighborhood, away from her nest of precious young. Many a time, as a boy on the farm, I have followed one of these birds limping and tumbling and fluttering along on the ground a few feet ahead of me, utterly disabled, as I supposed, but always managing to keep just a little beyond the reach of my eager hands. And when the artful mother has led me far from the sacred spot where lay all there were in this world to her, how triumphantly she has lifted herself on her unharmed wings and to my utter astonishment, sailed away.

If by some incident one finds her nest (and the nest is so cleverly concealed that, if it is discovered at all it will be by pure accident) the resourceful mother is ready with other expedients to outwit you.

Human beings true to their instinct never to call into action their ability to think if they can employ their faculty for nonsense instead, call this love of the mother-bird "machinery." But there are some of us (and our numbers are increasing) who are disposed to put off the adoption of this conclusion until we go mad.

The bird builds her nest, weaving it of the rarest fibres. She hides it in the copse or prudently hangs it far out on some inaccessible bough. She lays her beautiful eggs, and hatches them with the warmth and life of her own breast. She tends her young, bringing them food and drink, and watching over them with a tender and tireless vigilance. She protects them in storm with her own little body, worries about them when danger lurks, and dreams of them, no doubt, as she rocks and sleeps under the silent stars. She sings to them in the overflow of her gladness and hope, and risks her very existence to sheild them from harm.

As the days of summer shorten, and the cool, long nights warn of approaching autumn, she leads her children away from the old place, she and her faithful mate, out into the wide old world. And I say there is love in the heart of that mother as truly as in the heart of woman, and there are joy and genuineness and sorrow and fidelity in that sylvan home more sacred than may sometimes bloom in the cold mansions of men.

Conjugal love is also very strong in many of the feathered races, especially among those in which the wedding is for successive seasons or for life. The pining of love-birds for their dead sweethearts is well known.

The following account of the devotion of a widowed pigeon for her deceased consort sounds like a tale of human woe:

"A man set to watch a field patronized by pigeons, shot an old male pigeon who had long been an inhabitant of the farm. His mate, around whom he had for many a year cooed, whom he had nourished with his own crop and had assisted in rearing numerous young ones, immediately settled on the ground by his side. She refused to leave him, and manifested her grief in the most expressive manner. The laborer took up the dead bird and hung it on a stake. The widow still refused to forsake her husband, and continued day after day slowly walking around the stake on which his body hung. The kind-hearted wife of the farmer heard of the matter and went to the relief of the stricken bird. On arriving at the spot she found the poor bird still watching at the side of her dead. She was much spent with her long fasting and grief. She had made a circular beaten track around the corpse of her companion."

And these are the beings that brutes shoot for pastime on human holidays.—The Dawn.

Regeneration.

Dr. Frederick Peterson writes in Collier's Weekly concerning modern newspapers, styling them "stream of facts, widely dissociated, an incoherent medley of facts, using up brain-force which might be employed to better advantage, retards intellectual growth by over-stimulation, and creates a morbid appetite for emotional excitement. Whether this may be contributing to the prevalence of neurasthenia might be difficult to prove, but the suggestion is worthy of consideration. But he hopes tho, that, as out of cosmic chaos came harmony, a like result will follow in newspaperdom."

But music and the drama have followed the same course. Rag-time music and ocular feasts demonstrate a similar degeneracy in tastes—all due to the convulsion caused by the civil war. But the first scintillations of a purer light is gleaming over literature and music. The new generation is finding pleasure in better reading and attuning its ear to more clasical music. In fact, the mental states of experienced and cultured humanity are demanding them by virtue of their higher attunement.

The stage too is not unmindful of this demand but literature and music have the better advantage now, where the former at one time led the van.

In religion, politics and other causes which affect the human heart the same purifying efforts are made manifest. We are on the eve of a new regeneration.

A. F. MELCHERS.

In every piece of honest work, however irksome, laborious and common-place, we are fellow workers with God.—F. B. Meyer.

THE LIGHT OF REASON.

Love is the light of reason, the fulfilment of the law,
While hatred, working treason finds everywhere some flaw,

Oh, lone and weary mortal ever reaching for the good,
See how long before earth's portals the angel, love hath stood;

Hear her meekly pleading with you, [illegible] her shining face;
Hear her sweetly singing to you— Love must redeem the race,

Oh, [illegible] her enter, she is the heavenly guest;
Of every good the centre, she alone [illegible] the rest.

Ask not that all earth's teachers, should tread the self same [illegible].
For [illegible] as his creatures, are the avenues to God.

His paths are all eternal, on human errors die;
And souls in realms supernal will see with clearer eye,

Oh, what [illegible] will be riven what ancient wrongs decay,
When all will walk towards heaven, each in his chosen way—

Not [illegible] by opinion—not [illegible] iron creeds,
How [illegible] thot's pinion, how [illegible] men's deeds!

But [illegible] for ages, will the world be purified,
For love [illegible] here slow stages, and must oft be crucified.

But let us [illegible] and labour, [illegible] the [illegible] may come,
And blessing reach our neighbour, [illegible] light love's lamp at home—

Whose [illegible] thru' the windows, with [illegible] and steady ray,
It may chase the deepening shadows from some weary traveler's way.

Then [illegible] our souls inherit, the faith that looks above,
We may [illegible] with souls immortal, the [illegible] of love.

[illegible]

TRUTH, THE ALL-IN-ALL.

Thou art the mighty cable, that [illegible] all so whole;
As kingdom of the universe, its metal, heart and soul;
With tongueless mouth thy language speaks at times unclear,
But [illegible] in the conscious realm of every ear.

And deep thy arrows pierce the depths of ocean low,
Down under the mud to make up pearls, their wealth to show;
Out on their strand bright jewels cast, by chaos hid
For [illegible] not to expose—or credence bid.

Thy [illegible] lineage doth trace the [illegible]'s line,
Whose bleeding wand has patiently outwitted time,
Unmasking false assumptions law of unuttered crime,
By [illegible] angels hold in hand, to [illegible] their clime.

Oh, [illegible], thy sword unguided doth not rust,
As gold, [illegible] bright in shade or light, or in the dust;
Thru storm-swept time thy living powers hold to their aim,
And evidence thru credential prone the light claim.

Oh, living truth, thy eyes true blue, are open wide
To valleys range, from mountain view, o'er ocean's tide
Escape thy glance? One might as well evade cold death
Of clay that gives the baby soul immortal breath.

MARY J. SCOTT.

Hydesville Cottage Souvenir Postals

We have received a supply of colored Souvenir Postal Cards of the Hydesville Cottage, printed in Germany. Price 2 cents each, or 5 cents at the office, or if to be sent by mail in one package, 4 cents for one, 6 cents for two, 11 cents for 4, per 100, postpaid $2.25. If you would like them to be mailed to friends from Lily Dale, price will be 2 for 5 cents, and postage one cent each for domestic, 2 cents each for foreign.

We wish that a statue of General Sherman could stand on the naval grounds at Washington, and on it be inscribed: "War is hell."

PREMIUM BOOKS? YES.

We still have a few.

They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

HEROES AND HERO WORSHIP. A series of lectures by Carlyle on this interesting topic, given in the inimitable style of the author, and it makes an interesting book; one that is calculated to throw light upon the myths of the present and past. No verbiage is necessary regarding any of Carlyle's works.

ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism, it becomes more than a story to the student of such.

SARTOR RESARTUS. This is Thomas Carlyle's greatest work on the Philosophy of Life. If you have not read it you have missed a treat that you now have an opportunity of enjoying for a very modest sum.

Are you doing anything to extend the circulation of the SUNFLOWER? If not, why not?

THE SUNFLOWER

An Exponent of the Spiritual Philosophy; Its Science, and Allied Subjects.

Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds.)

$1.00 PER YEAR. SAMPLE COPIES FREE.

THE GREENBACKER TALKS ON CHRISTMAS.

[illegible]

A Greenbacker.

MERTHYR SPIRITUALISTS SOCIETY.

[illegible]

Binghamton Minister Declares That He Has Found the Secret of the Sphinx.

[illegible]

A Splendid Holiday Gift.

[illegible]

Special Notice.

[illegible]

LIGHT FROM EVERYWHERE

EAST NORTH

WEST SOUTH

Th[illegible] department is conducted to enable Spiritualists and [illegible] Workers to keep in touch with each other and [illegible] work. Send us notices of your engagements [illegible] any other items of interest. Officers of societies [illegible] reports of your meetings, entertainments, [illegible] you have, your elections, reports of annual [illegible] business meetings, in fact, everything [illegible] like to know about other societies.

[illegible] with typewriter or plainly with pen. Never use a pencil or write on both sides of [illegible].

[illegible] short and to the point. We will adjust [illegible] the space we have to use. A weekly notice [illegible] meetings written on a postal card would [illegible].

[illegible] your full name and address to every [illegible] not necessarily for publication, but as [illegible] "correspondent" or "subscriber" [illegible] to the author. The printed article [illegible] what you wish it but we must have [illegible] for our own information.

[illegible] will not be returned unless stamps are [illegible] postage. If not used they will be [illegible] days and then destroyed. Retain copies [illegible] we do not return them if we can not use [illegible].

Su[illegible] for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Mrs. L. G. Reed of Toledo, O. [illegible] serve the Progressive Spiritualists society of Elyria, O., January 7 and 14, and give seances Thursdays during her stay.

Mrs. M. E. Williams has removed to 26 Wright street, Stapleton, S. I., N. Y., where she will hold seances for phenomenal manifestations Wednesday and Saturday at 2 p. m. Take car to door from St. George street ferry.

The Cosmic Light is a comparatively recent publication in the line of Spiritualism. It is a neat monthly, edited by Nim Baird at Pittsburg, Kans. Price $1.00 a year. Associated with the editor are J. M. White and Mary L. Brennen, and they offer a psychometric reading and membership in "Success Circle" as inducements for subscriptions. Send for a sample copy.

Some friends in Canada want to know if there will be materializing mediums at Lily Dale next summer. It is yet too early to tell anything about the program or attendance of mediums, but there doubtless will be mediums for all phases of the phenomena and philosophy here next summer. As fast as there is anything definite to report the SUNFLOWER will report it.

Our good sister Bessie G Osborn, whose writings many have enjoyed, writes us in renewing her subscription: I was confined to my bed for three months this season and no visitor brought more strength than the blessed SUNFLOWER, as I named it. I remember how the first copy that I saw won my heart. The first thing that met my eyes was, "If you can't do anything else just smile." It has smiled its way up to a standard of which Spiritualists may well be proud.

Sackville G. Leyson, a massage operator of Syracuse, was arrested recently at the instance of the Onondaga Medical society for "practicing medicine without a license." The society representatives say they are going to enter proceedings against all "irregular" practitioners, [illegible] those who are not registered as practicing physicians. It is strange that our law-makers will enact such laws and then talk about "trusts." Where is there a greater trust than the doctors' trust? The [illegible] have not asked for any [illegible] laws, but ministers ask for compulsory Sunday observance laws and doctors for compulsory medical laws, and "the public be —."

Jessie S. Pettit-Flint writes: "A Merry Christmas to the SUNFLOWER and to you all, and may the harvest of the coming year be abundant—equal to Oregon's best corn." On the greeting appears a picture of some of Oregon's corn, 10 to 11 feet high, with a man and a boy standing in it showing its height. We extend kindly greetings to our good sister, as well as to all others.

Many men owe the grandeur of their lives to their tremendous difficulties.—C. H. Spurgeon.

BOSTON NOTES.

MRS. B. W. BELCHER.

DWIGHT HALL

The Ladies Lyceum Union meets at Dwight hall, 514 Tremont street, every Wednesday Business meeting 5 p. m., supper 6.30, evening meeting 7.30. Mrs. M. I. Butler, president.

DWIGHT HALL.

The Ladies Spiritualistic Industrial society, meets at Dwight hall, Thursdays 3.30 p. m. Business meeting 5.30, supper 6.30, evening meeting 7.45, time devoted to readings and tests. Mrs. B. W. Belcher, president.

APPELTON HALL.

The First Spiritualist Ladies Aid Society meets in Appleton hall, 9 Appleton street, every Friday This week, mediums' night. Supper at 6 15. Mrs. M. A. Albee, president.

COMMERCIAL HALL.

Sunday spiritual meetings are held at 724 Washington street, one flight up. Circle at 11 a. m., messages, at 2.30 and 7 30. Fine mediums are in attendance at all sessions. Tuesday and Thursday 2.45., admission 15 cents.

ODD LADIES HALL

446 Tremont street, Mrs. Nellie Carleton Grover conducts spiritual circles for healing and messages, Tuesday and Friday 2.30 p.m. She is assisted by many good mediums.

FIRST SPIRITUAL SCIENCE CHURCH

673 Massachusetts avenue, Cambridge, Mrs. M. A. Wilkinson, pastor. Seances at 3 and 7 30 p. m., assisted by many fine mediums. Meeting Wednesday, 724 Washington street, Boston.

THE FIRST SPIRITUAL CHURCH OF METHUEN, MASS.

Mr. Robert Driver, president, 27 Brown street, are doing a good work for Spiritualism. Connected with the church is a Lyceum of one hundred members, and the instructions they are getting from their leaders and the way they are working together to see the debt cleared, promises success.

They have formed a Young Peoples' society of fifty members, meeting Monday evenings at 7.30, and they have a Ladies' Aid that meets every Thursday afternoon to sew and get ready for a sale which will be held some time in February.

One plan they have adopted to raise money is to go around to the houses of the members, or anyone wishing them to come, paying certain sum, and giving name and address, from now until Christmas, then the officers with the choir of twenty-five voices start out at six o'clock and march from house to house until they have sung for all who wished. Mr. Nelson told me they marched last year from 6 p. m. to 9 the next morning.

This year they will have to do the same, and between the Sunday services, the young peoples' choir sing at the Old Ladies Home, next Sunday, giving them a complete song service. This is nothing new for them as they have been doing it for some time but last Sunday while I was speaking for them their singing and speaking attracted me so much that I wanted to write about it and the great work they are doing.

MRS. MAY STEINER

conducts spiritual circles Monday afternoon at 48 Appleton street.

MRS. B. W. BELCHER

gives sittings by appointment at 43 Linden street, West Everett, Thursday and Friday afternoons. Home address 293 Pleasant street, Marlboro, Mass. Agent for the SUNFLOWER.

Good Work at San Jose, California.

The First Spiritual Union of this place is growing in numbers and there is work found for each; but we still need more helpers.

Rev. W. C. Bowman, of Los Angeles gave a series of lectures in October which were well attended, and all who listened to them were pleased with the noble, instructive ideas given forth.

The month of November Mrs. Lettie Allen of Los Angeles was our speaker; her inspirational lectures and Spiritual messages a few largely.

During Mrs. Allen's stay the ladies of the "Mutual Helpers" assisted by the F. S. U. tendered a surprise and greetings at the home of Mrs. Cora D. Ringle[illegible] A small purse was given her by the friends present showing their appreciation of her work while with us.

Mrs. L. N. Le May, formerly of Boston, but now a resident of San Jose, is filling the platform for the month of December.

M[illegible] having to resign as conductor of our Lyceum, on account of her many duties, Mrs. Le May has been put in her place. This worthy lady is also secretary of the "Mutual Helpers" or ladies aid.

We have many good things planned for the future.

The Sunday Lyceum is preparing a Xmas entertainment, to be given Sunday morning Dec. 23,

Then we are expecting a rare treat in January and possibly February as we are to have with us Moses and Mattie Hull. With these two good workers with us you may be sure Thomas Paine's birthday will be properly celebrated. In March Rev. John W[illegible] has promised to be here for the anniversary and to help in other entertainments.

MRS. DR. DOBSON BARKER,
Cor. Sec'y. F. S. U.

First Spiritual [illegible] at Niagara Falls.

Maccabee Hall was filled by a large audience on Sunday evening, December [illegible] to witness a Spiritualistic [illegible] christening, the first of the kind that has happened at Niagara Falls.

Before the ceremony, Sister Atcheson gave a short address on "Modern Spiritualism Compared with Bible Spiritualism." The subject was well defined in her plain, vigorous way. The inspiration from the spirit side of life seemed to cause a bright halo of light, that a believer in the truths of Spiritualism could see with psychic sight the illumination that surrounded her.

At the close of Mrs. Atcheson's address the ceremony of christening was performed, but far different from the orthodox plan. The young father and mother of the six months old babe, went forward to the rostrum, the mother with her cherub in her arms. It was a picture of consecration before an altar of [illegible]. Sister Atcheson read the spiritual ceremony adapted for this occasion, then picking up a bunch of pure white flowers, the emblem of purity, love and truth, and placing them on the shoulder of the baby, she consecrated Irene Williams Sisler to the watchful care of the angels.

Inasmuch as this is the first ceremony of the form of christening that I have witnessed in the temple of Spiritualism during the long period of thirty-two years of my belief in the philosophy of Spiritualism, I don't know as I was so impressed ever before as I was by this beautiful ceremony on Sunday evening.

A true Spiritualist, as a general rule, does not believe in forms and ceremonies as conducted in orthodox creeds and dogmas. It looks too cold and formal and has the air of hypocrisy hanging over it.

Mrs. Atcheson gave several psychic messages, all recognized except one to a gentleman, who by his countenance I think was stubborn in nature and extremely of the orthodox kind, and thot it was the work of the devil—the orthodox scarecrow. Jesus, in his day met just such characters.

One message to an old lady, who had never been there before, was duly recognized and appreciated by her, and brought tears to her eyes. Quite a contrast between the two. She did not think it was the work of the devil to receive a message from her loved ones in spirit life. The audience were not Spiritualists. There was possibly three or four who claimed to be such.

VINE H. BILCOX.

FRIENDS OF LYCEUM.

May I again call your attention? We need an earnest co-operation to make the greatest benefactor to the cause of Spiritualism. We desire to make a lesson quarterly, especially for the children. Do you want it? If so how many copies per quarter? The expense will not exceed one cent a lesson. [illegible] you.

[illegible] S. A. have authorized [illegible] offer three banners to [illegible] Lyceums showing the [illegible] during the coming [illegible] matter how small [illegible] now. [illegible] have a [illegible] winning a banner if you show progress in enrollment, average attendance, general interest. All Lyceums desiring to compete for a prize, send me a report of standing not later than January 15, 1907.

All fall in line and work to make this a "banner" year in every sense of the word.

We have also pretty Lyceum pins which we can furnish at five cents each or $4.00 per hundred or $2.00 for fifty. All members should wear one.

"Lyceum, Lyceum, March March Ahead."

ANNA L. GILLISPIE.
321 S. Highland Ave, Pittsburg, Pa.

There is no compeller; yet all is compulsion.

A JESUIT FATHER ON SPIRITUALISM

Continued from Page 1.

of the Inquisition and approved by Leo XIII. In 1898 a devout Christian questioned the Holy See as to whether it was allowable for him, provided he refused all communication with an evil spirit, and put himself under the protection of St. Michael, head of the celestial army, to communicate with the spirit of a certain person, a spirit whose answers had always been in conformity with Catholic doctrine. The Sacred Roman Congregation replied, 'As matters stand, it is not allowable.' And the voice of the Vicar of Jesus Christ confirmed the sentence of the Inquisition."

Father Franco gives the following reasons why the Roman Church has thus decreed. Spirits are indeed called up, but who can say whether they are not evil and deluding spirits? In his own words: "Were we certain that the spirits who profess to be this or that person were good, serious and beneficent spirits, such as saintly souls must necessarily be, were they permitted to perform the great miracle of return from the other world, and manifest themselves to us, and work wonders at the seances, contrary to nature and therefore inexplicable, the case might be different. But the opposite is the case. Worse than this the spirit which presents itself at seances often shows plainly that he can be no other than the being branded a hundred times by Jesus Christ in the Gospel as 'the unclean spirit.' "—Translation made for The Literary Digest.

Progressive and Non-Progressive People.

D. FEAST.

There are two classes of people in the world with whom we often come in contact. The progressive and non-progressive people who shall claim my attention for a while. The non-progressive man is much in evidence at the prese[nt t]ime. He is easily found, and [a f]ew minutes conversa[tion with h]im will prove the truth [of my asse]rtion.

Take h[im along p]olitical lines and ask him [whether he i]s a Democrat, Republican or a S[ocial]ist, and for the life of him he cannot give you an intelligent answer why he is a follower of any of the above named parties. In nine cases out of ten he will tell you that his father was a Democrat or a Republican, or a Socialist, and that is why he is one. He is content to follow in the "old cow path." No amount of reasoning can make him change his mind. He is simply an echo of his father. To attempt to argue with such is only a waste of time. Let them alone, perhaps in the ages to come light may creep in his brain, and he may see a reason to change his political faith.

Along religious lines it is the same thing. No amount of reasoning can show him the fallacy of his belief no matter to what church or creed he is attached—'tis the same. If he had been taught to believe that five gods were in the trinity, he would have believed it. Why? simply because he has been taught that way. No matter whether it comforts with sound common sense or not—it is all the same to him. His religious belief is not the result of careful study or investigation. Had he been taught that Confucius wrote the first five books of the Bible he would have believed it. Why attempt to change the views of such folks? Better let them alone. Probably in the distant future they may change their religious views. Along social lines they are just the same. We meet non-progressive people every day and we must deal gently with them, and hope that the future may have much in store for them.

Now for our progressive people. Who are they? We find them in the pulpit, on the bench, in the school room, in the Sunday school, along all the walks of life. We are glad to meet them and honor them for their progressive thot. Witness a Dr. Briggs, who dared to express his views as a minister of the church. Look at the recent case of Dr. Crapsey, who dared to think for himself. Who publicly expressed his views along religious lines. For honestly expressing those views which were contrary to the teachings of the church he was pronounced a heretic and driven from the church. Pity we have not more heretics of the same type.

Our progressive people are called cranks and fools, but without them the world would not move. Progress along all lines is beneficial. Without progress, life would stagnate—we need progressive people. We honor them for their views. We honor them because they have dared to maintain their position in the face of all opposition. He who believes he is right has a mighty force behind him that all the world can not shake. He is indifferent to the criticism of the people. He believes he is right, and with Davy Crockett he says:

'Tis my motto when I am dead,
Be sure you are right, then go ahead.

In Darkest Civilization.

"——The holy Bible!"

"Why do you call it holy?"

"Because it is the word of God," answer the parson.

"But, my dear sir, it is a compilation of men's writings."

"They were inspired by God!"

"How about Homer, Socrates, Thucydides and others, whose writings are far superior to the Jewish—and what about those of today?—are they not also inspired?"

"Not by God—He lived nearer to mankind in the past."

"I dispute that. I think it is the reverse. God is nearer to man today then he ever was."

"What makes you believe so?"

"My reasons are scientific. The animal is charged with three life principles— sensation, emotion and volition. Primitive man was but very little above his brute brother. Later man became endowed with intelligence, love and will power—the three aforenamed spiritualized by evolution—but they were still dominated by the animal in him. Lack of learning, love for war and lack of self-control attest to this. Had God been nearer to man in the past why are these conditions reversed in the present? He must be nearer, for we know more, have less murderous wars, and are better able to control ourselves in every respect. This all-wise, all-loving and all-potent influence is beginning to affect us for better results—even some preachers acknowledging themselves to be inspired."

"But you see they had miracles—and—"

"Yes, and very poor ones compared to those of today—the latter being as far above the biblical miracles as the learning of today is superior to that of the past in which you are still living."

"But we should revre the past that is good—"

"So we do, but when the records are disproved by geology and astronomy, chemistry and reason, we discard them; or, at least, sift the wheat from the chaff—the true from the false—the sensible from the ridiculous. Are you doing that?"

"Well, I pass over what seems incongruous—you know translation and misinterpretation—"

"That is, you whitewash one portion and doubt another, and call the book holy from mere habit, as is it—"

"Nay, you are wrong—the Bible has been made holy by reverence—"

"You mean by ignorance.—"

"Then what comfort it is to many."

"The more's the pity. Not that I object to its reading as a sample of ancient literature, but to sanctify ignorance and unreason, and the mailing of which in parts is considered obscene by our Postmaster General, is a terrible arraignment against common sense and the Progress of the age. One must believe the world still in its infancy to judge by circumstances, according to your view of it—unless the world is very hypocritical or is itself a silent unbeliever, like many of you preachers, who have read history and science."

"You argue so well—you should become a preacher yourself."

"But I wolud tell the truth."

(Tableau.)

ARTHUR F. MILTON.

Hardness is a want of minute attention to the feelings of others. It does not proceed from malignity or carelessness of inflicting pain, but from a want of delicate perception of those little things by which pleasure is conferred or pain excited.
—Cydney Smith.

H. S. Kellogg Gone On.

A sadness and gloom fell upou all hearts at the Southern Cassadaga Camp, when early on the morning of Thursday the 13th the sad news went from one to the other, that our beloved brother, and co-worker, Horace S. Kellogg had left the mortal form, and passed silently, in the early morning hour "into the land of the hereafter."

With blanched faces, quivering lips, tearful eyes, in voices soft and low the whispered word came, "it is true; he has gone."

Everyone went with consolation in thot, in word, in look, and act, to the bereaved companion to express that sympathy which all felt and to bring the balm of the proof of the glorious philosophy of spiritual truth home to her heart in the hour when its depths were stirred.

Mr. Horace S. Kellogg, as a member of the board of the Southern Cassadaga Camp has been one of its most efficient members; helpful in every way, cheerful, genial, kind, sympathetic, and resourceful in suggestions for the good of everything pertaining to the camp and the same can be said of him in regard to the Lake Brady Camp; for this was his nature and so all here felt keenly his loss, not only companion and brother, but as co-worker, counselor, and helper. But our spiritual hearts must not look thru material eyes; we must look with spiritual thot at the high, exalted and better condition of his spirit today.

Still near enough to guide, and cheer,
His soul ascends life's golden stair,
So put aside our care and fear
And let our thot reach to him there.

And he will still be worker, friend,
Counselor, guide, companion too,
Until this life for us shall end,
And we shall see with grander view.

On Friday morning 14th at 10:30, after a tender and touching invocation by Mrs. Wheeler of Onset, Mass., and a song "Come Gentle Spirits," Dr. Hilligoss president of the camp spoke briefly pathetically, a few words in home service, after which the journey to the old homestead in Cleveland Ohio was begun, where the last words of appreciation will be said with relatives and friends.

Long in thot; by word and deed,
Will his memory live—
Peace be left with everyone, and
Consolation still will give.

[CAL]EB MORSE.

Lake Helen, Fla.

Uncharity

Some people imagine when they are lasting forth an uncharitable denunciation against a fellow being, they are making an effort worthy of the eloquence of a Cicero. Yea, they verily believe they are serving humanity or God in so doing; and don't doubt in the least but that they are of the most righteous, or virtuous, as the case may be.

To see only the shortcomings in one's fellow beings is narrowmindedness. To denounce rather than sorrow that such is a fact, is cruel—righteousness reversed.

Intemperance is no worse evil than uncharity. The one temporarily beclouds the brain—the other the heart. In the first named intellectuality is dulled in the latter intuition.

When intuition is dulled, right guidance ceases; the instinct of self-preservation becomes lost. What the intemperate pays as penalty in pain or disease, the uncharitable pay in errors—often with pecuniary losses—and sacrifice of internal happiness or soul peace.

Without sympathy or generosity of heart, there is no accordant vibration between soul and body as a mortal—between soul and spirit beyond the grave.

The sublime attitude which uncharity may assume at times, strikes the pureminded and kindhearted with a sort of terror, as the cobra glistening in the sunlight, strikes terror to the doe who it is charming. Beware of uncharity; it is false judgment—a reflection of self in the world's mirror.

ARTHUR F. MILTON.

"[Fear] is the graveyard of progress."

"To believe in m[an] is the first [step] toward help[ing] ..."

JANUARY

1907

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

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MYSTERY OF THE THREE WISE MEN OF THE EAST.

Centuries Have Elapsed Since They Followed Star of Bethlehem to Cradle of Christ---Bible Story Gives Little Clew.

One Christmas mystery remains unsolved. May never be.

Who were the Wise Men of the East?

Of what nationality were these Magi, who travelved from afar to do homage to the new-born Savior? What was their rank? Whence came the wealth that enabled them to bring their gifts of gold, frankincense and myrrh? Why was the star vouchsafed them as a guide to show the way to Bethlenem?

No one knows, though centuries of research have been made by eminent scholars.

The simple story as told in the Bible is one of the most familiar of Christian lore. Any child could recite it in detail. Painters and sculptors have made it the theme of the most inspired products of their brushes and chisels, but to this day the identity of these Wise men remains a mystery.

There are of course theories. Men who know the period have striven to revive its life so as to lift the veil from the famous trio, but all have labored under the great disadvantage that in setting down the story of the birth of Christ, the Apostle Matthew has been disappointingly meager in doling out information about the three Wise men.

He simply says there arrived in Jerusalem, three foreigners. He does not tell us of what race, nor of what station in life.

But there are clews in the Biblical recital for all that.

It is fair to assume from the fact that the visitors were received at court by King Herod, and that they carried gifts of valve, and they were in their own country men of royalty or close to it.

WERE THEY PERSIANS?

The use of the word Magi indicates that they were Zoroasters, members of Persia's most sacred order, and if they came from the East, were most probably natives of Chaldea, that ancient region lying beyond the Jordan and the desert.

Herod evidently deemed it cautious to treat them with deference, for disquieted tho he was by their news of the star or comet that was to lead them to the birth place of the redeemer he dissembled, and told them that when they had found the newborn he would return to worship with them.

The theory that they were Persians gains further support from their actions when they came into the presence of the Christ. Their deep bow, their humble prostration was the Persian deference to a king, and the gifts they brought were Persian in character.

This is the general idea to be deduced from the Bible story. It is little more than clever theory, for it supplies no names, it tells no rank.

A research of the great paintings in which the subject is treated, produces a bewilderment. There are half a hundred different ideas presented.

In the earlier efforts the number of wise men varied from two to six, the modern research insists that three is accurate.

There is a little royalty expressed in the early conceptions. It was about the fifth century when painters generally began to accept the idea that the three men were rulers in their country, and wore their crowns when they came in the presence of the greatest of all kings.

Not until nine centuries later however, did the church find names for the first pilgrims to the shrine of the Prince of Peace.

STORY OF THE MONKS.

The monks of the 14th century disclosed much of importance about the early days of the Christian era. They delved deeply, and brought to light much of the knowledge we have now. It is for that reason that their story of the "Three Wise Men of the East" deserves particular consideration.

Caspar, Melchior and Belthasar they call the Three Wise Men. All were great kings. Casper was the oldest. At the time of the birth of Christ he was 60 years old, and for more than two-thirds of that time he had ruled in Arabia. Balthasar was black, a native of Saba, and 40 years old. The youngest of the three was Melchior, whose country was Tarshish. He was 20 years old.

Three miracles taught them that some great event was destined to occur, so they went to the Mt. Victorialis to pray and watch for the star.

When it appeared they dropped all the cares of state, and followed it thirteen days and nights without eating or sleeping, till it led them to Jerusalem.

Then the story follows that of the Bible, telling how they went to Herod, then to Bethlehem, worshipped and presented their offerings, received from Mary the linen in which he had been swathed, and fearing the good faith of Herod, they embarked in secrecy and returned to their own countries by another route than that by which they had come.

The story does not stop here. It tells circumstantially the after-life of the Three Wise Men. The good Apostle St. Thomas journeyed to their country, baptized them, and all three went out to preach the doctrine of the Christ.

They were slain by barbarous Gentiles, and later the Empress Helena, wife of Constantine, recovered their sacred bones, and brought them to Constantinople. Thence they were carried to Milan, and finally found ultimate resting place in Cologne, where they now are.

This is the 14th century story of the Three Wise Men. It is detailed, picturesque, plausible, but there is no proof for it, and the many other versions of the story would be equally entitled to belief.

VERSIONS OF ARTISTS.

Sculptors and painters give varying accounts. Over the portal of St. Andrea, in Pistoia, the sculptor has engraved their names on a bas relief.

Rubens in his marvelous "Adoration," in the Museum at Antwerp, makes them royal princes apparently of some heathen nation, for their garb is barbaric. They bear no resemblance to the 14th century story.

Bougnereau shows them as virtual saints, all men of years, and from their garb members of the same nation. He gives them halos as well as Joseph, Mary and the Christ. Gozzoli paints in Emperor Michael Paleologus and Lorenzo Medici, who could have no possible existence in such a period as that of the beginning of the [illegible] era.

This shows how little data the painters and sculptors have had to work on. In lack of facts they were called upon to draw upon the imagination, and the result is a network of contradiction and fable that will perhaps remain a hopeless tangle as long as the world lasts.

That's What the Matter.

[illegible] P. MILTON.

"Suffer not a witch to live"?
By what authority?
The Bible's.
What is the Bible?
The word of God.

Ah, then what if a book or Bible had been compiled of the epistles or essays of Demosthenes, Socrates, Plato, Epictetus, etc., would that too have been authoritative?

If so, there would have been less dissention in religion—no heresy trials, no dull sermonizing, no religious wars, no dark age and no priestcraft.

But civilization was in its infancy when the Bible was compiled, and the selections for the same were naturally made from the juvenile [illegible] of the age. The average school boys of today could perhaps write better epistles or essays than the authors of the Bible have done; and a council of 300 such schoolboys would become the laughing stock of the world if they brought forth such a compilation as the word of God.

That the aforenamed quotation (like many others in the same book) was the [illegible] of individual prejudice, is evidenced on its very face —a sort of mud-raking of the times. [illegible] should be accepted to-[illegible] who claim to [illegible] beyond our [illegible]prehension.

[illegible] have the poor [illegible] spirit) [illegible] us—to which there would be no objections if they were willing to learn and transfer their [illegible] of ignorance to the advanced minds of the age.

Why should we of today be governed by the prejudiced utterances of the infantile minds of a long past age? Those Bible authors were school boys comparatively speaking.

Inspiration? Well, that too is a matter of affinity. An ignorant [illegible] attracts an ignorant spirit—just as a vicious one attracts a vicious spirit. Imagine a Carlyle or a Hugo endeavoring to express himself through an uneducated medium. Even if he did, nothing higher would flow through the medium's mind than what it is attuned to. But such spirits find no affinity to uncultured minds, and consequently make no attempt to inspire them. So it is all nonsense to talk about inspiration as being authoritative—whether as poetry or prose.

You ask "What's the matter with Spiritualism?"

We are taking too much for granted—inculcating too much of the juvenile [illegible]eries in our philosophy. There are advanced minds in Spiritualism as well as in the secular world, and what the free-thinkers are to Christianity, the non-par[illegible] are to Spiritualism.

Christianity lost adherents—[illegible] because it would not advance with the times. It became [illegible] old lines of reasoning [illegible] primitive methods and ideas of religion. Are we not [illegible] the same in matters [illegible]?

[illegible] it; throw [illegible] mental [illegible], shake off the old, and make room for advanced inspiration. A heart congested by prejudice can never feel the sweet influences of love. So a brain congested by old ideas cannot perceive [illegible]—or those advanced on the [illegible] improvements in our surroundings comes with improvement [illegible] good use you make of Spiritualism personally will redound [illegible] effectively. As the individual progresses spiritually, his [illegible] materiall[illegible]

[illegible] $1.00 per year.

SCIENTIFIC VIEW OF TELEPATHY.

The action of one mind upon another at a distance, by means outside of the senses, is now generally assumed to be a fact by persons interested in what is called "psychical research;" so much so that they use it to explain other mysteries with which they come in contact. That such use is quite illegitimate they are told by Mr. J. Arthur Hill, in one of their own organs, the Annales des Sciences Psychiques (Paris, October). Mr. Hill apparently believes in the facts assumed in discussion of telepathy, but he will not accept an inference at all, apparently even rejecting the one on which the name (from the Greek tele, far, and patheia, feeling) is based. He says:

"Throughout the history of science it is to be noticed that generally new facts have been rejected at first as ridiculous, and later accepted as the most natural things in the world. Galvani was given the nickname of 'the Frogs' Dancing-master,' and scientists made merry at his expense. Today the new force that he helped to discover is so familiary, even to the uneducated, that any specially mysterious physical phenomenon is lightly explained as 'probably due to electricity.'

"In the domain of psychical research the same thing is true of telepathy. Long rejected by men—some even doubt still—it is now recognized by the majority of investigators as a natural fact, almost commonplace. And Messrs. Hudson and Podmore explain all psychic wonders by 'telepathy' just as the ordinary man explains physical marvels by 'electricity.'

"Let us now ask what we mean by the word 'telepathy.' It was invented in 1882, by Myers, who defined it as 'the communication of the impressions of one mind to another, independently of the recognized avenues of the senses.' Several points should be noted in connection with this definition. The most important is the fact that telepathy is not a process. It is a name for an alleged fact, but it includes no inference regarding the manner of production. The alleged fact is that there has been communication between two or more intelligences; but how has this taken place? We do not know.

"Every hypothesis of 'cerebral waves' and 'either vibrations' in the conception of telepathy is absolutely illegitimate."

In fact, the author thinks, the very inclusion of the word "communication" in Meyer's definition was unwarranted. The fact alleged is merely the appearance of the same thought or image in two minds.

This does not necessarily imply communication; it might conceivably be the result of pre-existent facts, like the resemblance of two relatives. We may, it is true, adduce it possible communication as an explanation, but the fact that this explanation has been made in the case of the reproduction of drawings, we will say, at short distances, does not lend any support to its employment in the case of an alleged fantom appearing to a man hundreds of miles away.

To quote again:

"The one does not explain the other; what we want is an explanation of both. And to pretend to explain veridical hallucinations or haunted houses by referring them to telepathy between divers agents, not always conscious ones, is, it seems to me, a method that is quite inexcusable and unscientific."

But tho it is not legitimate to introduce into the conception of telepathy any notion of the modus operandi of the alleged communication between mind and mind, we may certainly inquire concerning this modus operandi, supposing, for the moment, the reality of the communication proved. Four hypotheses, the author tells us, may be resorted to, in such case. The communication may be due: (1) To some kind of vibration, etheric or otherwise, emitted by one brain and impunging on the other; (2) by direct action of the mind on another's brain, in such way as to evoke the desired thot; (3) by insight of the receiving mind into the brain when the thought arises (clairvoyance); or (4) by some direct and incomprehensible communion of mind with mind. The writer concludes:

"Objections may be advanced against all these hypotheses, and for the moment it is just as well to abstain from such speculations. The immediate and pressing need is the fact itself; we must have more facts, more well-attested cases of the type that we are pleased to call telepathic, for want of a better term to hide our ignorance. Perhaps at some future time, when an imposing collection of data shall be at our disposal, and when progress has been made along parallel lines of research to aid and inspire us, some psychic Newton will formulate the generalization long awaited and will state the law, long sought, of this mental intercommunication."

—Translation made for the Literary Digest.

Spiritualists of America Attention.

The proposed Endowment Fund for the N. S. A. has been started, and the first money paid in to the secretary by two aged friends in the state of Ohio—one 78, the other 76 years old. Will not all Spiritualists follow their example? One dollar each from one hundred thousand Spiritualists makes the Endowment Fund an assured success. There are those who can give five dollars, ten dollars, fifty dollars, one hundred dollars, one thousand dollars, each to this same fund. Let us hear from them.

It is the desire of the promoters of this fund to make it the bulwark of safety for Spiritualism and protection for our true and worthy mediums. It is to be invested with great care and only the income used each year. Let us follow the noble example of our generous friends in Ohio. If the Methodists can raise twenty millions for their religion, why cannot the Spiritualists raise one hundred thousand dollars to support their great truth? We can do it if we will but try. Send in your money—one dollar or one thousand dollars, more or less, to Mrs. Mary T. Longley, secretary National Spiritualists Association, 600 Pennsylvania Ave., S. E., Washington, D. C. Be sure to mark your letter plainly, "For the Endowment Fund," otherwise your offering may be applied to the general or the Pension Funds of the N. S. A.

Speak up, friends, and hasten your offerings on to Washington. Now is the time to give to render practical services to Spiritualism.

A Relic of the Stone Age.

He rejoiced in the not very humorous name of Wood and he prided himself on his jokes and smart repartee. Few of his friends had escaped the lash of his tongue and he had victimized many of his practical jokers—in fact, he never lost an opportunity of being funny. One day he met a friend whose name was stone, and naturally a name like that was too good a chance to miss.

"Good morning, Mr. Stone," he said gaily, "and how is Mrs. Stone and all the little pebbles?"

"Oh, quite well, Mr. Wood," was the reply. "How is Mrs. Wood and all the little splinters?"

The Japanese officers who fought in the war against China asked their government to erect a monument in memory of the horses that fell in their battles with the Chinese.

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W. H. BACH, ... Managing Editor.

THE SUNFLOWER

Wishes all of its Readers a

HAPPY NEW YEAR.

LAWS FOR THE PROTECTION OF THE PEOPLE.

It is amusing to listen to the tales of a certain class who plead for laws for the protection(?) of the people. Among the principal ones we have to deal with are those forbidding the practice of "healing," laws against "fortune-telling," and Sunday observance laws.

The Onondaga Medical society has begun a crusade against "irregular medical practitioners" and while this is being written (December 27) the trial of a healer is doubtless going on in Syracuse, N. Y. The terrible crime the dreadful man is accused of committing is giving massage treatments, and thereby relieving some poor unfortunate of his pain. For the service, he charged 50 cents and $1.00. What a terrible monster!

But the Onondago Medical society does not propose to have such disgraceful doings in that county, and they propose to "prosecute every violator of the medical registration law." The absurdity of the position is that no charge appears to be made that the man does not heal, but the prime cause of offense appears to be that "he is not registered under the law."

When did the people of the country ask the Onondaga Medical society to protect them from this man? He did not ask for a law to compel them to patronize him, he is willing to leave it open to their own good judgment to patronize him or leave him alone as they see fit.

Do you use as an argument that he does not always cure? Terrible again! Let us see: Does the regularly registered, and educated physician always cure his patients? If not, if they, too, are "practicing" healing, he does no more than they.

Does he beat them out of their money? No more than the regular M. D. when he fails to make a cure. We can point to hundreds of cases where people have gone to a dozen regular doctors and received no benefit, beggaring themselves to pay the bills. If he did not do a particle of good, was he any more dishonest than the surgeon, who has been honored with the highest position in the gift of his brothers in this State, who charged us $225.00 for an operation because he had an opportunity to do so, as a bargain had not been made at first, when we can prove that he has performed the same operation for a dozen other people in this section for $100.00. Was not that extra $125.00 a plain steal?

The writer suffered five years from a complicated disease, during which time he employed fourteen different doctors, thirteen of whom failed utterly to give any relief. The fourteenth understood the disease, gave immediate relief and in time a cure, and with one exception his bill was less than any of the others. With but one exception they all insisted on having pay for doing absolutely nothing and this is the class who are asking that laws be passed to stop unprincipled and ignorant people from healing unless they have a doctor's license in the State.

Our law-makers should hesitate about passing such laws until they are called for by the people, as these medical laws place us in a very peculiar position. Why should you compel me to take Dr. Allopath's or Dr. Homeopath's medicines when I am sick any more than you should pass a law to make me take Prof. Cornfodder's cereal food when I am hungry? But if I don't call on one of the doctors prescribed by law I will be arrested as a murderer if my sick one dies. If I use my ideas of what should be done, and they are not sealed with the seal of Medical Orthodoxy, and my sick one dies, it is an outrage. If the treatment is medically orthodox and death results, it is a visitation of a divine and beneficent providence!

It is the same with all medium laws and all Sunday laws. They are all class legislation, and are asked for, NOT by the people, but by the doctors and ministers. It does not hurt anyone but a minister if there is an excursion on Sunday, or if a place of amusement is open. They want them closed to try to FORCE people to attend church, and that policy has steadily reduced church attendance until now it has been found necessary to introduce vaudeville between the religious acts to attract an attendance.

Our advice to the people is to be continually on the look-out. There is to be a determined effort on the part of the doctors to secure legislation on these lines this winter. We must meet them. The people can defeat them by going to their Assemblymen and Senators and telling them that it will be time enough to enact such laws when they are asked for by the people—not by the doctors. The people should see to it that they do not sign petitions to enact medical laws without knowing what they are signing, nor to sign one simply because you "dislike to refuse the one who presents it."

The SUNFLOWER will be on the look-out for any such attempt and the New York State Association of Spiritualists is also a good watch-dog in that line as the doctors found a few years ago when they attempted to enact such a law. But we must have the cooperation of the Spiritualists of the State and of the United States if we wish to successfully combat these encroachments on our personal rights.

Ella Wheeler Wilcox.

"The man or woman who would ignore the request of a blind person to be helped across the street we would consider inhuman. Animals are dumb, and they are our kin of a lower plane.

To refuse to speak for and defend them when they are misused is as inhuman as to refuse to be eyes for the blind."

THE GREAT TRINITY OR NUMBER UNMASKED.

By G. D. MORTON.

Will be published in the SUNFLOWER, beginning with the first or second issue of the new year.

Mr. Morton is the author of the "Rebel Cypher Revelations," book "Red Fire Jeff" and "The Big War" and this series of articles will be extremely interesting.

Renew your subscription at once and read this interesting presentation of numbers.

TEMPLE FUND SOCIETY NOTES.

The organization of the Temple Fund Society by the last convention of the N. S. A. was to furnish a practical method for raising funds to assist auxiliary societies to secure temples in their localities.

The fund will not be for any special society or place; but whenever there may be the most need.

We have had some requests for help; but being in the first stage of development, we are not yet competent.

The present indications are that a helping strength will soon be ours as a society for temple extension. We must first get necessary funds before we can disburse them. By the time of our next annual convention, we hope to be able to make some disbursements to local societies. We would be much gratified if that ability shall previously be given us. If the Spiritualists will rally to the development of this fund we will at once put it into good use.

Send one dollar for annual membership fee, or a donation to secure being enrolled on the roll of honor or sufficient to be a life member. This fund is under N. S. A. supervision, and also by consent of the Temple Fund Society, in all disbursements. The fund is well guarded and carefully managed. Give it your full confidence and you will not be disappointed.

Each auxiliary society of the N. S. A. and others also each public worker in the cause are requested by the Temple Fund Society to take a public collection for the temple fund on the second Sunday in March next. Will all of these comply, and thus make a practical contribution to our mutual cause? Make it an anniversary tribute to your spirit friends. Societies may select an official or member to be enrolled upon the roll of honor as a tribute to them by such donations.

Any solicitor of funds may be similarly honored. Will the speakers and mediums take some interest in this movement, that will eventually be of great help to their public work?

Localities needing help will show their worthiness of being helped by assisting this fund. This is a highly practical movement, entirely co-operative. Let us show good-will to all and assist the cause everywhere possible!

The T. F. S. would like to compile statistics of local temples in the United States. Will each society owning a temple respond and specify the worth of their edifice, any debt upon it, or if paid in full and if possible need for help may need. All temple statistics will help us to study the public need and give information.

Please remit funds or mail statistics to Mrs. Carrie [illegible], Mong, Secretary, 415 S. Frank[illegible] Street, Muncie, Indiana, or to

[illegible] W. KATES, President. [illegible], Pa.

[illegible] thoughts go best with [illegible]. Whatever therefore [illegible] office regard it as a [illegible] honorable [illegible]—Brook Farm Wescott.

LILY DALE NEWS.

We had a white Christmas. The snow came ... fairly good sleighing ... was considerable satisfaction to those who wished to go sleigh riding. Christmas week was quite busy with entertainments, ...

Buffalo Notes

CURRENT TOPICS.

METAPHYSICAL.

Conducted by EVIE F. BACK.

THE MAN WHO SMILED.

SOUTHERN CASSADAGA CAMP.

Lake Helen Florida News—Excursion.

Horoscope and Outlook for 1907

J. N. LARSON.

The peculiar position and aspects of the great magnets in our solar system at the beginning of the new year indicate another prosperous period of twelve months, and the year 1907 will pass into history as the greatest year for general business and prosperity of the world.

Everything will progress as never before. Jupiter and Neptune are now uniting their forces in the sign [illegible], thereby stimulating the minds of men with faith and confidence which is the real and true [illegible] success, when all think the [illegible] way.

The business situation is simply [illegible] tion of the human mind. The [illegible] being capacity of the world [illegible] the same, as is also the [illegible] capacity. From 1892 to 1897 when Saturn governed the minds of men, armies of unemployed [illegible] marched by closed mills, whose output they would have [illegible], or enabled others to buy, had they been running. The banks were full of money laying idle, which they could not lend. Because the producer and the consumer [illegible] is the business organization which is directed by human minds. If everybody has confidence the organization works at [illegible] capacity and the result inspires confidence which leads to enlargement of the capacity, with still better results and still higher confidence.

That the planets in the solar system produce this condition of the human mind is now accepted by many of the greatest thinkers and scientists of the world, and astrology is now attracting more attention than ever from the serious students of all countries who are now realizing something of the law vibration.

Trusts and combinations of trusts will continue to be formed along new lines, in 1907, and the movement towards their regulation will produce some good results. The outlook towards foreign trade and commerce is very good and new fields will be penetrated and developed under planetary vibration of Uranus and Neptune. The iron and steel industry will flourish and the increase in railroad mileage which is under direct influence of King Jupiter is a foregone conclusion.

Speculation in stocks will not be so pronounced as in former years, as the masses will not care to put money into them at the present high prices when better returns can be gotten out of more conservative lines of investment. Consequently stocks in wall street will have a long and serious decline during the coming year. The first big decline starts in right after the earth enters aquarius on January 22. Up to that date there will be a great boom, when the bottom drops out of the whole thing and the big price bubble bursts wide open

There will be another great outburst of speculation during 1907, which starts in soon after April 22 and runs on until August 24, when the bubble bursts once more, but it is [illegible] opinion that the highest [illegible] for the year will be around January 22.

The [illegible] real market will be strong and higher prices for wheat and [illegible] be looked for.

The horoscope for January is the [illegible] imaginable. The earth [illegible] under the combined vibration [illegible] Jupiter and Neptune in [illegible], the first twenty-one days [illegible] prospects of let-up in [illegible] business world, but that trade [illegible] shift from holiday goods [illegible] the more useful and [illegible] lines. Orders will be booked [illegible] months along the wholesale and jobbing lines. This condition will be somewhat modified [illegible] after January 22, when the retail trade will receive the greatest stimulant. under the influence of Mars, Mercury and Venus.

The general health of the masses will be good, as the health vibrations are high, with the exception of a few who are suffering from some chronic ailment. People in high places are in danger as there is trouble for the "big ones" and many prominent characters in business, education and public life will pass over to the "Great Beyond." This means up to January 22.

Persons whose date of birth come between January 21 and February 20 of any year, also those born between April 22 and May 22, and between July 23 and August 24, Oct. 24 and November 22 of any year, will be favored this year until about October 7, when trouble sets in for them but up to that date it is safe to make radical changes and push ahead with plans, and those who wish to be married, who are born in these periods, will be safe in changing it.

Those who are born between December 23 and January 21, February 20 and March 21, May 23 and July 23, August 24 and September 24, November 22 and December 22 should lay low and be as contented as possible until their time comes.

Children born this year between January 2 and 21 will have Jupiter as their ruling planet. This will make them great in any line of work they may undertake, as they are born leaders. Both sexes will be great planners, calculators and workers. They can not be governed, so let them alone and they will come out all right, as they will have good brains and fine judgments. They can not all become millionaires, but they can and will make themselves prominent and respected. Some of the boys will be noted for extraordinary mechanical skill along engineering lines, and will all be money-makers. The girls are fitted for any line of work. They will be especially talented in music. This Jupiter character belongs to the conservative class of people. They will be church people, and the boys who take to politics will be Republicans.

AFTER THE QUACKS.

Onondaga Medical Society Starts Crusade With Arrest of Massage Healer.

The Onondaga Medical society, pursuant to a national movement that is on to combat the dangers caused by medical quacks and charlatans, has begun a local crusade against all those persons who practice medicine and surgery in this county without being legally registered or having no permit to do so, and their attack, it is said, will be directed against massagists, clairvoyants with alleged "healing powers," and others, numbering altogether about a dozen in the city.

After a local investigation that has been going on quietly into the methods of these persons for several months, Sackville G. Leyson, 52 years old of No. 131 South avenue, a massage operator, was arraigned this morning in police court, charged with an alleged violation of the law in treating Antonio Didio of North State street as a physician on November 27th. Leyson, through his attorney, Frank J. Cregg, denied the charge and his hearing was set down for December 27th.

On November 15th last, in New York city, there was held a meeting of delegates from different health, medical and philanthropic organizations all over the country and at the time a Public Health Defense League was formed to fight matters that were considered dangerous to public health.

The Onondaga Medical society was represented at the meeting by its attorney, Clifford H. Searl of the office of Barnum, Spicer & Wells. Of particular interest to Mr. Searl was the discussion upon the rights of duly registered and licensed physicians, complaints against which he was at that time inquiring into in this city

Mr. Searl's local investigation began during the summer. He claims to have secured considerable evidence and he threatens criminal prosecution in every case. Yesterday the warrant against Leyson was issued and attached to it are the affidavits of Didio, who claims to have been treated, and Warren W. Johnson, who swears that on December 3d he made a careful search and was unable to find that Leyson had a license to practice medicine. The affidavits were sworn to on Tuesday.

"The Onondaga Medical society," said Mr. Searl today to a Herald reporter, "is a branch of the state society and carries on this work as such. The people we are fighting go under all names—natural healers, vibropaths, vitropaths, etc., and part of them assume the title of 'doctor' and others do not. They pursue all sorts of methods. This action is brought solely for the purpose that physicians have called to their attention cases where people have been swindled and treated for many diseases, sometimes when they didn't have any disease at all. Even incurables have been treated."

It was said this afternoon that another arrest might be made.—Syracuse Herald, Dec. 13, 1906.

This man is doing a respectable business and has cured many people that the M. D.'s have failed to help. He is a Spiritualist and always charged the exorbitant sum of fifty cents for a treatment, until this last year, when he has been charging one dollar. So you see he has been a great man to relieve a person of their finances.

It is not worth anything to [illegible] a person, [illegible], it is certainly worth from one dollar and fifty cents to five dollars for an M. D. to come in and look at your tongue, feel your pulse, and guess that you have a fever or the grip, write a prescription and go out and wait until the case develops a little farther before he knows what to do.

This is a free country but you have got to be dictated to when you are sick. If a person dies while a Christian Science, or a Spiritual Healer is treating them, there is a great cry of "arrest him;" but how is it when an M. D. makes a mistake and gives doses of strychnine that is apt to kill? I can testify that one M. D. gave me strychnine in such doses that it nearly killed me, and when he was called he was badly frightened and quickly gave an antidote. But if a healer was treating me without drugs, the M. D.'s lose their fees.

Spiritualists, awake! arise! Now is the time to act if we wish any freedom. If we sit idly by, we will be put under bans as rigid as Saul put on his people.

[illegible] E. COOPER.

[illegible] OF DREAMS.

The [illegible] advance in the study of dreams, as [illegible] in psychology [illegible], was made by those modern [illegible] who discovered that we could throw light on mental [illegible] by means of mental [illegible] that [illegible] we become [illegible] akin [illegible], yet such is the theory that has been lately advanced, and which obviously has a good deal to say for itself. [illegible] ity means precisely the possession of that will, intelligence and concentration which prevent us from being [illegible] promiscuous and disorderly images. In the visions of the night, will, intelligence, powers of discrimination, arrangement, [illegible], all tend to disappear [illegible] longer active we are [illegible], undergoing experiences which we cannot control. And this is precisely the state of those who [illegible] whatever cause, have lost the sway of intelligent perception, have become hysterical, neuropathic, insane.

Meanwhile, for those who dislike so [illegible] an interpretation and want some theory more dignified and more [illegible] there exists that hypothesis of the "subliminal self," of which Mr. W. H. Myers and other Spiritualists make so much use in their interesting volumes. One part of our mental consciousness, [illegible] clear, explicit, giving [illegible] ordinary materials for each day's experience as it comes. Another part of consciousness, as we are told, lies below the threshold. It [illegible] not conscious, but [illegible]. The records of past [illegible] experience, the heritage of our forefathers' knowledge, mental habits, the accumulated material of human intelligence from many periods of history, form the supposed contents of the subliminal self. When we are [illegible] using the explicit and conscious mind; when we [illegible] dream we fall back on the sub-conscious mind, the vague, indeterminate region of [illegible] presences and [illegible] which [illegible] ive, as a [illegible] background to [illegible].

[illegible] fail who [illegible] pes [illegible] and only to get [illegible] get anxiety [illegible] out of [illegible] ing [illegible] and he was mistaken [illegible] first [illegible] companionship [illegible] which [illegible] ship [illegible] with man [illegible] for the [illegible] —Phillips Brooks.

PREMIUM BOOKS? YES.

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THE ORACLE.

By J. C. F. Grumbine.

Under this Head Answers to Questions from our Correspondents will be given from time to time.

The question as to whether freedom is an auto-suggestion rather than an actual state of life is an important one, since civilization has not yet furnished man with a means of escape from the struggle of existence, nor solved the problem of his immunity to disease and death. A thrill of pleasure, an ecstacy and reverie, a day of rest from the treadmill of work and drudgery, do not constitute freedom. So long as there is work to do, freedom to do or not to do it does not solve the problem of life if the end of life is not work but freedom from work, then any kind of work keeps man from freedom. Freedom is not leisure or idleness. It implies a state of being in which perfection and not completion is the ideal to be attained. And so long as man is evolving toward maturity or completion, freedom is still a potentiality rather than a fact of the social order of life.

The object of work is not merely to be busy or to kill time, nor to labor for the work's sake. That would make man the worst kind of a slave; but it is to complete his work in order to perfect himself. The act of overcoming the world is involved in the act of finishing one's work as Christianity and even Buddhism prove.

Two views of work seem inevitable under the present form and law of human life. One is to work until work destroys you, merely to exist; the other is to work until you finish it, and so perfect your destiny. The latter view is the only one which commends itself to the intelligence of thinking men and women. Freedom to do what one wishes should not be construed with the opportunity to work, neither are the objects of work as here explained. For to merely work in an aimless way or to work that one may have leisure to do nothing at all, is not evolving life one step toward perfection.

Two words will help one to understand the distinctions which are here made between the kinds of work or the motives in working, and they are doing or becoming and realizing or being such distinctions are a priori and are made by comparison. To conceive, for instance, of the absolute spirit, already perfect, needing to work to express in phenomena or matter what it is in reality or spirit, is to conceive of a limited finite being and not deity. Deity not in an anthropomorphic form, which is absurd but as the living immanence in life needs no involvement or evolvement to be. It is—not was or will be. History has to do with representation of being, not with being in itself in natural causality. A centre is known by its circumference because it is the beginning of the whirl of action and the place of measures. Yet from the consciousness of the existence of the circumference the center can be hypothecated, though its rate of vibration cannot be determined, because science cannot measure spiritually physical vibration. Physical vibration is the mode of the manifestation of physical forms of life, but what is the vibration of life itself or the absolute spirit of life, which is the centre of the universe? That is impossible to determine. The one is becoming, the other is; the one is doing the other being. And the end of the one is not the end of the other. This is the mystery. Said Plato, that which is can never become, and that which becomes can never be. It is the same as saying that one's body or brain can never be one's spirit or mind, and yet how could the spirit express thought without a mind or brain, or manifest life without a body. The body is, by some philosophers said to be a prison in which the spirit is confined. Prisons were once called work-houses as though the object of such confinement was to work rather than to be free. Theosophists use karma in the sense of work—unfinished work to be sure, but work which keeps man at something to be somewhat, keeps him employed because he abuses his freedom. Criminal law means the abuse of freedom, and criminal institutions take care of these abnormal victims of work.

The drama of the world has been to find freedom in opportunity. But here is where doing or becoming clashes with being. Matter takes the fair dream and distorts it into a nightmare, luring the soul by a semblance or form of the paradise which is only a mirage of the senses, to plunge it into the hell of disease and death: one set or generation of men try the stunt of forcing the heights as did Prometheus who stole fire from the heavens, only to be hurled back into destruction. Then comes a fresh generation who attempt the same hopeless task, and end in defeat. Can this generation succeed in scaling the heights and placing the standard on a Sinai rather than on a Vesuvius?

The fact is the people are hypnotized, asleep, and what they are doing is the panorama of a dream, the reiteration or reassemblage of a futile warfare begun when angels were hurled out of Heaven.

They are struggling against the arch foe of such sensuous conquest, the divine within the human, God in man, who has circumscribed man's path as truly as four lines enclose the square. His freedom is not attained by obtaining anything. Obsession is not possession. To build a house or a city is not to build a man. To make a Bible is not to be an angel. Freedom is a state, not a condition of life, a realization of spirit and not a form of civilization. A republic is no better than a monarchy, if its citizens are criminals. Democracy, with men still struggling to exist is a farce.

Are we to believe in work or no work at all? Yes, but not as slaves for wages, to be free to sip ambrosia from a circean bowl of licentiousness; but to work that life will be reincarnated into angelhood, transmuted into spirituality and not betrayed by the Judas of exquisite and refined things or denied by the Peter of a changing temperamental existence. If the Sphinx stands as a monument for anything enduring it is the pyramid which symbolizes a life focused on its radiant center where God is, and where its light casts no shadow which is disease and death.

FORGIVE AND FORGET.

Forgive and forget! how often, alas,
We hear the sad pitiful plea
For pardon, from one who has wandered away,
Out on Error's dark, desolate sea.

A brother perchance, or a sister so dear,
Storm-tossed on the billows of fate,
Humble and penitent, tearful and sad,
Your words of compassion await.

Forgive and forget! how little we know
The innermost thoughts of our own;
Tho' daily they walk with us hand clasped in hand,
Yet bearing their burdens alone.

How little we dream of the struggle with wrong,
The hours spent in passionate prayer.
Of the turbulent waters our soul has passed thru,
E'er it yielded to sin and despair.

Forgive them, oh, Father, "the Nazarene said,
"Forgive these mine enemies now,"
When the nails were thrust thru his bleeding hands.
And the thorns pierced his aching brow.

When the sin-stained Magdalen knelt at his feet,
His pardon and grace to implore,
"Neither do I condemn thee," he said,
"But go thou and sin no more."

Forgive and forget! how then shall we dare
To pass by the sinful and weak?
Let us brighten their way with a heaven born thought
And a word of encouragement speak.

Oh, Spirit of Love! from realms of light;
Send thy blessing to rest on us yet;
We pray for the power, the strength and the grace,
To help us forgive and forget.

LOA NELSON RECE.

No pleasure is comparable to standing upon the vantage ground of truth.

Hypnotism the Antidote for Sin

LEWIS R. HIL[illegible]ER.

Creation is at present an enigma, Man, through the process of evolution, has developed a brain which is capable of interpreting some of nature's supreme laws. In the present, as in ages past, mankind have labored under thousands of delusions, superstition and body-destroying auto-suggestions. The modern conscience is purely a result of growth along certain lines. Many actions commonly performed at the present day will be looked upon as barbarous by the people of the future. Oh, to be able to raise the mystic vail and to see what vast possibilities await the human race when the minds of men become spiritualized and free from their present encumbering ignorance!

Many of the greatest inventions and discoveries have been laughed at by foolish people until time has shown that those who laughed were the fools. The world surely moves and he who does not move with it must suffer the penalty of being buried by the debris which is cast behind the toilers who are hewing their way to knowledge and power. The gaining of knowledge is often like cutting through stone, and those who would be wise must sacrifice many pleasures.

In every land disease claims its thousands yearly. If the people could but know that they have souls within them, and that the soul can be awakened to protect them from sin, disease and early death!

The stone that is rejected will yet become the corner stone. Hypnotism, that much [illegible]alued science, will yet prove mankind's greatest savior. Hypnotism is one of Nature's great laws. Like mathematics, or gravitation, hypnotism and all the phenomena [illegible] by magnetism and spiritual psychology are demonstrated facts. Taken from the hands of quacks and used with knowledge and discretion and a love for our fellow men in the heart and hypnotism becomes God's greatest healing gift to men.

There are few real authorities on hypnotism. For some years past I have read many books on hypnotism and I have devoted a good deal of time to study and experiments, and I find that many writers are sadly deficient in the power of correctly stating the real facts about hypnotism. They color their works with their own opinion, and, in many cases, flathly contradict other authors who were perhaps more successful in detecting and producing certain phenomena. There are many books on hypnotism and mesmerism and even considering the errors which many of them contain they surely give many important bits of information and every physician in this country should fully understand and be capable of ministering to the diseased body.

If the sciense of hypnotism was more fully understood there would be less need for dosing the body with deadly drugs which sometime cure and often kill. What a great thing it would be if, in every city in the United States there was a specialist in suggestive therapeutics to apply hypnotic suggestion to the vast numbers who are driven to the prison, mad-house and the grave by obsessing impulses which turn their thoughts away and "strike the sweet bells of their intelect all jangled and out of tune."

God speed the day when this great power will be recognized and given the place of honor among remedial and creative agents which it so much deserves.

PEARLS OF THOUGHT.

He who allows oppression shares the crime.—Erastus Darwin.

To win and hold a friend we are compelled to keep ourselves at his ideal point, and in turn our love makes on him the same appeal. Each insists on his right in the other to an ideal. All around the circle of our best beloved it is this idealizing that gives to love its beauty and its pain and its mighty leverage on character.—W. C. Gannett.

Reduced Rates for Holidays.

The D., A. V. & P. will sell reduced rate tickets between points on its line and a number of connecting lines on December 22, 23, 24, 29, 30, 31, 1906, and January 1, [illegible] good returning until Jan. 2[illegible], [illegible] Christmas and New Year. Ask agents for particulars.

LIGHT FROM EVERYWHERE

EAST NORTH

WEST SOUTH

[illegible] is conducted to enable Spiritualists [illegible] to keep in touch with each other [illegible]. Send us notices of your engage[ments] [illegible] items of interest. Officers of socie[ties] [illegible] reports of your meetings, entertainments, [illegible] your elections reports of an[nual] [illegible] meetings, in fact, everything [illegible] about other societies.

[illegible] with typewriter or plainly with pen [illegible] use a pencil or write on both sides of [illegible]

[illegible] short and to the point. We will adjust [illegible] space we have to use. A weekly no[tice] [illegible] written on a postal card would [illegible]

[illegible] full name and address to every [illegible] necessarily for publication, but as [illegible] correspondent or subscri[ber] [illegible] the author. The printed article [illegible] you wish it but we must have [illegible] information.

[illegible] unless stamps are [illegible] If not used they will be [illegible] then destroyed. Retain copies [illegible] do not return them if we can not use [illegible]

[illegible] for the improvement of the paper are in[vited].

[illegible] SUNFLOWER PUB. CO., LILY DALE, N. Y.

[illegible] A Herrick is doing good work at Columbus, O.

Dr. W. M. Lockwood will fill an engagement with the Spiritualist [society] of Meadville, Pa., the first [two] Sundays in January.

[illegible] J. Barnes is contemplating a trip thru Michigan, Ohio and parts of Pennsylvania. Address him for terms at 642 N. Lake street, Warsaw, Ind. He is a very successful trumpet medium.

M[illegible] and Mattie E. Hull will fill an engagement with the Spiritualist society of San Jose, Calif. Mrs. Dr. Dobson Barker and her daughter, Mrs. Cora Ringlep, are active workers in this society. Their work in healing the sick is world known.

Moses Harmon, who has been spending a year in retirement at the penitentiary for sending anti-Comstockian literature thru the mails will be tendered a reception on his return from prison, at Masonic Temple, Chicago, January 1.

Mattie E. Hull writes: All communications and all monies intended for the Morris Pratt Institute, should be sent to Lodema S. Weaver, secretary, Whitewater, Wis., as she has succeeded to the position of Mrs. Owen, who is now on the Pacific coast.

Moses Whistler writes: Enclosed find draft for $1.00 to push my subscription ahead to January 1, 1908. As our Adventist friends are going to have Jesus come, and a general cleaning up before that date, I do not care to pay it any further ahead." Good for you, Brother, don't take any chanes of the world not coming to an end However, we will guarantee you against loss if it does come before that time. You know an ancient people used to lend money to be paid in current funds in the after life.

[illegible] C. F. Grumbine is planning to visit many Eastern and Western camps during the coming season. His success in the past is a guarantee of the future. He begins with the opening of the Connecticut State Spiritualist convention, at Hartford, May 4 and 5, where he speaks for the fourth season. Camp meetings wishing his services for three or more lectures can address him at 24 Strathmore road, Brookline, Mass.

[A] correspondent writes: Sunday, December 30 Oscar A. Edgerly will [conclude] a very successful engagement with the First Spiritual Temple [of] Cleveland, O. That his work [has been] appreciated is indicated by [the fact] that the society has given [him] a return engagement for January 1908. Sunday January 6 he will begin a month's engagement at Ayer's Temple in Boston. With the exception of September 1907 Mr. Edgerly's time is all engaged until February 1908. Address him during January at General Delivery, Boston, or 42 Smith street, Lynn, Mass.

Emma R. Slater writes from Elba, N. Y.: Mrs. Tillie U. Reynolds, who has given nearly a week of her valuable time in this vicinity has been the means of creating a growing interest in the cause of Spiritualism in this section. While she was disappointed in forming a society now, she has sown what must have time to geminate and, I feel, the result will be an organized body. This line of thinking is new to many but it is striking deep in and, with time, will make a firm foundation on which to build our society. We feel highly favored in having so gifted a medium as a lecturer, and her messages are a great comfort to many in the earth life, as well as in some cases lifting a burden from some suffering spirit recently passed on. We shall look eagerly for her coming again, when she returns from labors elsewhere.

A CHRISTMAS DINNER.

In the Unique Chapel, 180 William St., Rochester, N. Y.,

Mrs. Messersmith, with a band of earnest workers gave a Turkey dinner to one hundred poor children of the city.

After the dinner hour a beautifully decorated Christmas tree, laden with gifts for each child present, was distributed among the eager little ones, each receiving a pair of mittens, as well as other gifts, such as dolls, books, toys, candies, nuts and popcorn.

Last year a like dinner was served to fifty little ones, and we are thankful to say the number was increased to one hundred. A number of the cheerful givers responded most generously to a call for assistance. To them we extend a vote of thanks as well as to Sister Geminder for the use of said chapel.

Thus a good work is going on in a quiet manner, and we trust that when another year shall roll around, we may be able to make happy the hearts of five hundred and also that the children young and old may be fed not only one day out of three hundred and sixty-five, but every day, and not only Spiritually fed, but by the food grown upon God's green earth and intended for all his children to have an abundance.

Let one and all take interest in their brothers and sisters as all are a great family to be universally fed and cared for. In that way many would escape the down-falls which befall them.

A Friend to all
MRS. JESSIE BAILEY.

BOSTON NOTES.

MRS. B. W. BELCHER.
DWIGHT HALL

The Ladies Lyceum Union meets at Dwight hall, 514 Tremont street, every Wednesday. Business meeting 5 p. m., supper 6.30, evening meeting 7.30. Mrs. M. I. Butler, president.

DWIGHT HALL.

The Ladies Spiritualistic Industrial society, meets at Dwight hall, Thursdays 3.30 p. m. Business meeting 5.30, supper 6.30, evening meeting 7.45, time devoted to readings and tests. Good mediums present every evening. Mrs. B. W. Belcher, president.

APPLETON HALL.

The First Spiritualist Ladies Aid Society meets in Appleton hall, 9 Appleton street, every Friday. Supper at 6.15. Mrs. M. A. Albee, president.

HARMONY HALL.

Mrs. Gray's Sunday spiritual meetings are held in Harmony hall, at 724 Washington street, one flight up. Circle at 11 a. m., messages, at 2 30 and 7.30. Fine mediums are in attendance at all sessions. Tuesday and Thursday 2.45., admission 15 cents.

COMMERCIAL HALL

694 Washington street, Tuesdays and Thursdays at 2 30 p. m. Psychometric readings by several good mediums. N. P. Smith, conductor.

ODD LADIES HALL

446 Tremont street. Mrs. Nellie Carleton Grover conducts spiritual circles for healing and messages, Tuesday and Friday 2.30 p.m. She is assisted by many good mediums.

FIRST SPIRITUAL SCIENCE CHURCH,

578 Massachusetts avenue, Cambridge. Mrs. M. A. Wilkinson, pastor. Services at 3 and 7 30 p. m., assisted by many fine mediums. Circle Friday 3 p. m. Wednesday 3 p. m., Temple hall, 724 Washington street, Boston.

MRS. MAY STEINER

conducts spiritual circles Monday afternoon at 48 Appleton street.

MRS. B. W. BELCHER

gives sittings by appointment at [illegible] Linden street, West Everett, Thursday and Friday afternoons. Home address 293 Pleasant street, Marlboro, Mass. Agent for the SUNFLOWER.

A Lecture Delivered By the Influences of Mrs. Addie Cooper.

As we turn our eyes backward over ancient history, and see with our mind's eye the man Jesus that traveled over the hills of Palestine, and down thru Galilee, we find a noble character one that has been [illegible] praise with heaven[illegible]ly [illegible]. No greater example of love [and] kindness has ever been known [illegible] reformer taught his followers, [illegible] being lowly born, bred among the common people and chose for his constant companions the humble fishermen.

We find as we read Matt 18 chap. the disciples desired to know who would be greatest in the Kingdom of Heaven. Methinks I see him, calling a little child to him, with his eyes filled with love and his countenance shining with purity and benevolence. The little one advances without a shadow of fear and cuddles its head on the shoulder in such a loving manner and such perfect trust, making it plain to his followers that unless we become humble and pure as a little child we can not realize the Heaven within. That is to say we must fill our lives with love, holding no ill feelings toward anyone.

You observe children at play; they will have their little spats, but in an hour they will forget and go back to their play again. How is it with the older people. Do we forget the little things that are said that hurt? Have you ever heard anyone say "I can never forgive." Jesus says "forgive as ye would be forgiven"— with what measure ye mete it shall be measured to you again."

A little child has no conception of caste. They will associate with one in the slums as quickly as one among the aristocrats. They sense a difference in the sphere but it is [illegible] and they do not understand why. Are we following the [illegible] Do we realize that those [illegible] are our brothers and sisters? Are we reaching down to lift [illegible]

"[Am I my] brother's keeper?" To a certain extent we are. When we [realize this] fact and begin to follow the example of the lowly Nazarene, then we will begin our heaven here.

We [illegible] say we believe there is a Father-Mother God, a Creator-Builder, yet we go thru life worrying about what we will do next week or next month instead of realizing we are in the hands of a Divinity and accept what comes to us each day as especially belonging to us.

Many of us believe we are more humane than the Creator because we will take care of our children but doubt the presence of a power that has placed us here. We go on fretting and worrying about our lives and wonder what next week or next year will bring forth. Jesus said, "Sufficient unto the day is the evil thereof. That is to say trust the All-wise Power. Not with folded hands but after we have done all we can, then ask for help. Let us get into the vibrations of harmony and go with the tide. Let us realize that God created all things animate. Come hither little bird, I behold in you choirs of angels rendering their songs of thanksgiving to the All Father-Mother God. But a small thing apparently is a kind look, word, or service of some kind. But who can tell the priceless value to him who receives it, while it costs the giver comparatively nothing. The cup of loving service, be it merely cold water to quench the burning fever of some aching throat, may grow and swell into a river refreshing and carrying life and hope to numberless others and then to others and so on through many aeons.

The [illegible] just the critical moment [illegible] can save some poor [illegible] hearted sister or brother. Great [illegible] may change the whole destiny. [Think] carefully of what you have. Where much is given much is required. Don't fail to speak the word. Become humble as a little child. Rise above the every day [illegible] and realize the great [illegible] adjust all things to [illegible] needs and be at-one with the lowly Nazarene.

[illegible] the SUNFLOWER brings good [illegible]

There is no compeller; yet all is compulsion.

WAYSIDE JOTTINGS.

MATTIE E. HULL.

Billings, Montana from which point my last communication was sent, is a flourishing town of about 6,000 population. It is a railroad centre and can be reached on the Northern Pacific, Great Northern and Burlington railroads.

The cause of Spiritualism in the city of Billings, receives little encouragement outside of a small band of workers who are faithful and untiring in their efforts to lead the people from darkness unto the light.

Mrs. McCormick, the president, of the State Spiritualist Association, also of the Billings society, was not at home during our late sojourn in Billings. She attended the N. S. A. convention, from there went to Ohio to visit an aged mother and owing to illness of the mother prolonged her stay beyond her expectation.

In consequence of the absence of Mrs. McCormick who had made the engagement with us for our work, it left matters in an unsettled condition in Billings as far as our meetings were concerned, however. Mr. McCormick, and the members of the Ladies Aid Society, took the matter in hand and did all in their power to help in the work. We held, in all, ten meetings, but it seemed at times as tho the fates were against us.

The weather, a portion of the time was unusally cold, it was impossible to make the hall comfortable. The writer summoned all the power she could in the way of mental science to overcome the conditions, but in spite of all was compelled to succomb. I met my own appointments, but was unable to attend several meetings, when my services were not especially needed.

Mrs Eva McCoy has labored in Billings upwards of eighteen months. She is much beloved by the Spiritualists, and universally respected by scores of investigators who are among her patrons. Mrs. McCoy's long engagement with the people of Billings and the fact that she has recently been re-engaged as the lecturer and message bearer for the Spiritualist Society for the entire season, is the best endorsement that could be given our worthy sister.

We were hospitably entertained at the Cottage Inn, while there. Mr. and Mrs. McCormick are the proprietors of this hotel; in the absence of Mrs. McCormick, the husband, and the daughter, Miss Edith, did all in their power to make the wanderers feel at home. Cottage Inn has been the headquarters of Mrs McCoy a greater portion of the time she has spent in Billings.

We left Billings on the 10th inst for Seattle. Mr. Hull and myself have spent so much time late years in the city, it is like a familiar town, in spite of its wonderful improvements and continuous changes. We did not plan our late visit in Seattle with an idea of work. We have been in regular corespondence with the president of the First Society—Walter A. Hall—since our work there two years since, and we were aware that a speaker had been secured for months in the person of Harrison D. Barrett. Seattle holds an added attraction now, as Mr. Hull's youngest brother and family have recently moved from Montana to that city; the sister in-law, we had not seen for nearly twenty years and it did not seem we could pass them by. They are thoro Spiritualists and virtually interested in all of our work. Their daughter is a student in the Morris Pratt school, of course this makes an added bond of interest between us. Our elder brother D. W. Hull and his wife met us in Seattle; we enjoyed the reunion and as the brothers separated the query naturally arose "when shall we three meet again."

Of course we attended the meetings of the First Society at Pythian Hall. Many dear familiar faces looked into ours on that day. Hand clasps were warm and we could scarcely realize we had been away from Seattle months.

Brother Barrett visited us during the week in our room, also, Mr Hall. We had been urged to attend the Sunday services; we had not thot of doing otherwise, but had not supposed we were to take any part in the meetings. Mr. Barrett urged Mr. Hull to the platform; the musician was absent on account of illness I filled the vacancy. Mr. Barrett presented Mr. Hull in his own inimitable manner which met a hearty response from the audience. I was invited to open the meeting. Mr. Barrett spoke briefly then called upon Mr. Hull.

Mr. Hall—the president of the society—had been summoned to the police station Sunday p. m. on account of the re-arrest of a medium whose case was dismissed only one or two days before in the court. (More of this later) but he put in an appearance before the afternoon session closed.

To our surprise the audience was asked by Mr. Hall and Barrett to leave a contribution for the Hull pilgrims, on a table near the door; they asked it as a Christmas present, in consideration of our interesting work, etc. Well, when the amount of the afternoon and evening offering was given us and upwards of twenty dollars more put into our hands, we were truly grateful; grateful for the hearty good will accorded us; grateful for the gift as our receipts thus far on our trip had not been equal to our expenses. True, we had received a few school donations, all of which had been forwarded, except a balance of three dollars.

I wish to inform the readers of the SUNFLOWER that the Morris Pratt school is more largely attended the present season and our students—well, our instructors consider it a delight to teach them.

The reports that come to us from week to week, relative to the work connected with the school is a continuous inspiration.

We hope we may be enabled to send good reports of our work, as it is known by those who read the Spiritualist papers that we are making this long trip in the interest of Morris Pratt School.

At present writing we are very much at home at "The Manhattan." Stark St., Portland, Ore. Portland is another familiar town. We claim many delightful friends here, none more loyal than the good sister who manages the "Manhattan."

I would say for Mr. Hull, he seems to be in perfect health and I am improving all the time i. e., am recovering from my injuries from my rapid flight down stairs. We are to remain here until the 31st then go direct to San Jose, California. We expect to go from there one or two months latter to Los Angeles. More anon.

Brain Cells and Spirit Identity.

ARTHUR F. MILTON.

The mortal who has gained a thoro knowledge of himself; has lived and expressed himself in accordance therewith, will have no difficulty in identifying himself as a spirit.

We read much about human brain cells acting for one effect in earthlife; and after casting them off with the body at death, the spirit in its changed condition, fails to identify itself because its mental nature is changed. This is no doubt true, but he may have become a better man, and in his higher condition cannot furnish the test needed to prove his old identity.

But thru self-knowledge man becomes acquainted with his soul, and in so doing, shapes his individuality in accord with his interior self and will not be long in manifesting it on the exterior—thru his brain cells. But if he insists upon shaping everything new he learns to harmonize with his past education or habits, he will find himself changed, indeed, as a spirit.

The brain cells, after all, are but mediums for the "conscious personality" to manifest thru; and if that is not too set in its ideas or former teachings, it will soon find other brain cells to operate thru, if the old ones will not respond to his higher understanding.

Thru self-knowledge we begin to live our spiritual life here, and retain our individuality as such when we cast off the body—being no better nor worse, and thus cannot fail to give the needed test.

An ad in the SUNFLOWER brings good returns.

A Letter From Lily.

As Christmas day is nearing and we see so many people suffering on account of that day I feel to say something to the children on the earth plane. I said "people," that is just what I meant. That day is supposed to be the birthday of the man Jesus, the lowly born.

There are many papas working so hard to keep his wife and babies fed and kept warm that it seems impossible for them to buy even a little toy for their own children; but some of their neighbors get such gorgeous presents that it creates a desire to have something for themselves, so maybe they run in debt, or go without something that is necessary fort heir health to give joy to the little one. We can see from this side that many a ragged coat covers a magnanimous heart.

We celebrate the Xmas here but not as you do, for we do not gorge ourselves with a lot of indigestibles and then sit around and grumble because Dorris received more presents than we did.

Shall I tell you how we celebrate that day? We attend the Temple of Knowledge and hear the Great Master speak. Then we sing such beautiful music—perhaps if you listen you can hear the melody pealing through infinite space. Then we get together and tell of our experiences and how many blessings we have found. Some visit their old homes again, but we find so many intent on their own pleasures they do not give us a thot.

They ought to have a Xmas league formed and agree to not give any presents that cost more than ten cents each. Then if you wish to give great presents, give it some other time, and spend the day in doing good to others. That is the secret of real happiness.

I will say good bye or our good, kind editor will not print this. Yours for truth. LILY.

To be happy, fill every moment with some cheerful thought, some vibrant, buoyant thought for the "world at large."

To live naturally and love greatly, is to be good.

To be happy is to think very little about it.

To be happy, hunt up something to do for another, especially one who is more unhappy than yourself, and who has greater needs than yourself.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY, ITS SCIENCE, AND ALLIED SUBJECTS.

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GOD AND HUDSON TUTTLE.

An Able Review of Hudson Tuttle's Latest Book.

[illegible]

ARE SPIRITS SELFISH?

[illegible]

...munication between mortal and guide therefore could not last long. But when the effect is productive of good, the cause must be good, even tho' things may seem dark to us at times. If new light and higher aspirations are constantly being added to our mental and moral nature we are not degenerating, and by this progress we may judge our spiritual attractions.

The physical influences of selfish spirits on the medium are ill humor, sullenness, desire, and cravings or continued desire for those already satisfied. But either may be unintentionally done, as we unintentionally commit wrongs against others. Again self-knowledge becomes the revelator and judge between the real and the unreal. The truth concomitant with this causes a vibration which repels the attracting spirit to right or causes him to desist in his unwilling temptation upon our physical nature.

But if none of these influences are experienced, and the guide on hand gives only good counsel, the chances are in our favor by following their [illegible] or suggestions.

It is said by opponents that evil spirits give good counsel in order to better lead us astray finally. The very suggestion is absurd, for the intermediate results and the ultimate end of either a good or bad cause are [illegible]. As the cause so [illegible].

With a commonsense therefore [illegible] the spirit's truth but our own. We do not understand ourselves fully. With absolute knowledge of our own nature, which can be only a [illegible] [illegible], [illegible] the intentions of our spirit friends, whatever may be their method of disciplining us.

Indiana State Association of Spiritualists

The Indiana State Association held a five days meeting at Richmond, from the 19th to 23rd of December, [illegible] with [illegible] Sprague and Will J. Erwood as workers. Owing to the fact that it was so near the holidays, the crowds were not as large as they would have been otherwise, but we never had more attentive and appreciative audiences.

Mr. Erwood [illegible] before the [illegible] were [illegible]. Mr. Sprague did not arrive till Friday afternoon, and he never did better work. His lectures were [illegible] and his messages clear and convincing. It is needless to say that Brother Sprague was good, for he is always good.

Out of this series of meetings we organized a society of 23 members and they have taken out a charter from the State Association, and bid fair to do a good work.

One of the ministers of the city attended several of our meetings and at the close of the last one on Sunday night, after hearing Brother Sprague's splendid discourse, he came to the vice president and gave him a quarter for one of our song books. We used Mattie E. Hull's book.

The officers of the new society are: President, R. S. Ashe; vice-president, Geo. W. Schepman; secretary, Mrs. Mary L. Pickett; treasurer, Miss Nettie M. Pickett; trustees, Mrs. Emma Schepman, Mrs. Cora Rush and James Heath.

Carrie H. Mong, Sec.

Hydesville Cottage Souvenir Postals

We have received a supply of colored Souvenir Postal Cards of the Hydesville Cottage, printed in Germany. Price, 3 cents each, 2 for 5 cents at the office, or if to be sent by mail in one package, 4 cents for one, 6 cents for two, 11 cents for 4, per 100, postpaid, $2.25. If you would like them to be mailed to friends from Lily Dale, price will be 2 for 5 cents, and postage one cent each for domestic, 2 cents each for foreign.

Nemo's [illegible]

[illegible]

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W. H. BACH, ... Managing Editor.

THE "GOOD OLD TIMES."

It is a common occurrence to hear people talk about the "good old times" that have passed and gone, and to hear them we would think that the troubles, trials, tribulations, financial difficulties, low wages, etc., were a product entirely of modern times and conditions.

In view of this, some recent investigations go to show a peculiar condition. For instance, Columbus received a salary of $320 a year, or about $7 2-3 cents a day. His captains got $180 a year, or a little less than 50 cents a day. The men of the crew got $2.25 a month. To equip his expedition that discovered America took $2800, and the entire cost of discovering America was about $7200.

A lawyer of today does not think he has gotten an exorbitant fee when he gets a thousand or more dollars. But here is an entry in the diary of an English baronet of the time of Edward IV: "Paid to Roger Fylpot, learned in law, for his counsel, 3 shillings, with 4 pence for his dinner."

It is not an unusual thing today for a minister to get from $10,000 to $30,000 a year. Dr. Talmage made, it is claimed, as high as $60-000. But the noted preacher, John Knox, received only $220 a year, or $4.23 a week—about what a boy new expects to get when he begins work as an errand boy.

How did farmers fare? Pretty poorly. It is claimed that a Christmas dinner for a family of six could be gotten for 17 cents. That would include a turkey, which would cost 10 cents, or less than half as much as we now pay a pound for it.

Guess we will take ours out in living today, even wfth its drawbacks of trusts, combines, etc.

CURRENT TOPICS.

By A. F. Melchers.

Priestly celibacy was inaugurated as a political necessity at a time when war ruled the nations. Diplomacy has largely taken the place of war. From a recent example in diplomatic circles concerning this nation, it seems that ministerial celibacy will have to be instituted.

Physical and mental trials seem to be the lot of humanity. If we study beyond the surface of things; causatively, we may learn that this is nature's course of allaying the animal in man—the curriculum needed to unfold the spiritual—converting—sense into reason; self into love—the mediums towards the light and power of spirit.

God forgives all sins—overeating by colics, drunkenness by headaches, frolicking by catarrh, selfishness by trials, arrogance by humiliations, hate or lust by organic diseases, cancer, etc. As we have free will to sin all we please, it is nobody's business—only we must take our medicine for it. Forgiveness without pain or suffering does not forgive, as all will have observed who are prone to study cause and effect.

To gratify hunger and sexuality is all the animal lives for, and because they are the only two principles operating thru the same from law or causation—spirit. What they signify in this matter controlling entity must be inferred thru man. Analyzed in self-study we see but two opposites—reason and love; and these exercised to their highest leads to light and power. Thus we believe that, as it is in man's nature to strive for perfection thru reason and love in order to attain the other two, that the nature of spirit constitutes light or intelligence and power in one impulse—the spiritualization of the two first-named animal qualifications.

That weather affects mind is almost a proved proposition; and as weather and climate are near relatives, we might use the latter term in place of the former—Christmas, for example, which is a strictly religious holiday, is celebrated in our warmer regions by feasting and making the welkin ring with imitation warfare—altho the feasting is not omitted anywhere as a main feature among effluent Christianity. But as China is also a warm region and its people a noisy crew, we find their habits imitated in our southern latitudes as tho Christ were a Chinese and delighted in the noisome ceremonies effectuated in his behalf.

That certain edible fruit has been cultivated from the inedible by transplanting is well known. That a certain perfection in the same cannot be superceded, we believe, also to be true. And that it finally refuses to thrive, is also known. May we not believe that therein its soul or spiritual nature is perfected to continue life in a higher condition? Now, considering that it requires a superior spiritual or positive condition of a mortal over his animal or negative to free him from earth-bound conditions, may he too, not need a like cultivation for perfection? This is, of course, as yet unprovable, but there was a time when spirit intercourse, and many other things were in the same dilemma. Let us think causatively.—F.

Our War Burdens.

Profoundly impressive was the statement of Senator Hale of Maine, in debate in the United States senate on Tuesday. "I don't know that the people of the country appreciate it, and I don't know that the Senate does," said Mr. Hale, "that two-thirds of the revenues of the country today are devoted to the payment of the burdens of past wars, like pensions, and expenditures in view of future wars." Think what that means. Two-thirds of all the Federal revenues going to pay for the past and future killing of fellowmen. The wicked old world is very far from practicing the teachings of the meek and lowly Jesus. Despite all our boasted advance in enlightenment, mental and moral, governments are still thinking wrong when such things can exist without thought or challenge, or any general attempt to bring about a better state of things. It is, however, to be said that the cause of peace and good will between nations is more talked about and respected today than ever before. But what a long road we have yet to traverse!—Springfield Republican.

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Every selfish act, whether committed as fraud, deceit or malice—inters the soul in an aura impenetrable to the light of spirit. Gloom, despair, mental suffering or soul-anguish, are future effects of this condition, compatible with the deeds enacted. Hell is a personal inheritance, with nature as the probate.—Adrahin.

To do justice one must have the sense of justice (gift of wisdom.)—Adrahin.

BABYLON IS FALLEN.

State Of The Church

By R. S. Foster, Bishop of the M. E. Church.

The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred enclosure of the church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday, and church ornamentations. It is the old trick of Satan. The Jewish church struck on that rock, the Roman church was wrecked on the same, and the Protestant church is fast reaching the same doom.

Our great dangers, as we see them, are assimiliation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which summed up is a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail loft" seems almost the miracle of history, but who that looks about him today can fail to see the fact?

Do not Methodists in violation of God's word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry put on "gold and pearls and costly array?" Would not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntington, and many other equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into the Methodist Church in any of our chief cities distinguish the attire of the communicants from that of the theater and balls goers? Is not worldliness seen in music? Elaborately dressed and choirs, who in many cases make no profession of religion and are often sneering skeptics, go thru a cold artistic or operatic performance, which is as much in harmony with spiritual worship as an opera or theater. Under such worldly performance spirituality is frozen to death.

Formerly every Methodist attended class and gave testimony of experimental religion. Now the class-meeting is attended by very few, and in many churches abandoned. Seldom the steward, trustees, and leaders of the church attend class. Formerly nearly every Methodist prayed, testified or exhorted in prayer-meeting. Now but very few are heard. Formerly shouts and praises were heard; now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings, revival meetings, class and prayer meetings of earlier days.

How true that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold or pearls or costly array: yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness, yet the church itself goes to shows and frolics and festivals and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages, and refined congregations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry without faith, endurance, and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed in the pulpits.—Methodist Herald.

... The Sunflower $1.00 per year.

LILY DALE NEWS.

We had another snow storm, and again the ground is white. It is like bacon—streaked with lean and fat, i. e., snow and no snow. Mr. and Mrs. White drove over from their home at South Dayton with a cutter. The snow left them and they borrowed a buggy to go back with and the next morning the sleighing was better than wheeling. That is the kind of weather we have had all winter.

Mr. and Mrs. Andrews, Mrs. Hattie Stone and son Laurel of Fredonia, spent New Years, at Riley Johnson's.

Mr. and Mrs. Roloff and son Howard of Dunkirk and Mr. and Mrs. Lewis of Fredonia, visited Mr. and Mrs. James Reed last week.

Raymond Shafer spent New Years with his parents.

Mrs. Turner's mother, Mrs. Golden, spent several days at J. H. Turner's last week.

Ivah and Garnet Ryan are visiting Flossie Wildrick.

Will Hall spent a day with Mr. and Mrs. Ed Scott.

Mrs. Maggie Wildrick has gone to Dunkirk where she has a singing engagement.

Mr. and Mrs. Hutchinson have gone to Buffalo for a week to visit friends.

Mrs. Dr. Henderson has returned from a visit to her parents, Mr. and Mrs. M. R. Rouse at Titusville, Pa.

Graham Turner and family spent several days with relatives in Hamlet last week.

Quite a party watched the old year out and the new year in as the guests of Mr. and Mrs. Homer Todd.

The Whist club met at the residence of Mr. and Mrs. L. C. Hutchinson last Wednesday evening. Next Wednesday they meet at Maggie Turner's. It is their fourth regular meeting and refreshments will be served.

The play "A Box of Monkeys," which was so successfully rendered by local talent recently, will be given at Smith's hall, Cassadaga, Friday evening January 11th, with new specialties in addition to some of those rendered on the former occasion. Everybody invited. Admission adults, 20 cents, children 10 cents.

C. D. Griswold, who is working in Falconer, spent New Years at home.

The regular meeting of the Lily Dale Fire Department will be held at the SUNFLOWER office Tuesday January 8. Every member must be present.

Flossie Griswold, who has been spending the holiday season with her mother, returned to her school at Warren, Pa.

S. J. Richardson is enjoying a visit from two of his brothers.

Dance committee's monthly report of dances held in Library hall Lily Dale, N. Y.

Dec. 29, 1906 Receipts from

dances	$35.75
Expenses	33.50
Balance	$2.45
Cash on hand Nov. 24,	$8.76
Cash on hand Dec. 29,	$11.21

MRS. MAGGIE TURNER,
Chairlady.

What Shall We Do Today?

Oh. the deeds we will do in the days
to come
And the words that we mean to
say
Will lighten the hearts of the sin-
sick souls;
But what shall we do today?

Oh, the burdens we'll lift from the
hearts of men,
Oh, the tears we will wipe away,
And the songs we will sing to the
faltering ones—
But what shall we do today.

Today is the span of our life, no
more
Can we measure or clasp or mould.
There may be no morrow for us,
dear heart,
No future to use or hold.

Oh, let us give our store at dawn,
Till the gloaming fades away!
All we may do for the sons of men
Is the good we can do today.
—Ruth Sperry.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets a the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday 12 m.
HARMONY CIRCLE meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.
LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 374 Connecticut street, Sunday at 7:45 p. m.

Dr. Lockwood has been seriously ill the last week and is still confined to his room.

Mrs. C. Lewis Chase commenced to hold regular seances Tuesday evening, January 1 for spiritual advice and messages, at her home, 241 East Eagle street. They will be continued each week until further notice.

The Liberal Thought Exchang society, which meets at Stirling's hall, 374 Connecticut street, held a social and dance Monday evening, December 31, watching the old year out and the new year in.

The First Spiritual society hold a fair and bazaar for the sale of fancy articles, four evenings the latter part of January, the proceeds to aid the society in its work. Anyone who desires to contribute articles for sale, please communicate with Mrs. Nellie Whitcomb, 248 N. Division street, Mrs. C. L. Johnson, 477 Seventh street, or N. H. Eddy, 56 Whitney Place, Buffalo, N. Y.

Sunday, December 30, Lyman C. Howe served the First Spiritual society at the Temple, Dr. Lockwood being sick. The discourses were very able, the subject matter being relative to the physical and spiritual forces in connection with demonstration of phenomena. Mrs. Chase followed with messages.

Monday evening, December 31, a phenomenal seance was held at the Temple, under the direction of Mrs. M. E. Lane, President Hoyt, chairman. The program was a good one and each did well the part assigned. Mrs. Bork gave excellent messages, Miss Jurgensen gave good psychometric readings from articles, Mrs. Lane, under influence, gave several messages, Miss Cothrell of Holland, was present and gave some remarkable demonstrations of rappings, going into various parts of the hall, and the raps were so distinct as to be heard all over the hall. Questions were answered by raps to the great satisfaction of all present. President Hoyt read an interesting article, Miss Day rendered vocal solos, and Mr. Bonnell delighted all with his musical selections. A very rich treat was that by the musical trio, Lela, Ferol and Brownie Minore, who rendered several selections during the evening. Miss Florence Beebe presided at the piano.

Mrs. Lane was called upon by the president, R. H. Hoyt for a few remarks, and much to his surprise, she turned her attention to him, and after some words of appreciation, presented to him a beautiful lamp as a New Year's gift from members of the society, with the hope that "it might be a light on the way." He acknowledged it in a few words of appreciation, and as the old year had gone and a new one ushered in, we bid each other good night, closing an occasion long to be remembered by all.

HARMONY CIRCLE.

A large audience occupied Keystone hall Sunday evening, December 30 to greet our sister, Mrs. M. E. Travis of Hornell, N. Y., second vice president of Harmony Circle. Her work was of a very high order and created a splendid impression on all. The subjects that were taken from the audience were handled in a masterly manner by the control. The thoughts were broad and practical, and gave evidence of a cultured development that should lead her into the ranks of the foremost platform workers of our cause. Her test work also is to be heartily commended. She is to serve the Hamilton, Ont., society for the months of January and February, and we bespeak for her a hearty welcome and large audiences. Our message bearer Mrs. Dahna gave some very beautiful tests that were all recognized with thankfulness and joy by the recipients. Wonderful progress is shown in this lady's work. She has the cause at heart, is truly a spiritual medium in every sense, and her future in this work is assured. She is also an active worker in our society and beloved by all. Our speaker, Mr. Hulbert, was with the First Spiritual Church society at Rochester, N. Y. for this Sunday and Monday evening. He says they had a very large audience who listened in wrapt attention to the pastor, Rev. B. F. Austin's address, "The Upper Story," which was truly a spiritual theme and spiritually handled. He also spoke of the beautiful work of the singers in the choir, ably assisted by their competent organist on the grand organ, of which all are justly proud. Of his own work he had but little to say only that Uncle Ned, his inimitable control, seemed to have found his way into the hearts of the audience, many of whom had heard him at Lily Dale.

The Thought Machine at Work.

A charlatan is a person clever enough to make people mistake a trick for a miracle. He should be respected for being a true apostle of our present civilization.

[illegible] is the act of swindling nations by international fellowship.

The mission of occult science is in part to expose the chicanery, fraud and deviltry of standard oil (tested) samples of Christian citizenship.

If anyone can constitutionally explain why Good Friday should be a holiday in our Boston public schools, he will confer a favor upon the writer. If public schools were Parochial school under the supervision of the Catholic church, the holiday would be an observed ecclesiastical holy day. Does not the observance of such a day prove that American constitutional liberty and rights are fast becoming obsolete and dry rot, and that the Irish Catholics need not try any longer to free Ireland when they now have politically conquered America.

To suffer is a personal tribute to one's love of life. This is Buddha's diagnosis.

A blind eye is better than an evil eye.

Newspapers thrive on crime.

Sugar is the chief ingredient of Christian Science.

Vulgarity struts on the stage with full license. It is worth two dollars a seat at our best theatres. The Jews lead the world in coarse, vulgar exhibitions of female immodesty. [illegible] that's [illegible].

[illegible] game [illegible] the [illegible] cheated of their rights.

People who boast of the respectability have never had it long.

Success leads to the grave.

A mummy is a lawyer who has been made to eat his own words.

A remarkable burlesque on Christianity is the red cross buns which sober people eat at Easter time and bakers sell with the red cross embossed on the top of them. That's as far as religion goes with most people—into the pit of their stomach.

The Easter season is like the Christmas—another bargain time for the shops.

A sure road to pessimism—a job as conductor on an electric car.

To be wise is to be otherwise.

J. C. F. GRUMBINE.

The Temple Fund Society.

It has taken time to send the application for an N. S. A. charter for the Temple Fund society to the different officers for their signature, but at last it has been signed by all and sent in to Mrs. Longley, and we received our charter as a Christmas gift. By this we are now a legal organization protected by the N. S. A. and ready for work in earnest.

Now that the holiday season is over, we trust that the Spiritualists of the country will turn their attention to the needs of the cause. Send in your dollar for membership, or five dollars and have your name placed on the roll of honor, and thus lend your mite toward helping some struggling society to build or own its own temple.

Send memberships to the president, Geo. W. Kates, Cheyney, Pa., or the secretary, Carrie H. Mong, [illegible] S. Franklin St., Muncie, Ind.

Summer Idyl in Winter.

Meet me by the brook that
Sparkling in the sun
Where first I met thee darling,
And where your heart I won.

This thought I at the window,
But what was my desire—
When seeing but the snowdrifts?
I quickly sought the fire.
—Nemo.

ANNOUNCEMENT.

Mr. Geo. P. Colby of Lake Helen, Fla.

who holds Spiritualistic meetings at his beatuiful home Tranquilidad, purposes holding meetings, classes and seances during the summer of 1907 at Shady Side Pavilion, Lily Dale Park, Lily Dale, N. Y. He, as well as the proprietors of the New Temple and Camp Grounds, invite the co-operation of all true mediums, speakers and followers of what is termed Modern Spiritualism to meet on these grounds the coming summer.

Come and let us have an old fashioned camp meeting. Plenty of room for tents, a shady grove, an out-door platform, a beautiful lake. Shady Side cottage as well as the Pavilion, consisting of a large hall, platform and stage, fine dancing floor and below stairs, cool dining room, kitchen, pastry room and cooler, all can be utilized for the comfort and convenience of the public.

Correspondence solicited and information cheerfully given. For further particulars, please address

Mme. Ianthe Vignier,
Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public meediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

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Mrs B W Belcher, 293 Pleasant St, Malboro, Mass
C. Walter Lynn, 734 8th, street, Oakland, Cal.
Miss Ella C, Preston, 2905 Morgan St., St. Louis, Md.
Mrs. O. W. Grant, 136 Prospect Ave., Buffalo, N. Y.
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Alla A McHenry, Excelsior Spings, Mo.

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Rev Dr J B Geddes, 103 Lafayette St., Jersey City, N.J
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SLATE WRITING.

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Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Cleon B. Nichols, Andover O.

PALMIST.

Harriet H Danforth, Lily Dale, N Y

METAPHYSICAL.

Conducted by EVIE P. BACH.

LIFE'S JOURNEY.

As we speed out of life's sunny station
The track seems to shine in the light,
But it suddenly shoots over chasms
Or sinks into tunnels of night.
And the hearts that were brave in the morning
Are filled with repining and fears,
As they pause at the City of Sorrow
Or pass thru the Valley of Tears.

But the road of this perilous journey
The hand of the Master has made;
With all its discomforts and dangers,
We need not be sad or afraid,
Paths leading from light into darkness,
Ways plunging from gloom to despair,
Wind out thru the tunnels of midnight
To fields that are blooming and fair.

Tho the rocks and the shadows surround us,
Tho we catch not one gleam of the day,
Above us white cities are laughing
And dipping white feet in some bay.
And always, eternal, forever,
Down over the hills in the West,
The last final end of our journey,
There lies the Great Station of Rest.

'Tis the Grand Central point of all railways,
All roads unite here when they end;
'Tis the final resort of all tourists,
All rival lines meet here and blend,
All tickets, all mile-books, all passes,
If stolen or begged for, or bought,
On whatever road or division,
Will bring you at last to this spot.

If you pause at the City of Trouble,
Or wait in the Valley of Tears,
Be patient, the train will move onward,
And rush down the track of the years.
Whatever the place is you seek for,
Whatever your game or your quest,
You shall come at last with rejoicing
To the beautiful City of Rest.

You shall store all your baggage of worries,
You shall feel perfect peace in this realm,
You shall sail with old friends on fair waters,
With joy and delight at the helm.
You shall wander in cool, fragrant gardens
With those who have loved you the best,
And the hopes that were lost in life's journey
You shall find in the City of Rest.

—New York American.

SPIRITUAL SCIENCE.

Mental science is as distinct from soul-science (psychology) as the first-named is from body science (physiology.)

Material science makes no distinction between mind and soul. To it thot is a brain-effect, and mind the same organized.

Spiritual science, which deals in the entity of spirit as material science deals in matter, teaches that [illegible] or mind is the spirit body of [illegible] acting on or thru the brain—[illegible] brain being the medium of the [illegible] for material expression (in [illegible]ge.)

Feeling, in the form of sympathy, [illegible]tion or love, is the soul acting on or thru the heart—this latter organ being the soul's medium of expression (inaction.)

Thru thot and feeling man creates [illegible]tion qualifying the thot. To think right generates right feeling, which, carried out, makes the action right.

Studying self in connection with one's thots constitutes mental science. The same in connection with one's feelings, is soul-science.

Personal observation will show them to be two distinct sciences; which, as appreciated, reveals an understanding of the entity of spirit.

ARTHUR F. MILTON.

TOIL AND WEALTH.

Nature has ordained that we should toil. Labor is a law of our being. To develop our muscles we must use them. To quicken our mental processes we must train and use our brain. The idler would fain have a well developed mind and symmetrical muscles but to realize his wish he must work. It has been truly said that "toil is noble." Many of us sigh for wealth, which, in many cases would prove to be a curse rather than the blessing we so fondly imagine it would be. I believe, from observation, that the laboring classes would be demoralized by the acquisition of sudden wealth. Talk as you may, it takes one "to the manor born" to understand and handle wealth. Do you mistake me. I know that wealth brings great responsibility and he, who, by a fortunate combination of circumstances, has been allowed, by the Creator, to have control of a large quantity of money, should fully realize those responsibilities and not spend his life in selfish pleasure and murmur at its close: "Am I my brother's keeper."

If the toiler could come to understand that his duties are mere discipline for the soul, he would take them as they come and make the best of them.

What should it matter to us that some have more than others. Do we presume to question God's laws; we, who so sadly misinterpret some of the simplest processes of nature? Study we may. Toil we must. And perhaps our study will sometime show us such full and complete manifestations of the law of compensation, that we may all irrespective of race or creed; see why God has ordained that some shall be "hewers of wood and drawers of water," and others allowed to sit in high places upon the throne of Mammon.

LEWIS R. HILLIER.

BUILDER OR DESTROYER—WHICH ARE YOU?

You belong to either the one class or the other. No matter what your social position, no matter how wealthy or poor you may be, no matter what your occupation is, you belong to one of the two great armies. By the force of your example, by your attitude on moral questions, by your honesty or dishonesty in business or personal relations, by the interest and intelligence you show when you have an opportunity to cast your vote, or to discuss public affairs, you are helping to build up a commonwealth in the United States, or you are allied with the forces that are ever busy trying to tear it down. Everything in nature has the two elements at war within it, the elements of growth and health, and the elements of disease. Every social organization that man has devised has in it, constantly working, consciously or unconsciously, the forces that make for strength and growth, and the forces that tear down and destroy. Every religion has recognized this universal truth. It is time that you recognized it in its bearing on our public, and decided which class you belong to. If you want to belong to the winning side, cast the whole weight of your speech, action and thot, on every possible occasion on the side of political honesty, personal honesty, fair play, kindliness and general all-around decency.—Consummation.

There is a soul at the center of nature, and over the will of every man. The whole course of things goes to teach us faith. We need only obey. There is guidance for each one of us, and by lowly listening we shall hear the right word.—Emerson.

Man must awaken to his own divinity. Nothing less than this will thoroly reform his own creations.—Henry Wood.

The Truth.

There are only two classes of people in the world—Materialists and Spiritualists.

Those who are not Spiritualists are Materialists. All people who believe in the existence of angels and spirits are Spiritualists; also, all people who believe in a future conscious existence after death of the body.

There are infinite gradations between the highest and the lowest Spiritualist.

The Digger Indians, the most ignorant savages, are Spiritualists, likewise the most refined, cultured and scientifically educated men and women in all civilized lands.

All religions of the world are founded on Spiritualism. If there had never been any Spiritualism, there would never have been any religion. Christianity is founded on Spiritualism. The Bible was written by Spiritualists.

Jesus Christ was a Spiritualist, a medium and a man of genius. His mother was undoubtedly a Jewess; but his father was certainly a foreigner—that is, a Gentile because Jesus showed in his life and work but little of the peculiar traits and characteristics of the Jewish race. He was not avaricious, grasping and intolerant. The Bible is full of Spiritualism of the highest as well as the lowest order. We don't have to believe all the "fish stories" in it. There is nothing good and true in the book that cannot be scientifically demonstrated and duplicated today. Even "more wonderful works" are performed. The truth is always more wonderful than fiction. The question is often asked: "Is Spiritualism a religion?" That depends on how we use it. I think we can make it religious. It would be worth little if not religious. There is no evidence going to show Jesus ever did a particle of manual labor after he began his ministry:

Great Thinkers are always adverse to physical labor. A strong body is necessary for a strong mind; but great physical and great intellectual labor never go together at the same time.

Jesus Christ was not infallible. He may have been falsely quoted [illegible] he said something [illegible] some [illegible] that [illegible] standard, [illegible] or right.

The fashionable Christian churches, today, are merely club-houses for the rich and influential. If Jesus Christ were to enter one of them the usher would offer him an obscure seat in the rear. The great trouble with the preacher is they tell so many things that are not true. When a Christian minister tells me that his God says, "Be baptised or be damned," I would say here I am, Mr. God, just damn me if you wish. When I say this, I don't mean the Infinite Eternal Great God, but the little god, or rather devil the minister bears in his heart.

O. L. HARVEY.

FEEDING THE BIRDS.

Dear children please do feed the birds
These bitter wintry days,
When all their food is buried deep
'Neath snow they cannot raise.

Else when the summer comes again
They may not live to sing,
Or love and rear their baby birds,
Or rise on joyful wing.

'Tis such a little task to do
To clear a space each day,
Then place your crumbs and pieces there
For the birds who come alway.

Yet see the good a child can do,
When snow is on the ground,
By feeding thus our feathered friends
Who'll come from miles around.

PHOEBE A. NAYLOR.

The fool said in his heart: There is no God. That is because the fool knows nothing about it. The wise man knows better because he has searched his heart and found him lodged within—the only God, in fact, he ever will discover, being the so-called divine spark from nature. Any external search will never reveal a God as a whole, for man is incapable of understanding nature as a whole. Its parts are what we can understand of the effects seen. The causes must be learned by experience and the study of that divine spark we call soul. As the physiologist studies the body, the psychologist must study the soul, and as one teaches effects, the other [illegible].

WHAT IS PSYCHOMETRY?

BY [illegible]

Over here in Paris there is a large interest in the subject of occultism.

Such men as Dr. Charles Richet, Paul Adam, Laurent [illegible], Jules Bois, Sardou, Flammarion, [illegible], Major Darget, all men known in the literary and scientific world, are investigators and believe that there is a law which no known science can explain.

At No. [illegible] Rue St. Jacques the Psychological Research society has a little rendezvous where students of the occult [illegible] to discuss [illegible] connected with [illegible].

I was [illegible] morning, and found [illegible] intellectual [illegible] woman.

[illegible]

Camp Couplets Concerning Southern Cassadaga Camp

[illegible]

PREMIUM BOOKS? YES.

[illegible]

ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism, it becomes more than a story to the student of such.

SARTOR RESARTUS. This is Thomas Carlyle's greatest work on the Philosophy of Life. If you have not read it you have missed a treat that you now have an opportunity of enjoying for a very modest sum.

[illegible]

BOOKS AND PAMPHLETS BY Moses and Mattie E. Hull.

[illegible]

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THE GREENBACKER DISCUSSES SCIENTIFIC BREEDING OF HUMAN BEINGS.



I got hold of a paper the other day telling about Assistant Secretary of Agriculture Hays, and the American Breeders association plans to breed human beings scientifically. I read it thru carefully, and it made me laugh. I know they breed my brothers and sisters scientifically, and they breed cattle and horses and sheep and cats and dogs, but they have never seemed to make much headway in improving the breed of human beings.

The way I read this thing, they are going to try to mate people so as to improve the breed. Now that's a good idea. I suppose they will take Mary Short and John Long and form a combination with them and get Susan Medium and William Normalsize as the result. They will take Auntie Fat and Uncle Lean, and the combination will make a betwixt and between sort of family for them.

Now won't that be nice! Just think of all the trouble it will save the people who want to commit matrimony! They won't have to go to the trouble of calling at a dozen houses "to see if the girls are in," nor to placate mamma, nor to "ask papa." Not they. They won't have to look up their pedigree or their antigree. They won't have to call Sunday nights with a boxof Sweettooth's chocolates at a dollar a pound in order to keep the young brother from hiding under the sofa and coming out at the wrong time. No, sir! All they will have to do will be to go to the headquarters of the Scientific Breeding association and say, "I am in search of a wife," (or husband, as the case may be) and the man in charge and his female assistant, will look you over, examine your teeth to see if you can chew tough beefsteak (or the rag) properly, test your lungs to see if your wind is good, ask you if you have dyspepsia, or in-growing toe-nails, or cold feet, and if you answer all of these questions satisfactorily, and they conclude you are not too old and are properly developed, he will whistle up a tube and you will hear, "Hello, you, up there. Send down number 270,943,876. "———." "What's that?" "———." "Yes, that fat, short-geared, dark-complexioned, full-chested female. I want her to match this little red-headed, lop-sided, dried-up, weazened old man that is looking for trouble." "———." "Yes, send along a marriage license and a minister and the witnesses, for we haven't any time to waste on that combination. Why haven't such specimens of humanity sense enough to stay single and not bother me."

The next subject will be a young woman. She is long-geared, with a mud-wasp waist, hollow chested, face painted, and as she steps in the door will tip the manager a wink to show him she knows a thing or two herself. He will look the combination over a minute or two, then whistle up the tube for little, fat, Deacon Sobersides to be sent down to match her, so that the progeny will be neither flirts or sobersides—but what a mix-up it would be if they should combine the two? Then after a while the returns will begin to come in. Deacon Sobersides won't be able to stand the flirting propensities of Mrs. Deacon—and she will die of ennue if she don't have some variation in life—and they will both come back to the matchmaker—and he will wish he had died before he was born. My what a time they will have! I would like to be out in the middle of the pond on a lily pad, watching the fun.

Now perhaps I haven't exactly the right idea of how this is to be brought about, but if I haven't, I hope someone will correct me. I looked the matter up a little and was told they were not going to run a matrimonial bureau. What are they going to do then? Are they going to run a sort of Oneida Community institution and mate men and women together for a couple of weeks at a time, paired off according to their mental and physical characteristics? Say! That would just suit some people, wouldn't it?

I see that the American Stock Breeders association has got charge of this affair. Now when they breed stock, they send out into foreign countries for a male to breed from. Do you suppose they will send to England for a duke and try to raise some in this country? Perhaps they will send to Italy for a high grade Polled Angus Italian and try to breed a pope here. Wouldn't it be awful if they got hold of a Russian by mistake and bred a lot of czars! I tremble to think of such a possibility!

They used to say that "Love laughs at locksmiths," but I think it will hoot at this breeders association and tell it that they can make their own breeding arrangements without any outside help, and they will refuse to patronize the American Breeders Matrimonial agency.

I asked one man about it who said he thot the man and woman who wanted to get married would be cited to appear before the examining committee the same as they do when they join the army. they would examine their lungs, lights, liver and gizzard, would measure and weigh them by the Bertillon system, take their finger prints, test their strength, see if they wear a wig, or have a glass eye, a cork leg, a ringbone, a spavin, or if they are knock-kneed or pigeon-toed. Then they would let them go until the committee could get time to sit on them and decide if they should be permitted to marry. But even then he thot the man should still have the right of habeas corpus.

Oh, it is too much for me! I wish they wouldn't take up such abstruse subjects and make my brain work so much over-time. It is too hard on the nervous system, and I think I'll let the American Breeders association run the thing to suit themselves and if I should want to get married I will choose my own partner and do as I please—when she is away.

A. GREENBACKER.

GOD.

O. L. HARVEY.

In the discussion of any question, either on paper or in open court, I never like to use personalities; therefore, I will not, as they do in Congress, the gentleman from California, who writes for the SUNFLOWER occasionally, on the God question, says, "in His heart —no—says in his head, "there is no God." The gentleman seems to have his five material senses in good working order, yet has none of what we call the sixth sense, that is, intuition, inspiration, spirituality, conscience.

These divine faculties belong to and come thru what we call the heart, not the head.

There is quite a difference between thinking in the heart and thinking in the head. I have known men of great intellectual ability and profound learning, who had no conceptions of morality, or spirituality. They were cold, icy, selfish, soulless, godless scientists, without love to man, consequently, to God. There very presence and conversation filled me with horror. I was once in familiar conversation with a prominent Spiritualist who held high social and official position who said to me, "We have no use for a god. We don't know anything about a God. We can't learn anything about God—therefore, we had better drop the subject."

I said, in my heart (not audibly) "You are not worthy to fill the position you hold. You had better step down and out, hunt your hole and crawl into it."

Advanced thinkers, of modern times, who are studying man and all operations of the mind, in the body and out of the body, lay such men upon the shelf, to dry, and finally they become "Ossified," petrified, ossified.

Such men are entirely destitute of the sixth sense. They are blind and deaf and dumb amidst all the spiritual glories that lighteth up this resplendent universe. They do not have "eyes to see or ears to hear" (internal.) All that they do know or can know of God comes thru intuitions. True, we don't know much about God, as yet, but we will have all the ceaseless ages of eternity to study and find out.

The gentleman from California says he believes in free discussion, free speech and a free press. Across a chasm three thousand miles wide, I exter[d] my hand. Shake!

We don't know much about gravitation, or magnetism. We don't know just w[hat] electricity is. For that reason [sh]ould we stop studying these ques[ti]ons?

All the great pow[e]rs of nature are totally invisible—steam, gravitation, electricity, magnetism. All spiritual powers are likewise invisible. It has been w[e]ll said, "God is spirit." How co[u]ld he be visible to mortal eyes? We do not hold that because a man is a Spiritualist he teac[he]s the absolute and infallible truth on any question.

True, as the gentleman from California says, "we have a great many words that are synonyms for God," which is the English word. If we were writing or speaking in the Hebrew, Greek or Latin, we would use the words peculiar to those languages.

I have no objection to an atheist expressing his opinion and defending his religion, so to speak, if he can do so in charity, love and toleration. The great trouble is, that atheists generally express such malignant hatred and diabolical malice against God, the Great Idea, and those who entertain it. The gentleman from California invites a free discussion of this subject. I am just as conscious of the existence of God as I am conscious of my own existence and for the same reasons.

The English language is the very best ever known in all the history of the world.

The English poets have never been surpassed—they have never been equaled in any age or clime. We are just beginning to "look up thru nature to nature's God." How much better than the cold, heartless, soulless negation of God is the beautiful idea of a great English poet, "in words almost divine," thus:

"These are thy glorious works, parent of good
Almighty! Thine this universal frame
Thus wondrous fair thyself how wondrous then."

As Victor Hugo said:

"The pupil of the eye dilates in the night, and finds day, the soul dilates in misfortune and finds God."

What does the gentleman from California do and where he take part in the proceedings where the Spirit is singing those divine hymns?

"Nearer, my God, to thee, nearer to thee!"

"Change and decay in all around I see,
O thou who changest not, abide with me!"

Reason, conscience, science, intuition, experience, religion, universal hope and desire all teach us it is either nearer and to God, or it is away, away and away!

I Look to Science.

I look to science for the cure of crime;
To patient righting of a thousand wrongs.
To hasten healing of a thousand ills.
Blind, banner now, a cruel egotist,
If yet leads on to more than mortal sight,
And the large knowledge that means humbleness
And tender love for all created things.

I look to science for the coming race,
Growing from seed selected and from soil
Love fertilized and tuned by wisdom's hand,
Till out of mortal mold spring demi-gods,
Strong, primal creatures, with awakened souls
And normal passions governed by the will,
Leaving a trail of glory where they tread.

I look to science for the growth of faith.
That bold denier of accepted creeds,
That mighty doubter of immortal truths
Shall yet reveal God's secrets to the world
And prove the facts it seeks to overthrow.
And a new name shall science hence forth wear—
The great religion of the Universe.

—ELLA WHEELER WILCOX.

When you have anything to say,
Don't fail [to] ... Make your points clear, exercise brevity,
And the reader will not have to ask:
"What did he say?"

LIGHT FROM EVERYWHERE

EAST NORTH

WEST SOUTH

[illegible] department is conducted to enable Spiritualists [illegible] Workers to keep in touch with each other [illegible] work. Send us notices of your engagements [illegible] other items of interest. Officers of societies [illegible] reports of your meetings, entertainments, [illegible] have, your elections, reports of annual [illegible] business meetings, in fact, everything [illegible] to know about other societies.

[illegible] with typewriter or plainly with pen [illegible] Never use a pencil or write on both sides of [illegible]

[illegible] short and to the point. We will adjust [illegible] the space we have to use. A weekly [illegible] written on a postal card would [illegible] column.

[illegible] your full name and address to every [illegible] not necessarily for publication, but as [illegible] faith, "correspondent" or "subscriber" [illegible] to the author. The printed article [illegible] way if you wish it but we must have [illegible] own information.

[illegible] will not be returned unless stamps are [illegible] postage. If not used they will be [illegible] days and then destroyed. Retain copies [illegible] not return them if we can not use

[illegible] for the improvement of the paper are in-[illegible]

[illegible] SUNFLOWER PUB. CO., LILY DALE, N. Y.

It is claimed in Europe that Marconi, the inventor of wireless telegraphy, has become a convert to Spiritualism.

George W. Jenks writes: I think you are giving us the cleanest and most wholesome Spiritualist paper that it has ever been my privilege to read, and I have read nearly all of them. Keep right on in the same good way and you will surely win out in the end.

W. F. Peck will serve the Cleveland, O., Spiritualist society during the months of January and February. Socities within easy reach can secure his services for week night lectures at reasonable rates. He will also officiate at weddings and funerals. Address him at 10821 Hampden ave., Cleveland, O., care W. C. Henwood.

Mattie Rector writes from Utica, N. Y.: We wish all a Happy New Year. As we enter upon the New Year we look back and are thankful for the spiritual feasts we have had thru the SUNFLOWER and enclosed you will find order for the new year. Mrs. McDonald Winn of Norristown, Pa., has been with us for two months giving lectures and tests at Carnworth hall, Sunday evenings. I consider her the best test medium that I ever heard. She convinced many skeptics while here and we all unite in wishing her return.

The Vermont State Spiritualist Association will hold its annual convention at Grand Army hall, Montpelier, Vt., Friday, Saturday and Sunday, January 18, 19 and 20. Among the talent present will be Mrs. Helen P. Ressegue, as speaker and Mrs. Effie I. Webster-Chapman as message medium. Music will be in charge of Mrs. Ella Royn. The Ladies Auxiliary will hold their first fair during the convention. Reports and election of officers for the coming year and the adjourned meeting of the Queen City Park Campmeeting association will be held. For particulars address Dr. S. N. Gould, Randolph, Vt.

Mrs. Elise Stumpf writes: I wish you all a Merry Christmas and a Happy New Year. May you be successful in carrying on the good work you are doing thru the SUNFLOWER and be paid in return [illegible] health and happiness—the [illegible] greatest wealth there is. I [illegible] well and doing nicely. I [illegible] made a visit to Dunnel-[illegible] at the request of Mr. E. [illegible] for some medium to come there for missionary work, he being [illegible] only Spiritualist there, and [illegible] had talked it to them he thot the time was ripe for some work. I [illegible] and while it was hard [illegible] I was pleased with the re-[illegible] I think it will be a good [illegible] for Spiritualism. Mr. Ray is very anxious and is doing all he can. I was entertained at their [illegible] while there and they did all in their power to make the visit a success.

Vine H. Hickox writes: The last Sunday of the old year found us at Maccabee hall, Niagara Falls, crowded with a large audience eager to receive a message from their loved ones. Some dropped in thru curosity, probably, girls and their escorts, but they behaved prudently. The time was mostly given to messages by Mrs. Atcheson, most all of which were acknowledged as correct. She seemed to try to reach all, but that was impossible. Three strangers, visitors to the Falls, paid their respects to Mrs. A. after the meeting and congratulated her on her psychic powers. There are many Spiritualists at Niagara Falls, and many of them are mediumistic. Several have talked of starting an independent society. Perhaps it would do good and bring many together in fraternal friendship.

J. L. Foster writes: It would be out of order and a lack of appreciation, if we should fail to report the soul uplifting spiritual services held at Elwood, Ind., Sunday December 31 by that eminent and eloquent speaker, Sarah As Crossfield of Muncie, Ind. We had a large audience of respectable and intelligent listeners. There were some from Michigan, Peru, Kokomo, Tipton, Alexandria and Muncie. After the services at 2 p. m. a splendid repast was partaken of in the hall, and from then until six o'clock the time was spent in social and spiritual conversation, interspersed with instrumental and vocal music. From six to seven about twenty sat in a lighted circle, and many a heart was made to burn with joy by the manifestation of the presence of dear ones who have preceded us to the higher life. And from 7:30 till after nine oclock the audience was held spell bound by the speaker who was controlled and directed by oratorical and scientific influences—second to none. After which we all separated to our several homes, feeling that we had spent the last Sunday of the year 1906 in a most profitable manner, and our prayer for humanity's sake and the cause of truth is that we may have many more such pleasant and profitable experiences. Societies and camps for the season of 1907 may secure the services of this talented speaker by addressing her at 723 S. Elm street, Muncie, Ind.

BOSTON NOTES.

MRS. B. W. BELCHER.

The Annual meeting of the Massachusetts State Association was held in Friendship hall, Odd Fellows building, 4 Berkley street, January 1, 1907, at 10.30 a. m. After the usual business was transacted the following officers were elected: President, George A. Fuller; 1st vice president, J. B. Hatch; 2nd vice president, Hebron Libby; 3rd vice president, J. Q. Whittemore; secretary, Mrs. Carrie L. Hatch; treasurer, Mrs. Carrie Loring; directors Mr. Butterfield, Miss Susie Clark, Mrs. M. Litch.

DWIGHT HALL

The Ladies Lyceum Union meets at Dwight hall, 514 Tremont street, every Wednesday. Business meeting 5 p. m., supper 6 30, evening meeting 7.30. Mrs. M. I. Butler, president.

DWIGHT HALL.

The Ladies Spiritualistic Industrial society, meets at Dwight hall, Thursdays 3.30 p. m. Business meeting 5.30, supper 6.30, evening meeting 7.45, time devoted to readings and tests. Good mediums present every evening. Mrs. B. W. Belcher, president.

APPLETON HALL.

The First Spiritualist Ladies Aid Society meets in Appleton hall, 9 Appleton street every Friday. Supper at 6 15. Mrs. M. A. Albee, president.

HARMONY HALL.

Mrs Gray's Sunday spiritual meetings are held in Harmony hall, at 724 Washington street, one flight up. Circle at 11 a. m., messages, at 2 30 and 7.30. Fine mediums are in attendance at all sessions. Tuesday and Thursday 2.45., admission 15 cents.

COMMERCIAL HALL

694 Washington street, Tuesdays and Thursdays at 2 30 p. m. Psychometric readings by several good mediums. N. P. Smith conductor.

ODD LADIES HALL

446 Tremont street, Mrs. Nellie Carleton Grover conducts spiritual circles for healing and messages, Tuesday and Friday 2.30 p.m. She is assisted by many good mediums.

FIRST SPIRITUAL SCIENCE CHURCH

578 Massachusetts avnue, Cambridge, Mrs. M. A. Wilkinson, pastor. Services at 3 and 7.30 p. m., assisted by many fine mediums. Circle Friday 3 p. m. Wednesday 3 p. m., Temple hall, 724 Washington street, Boston.

MRS. MAY STEINER

conducts spiritual circles Monday afternoons at 48 Appleton street.

LITERARY WORLD

[illegible] DAILY GUIDE

for [illegible] by the Portland School [illegible], has just reached our table. It is a neat little paper covered book, containing rules for determining the planet ruling your destiny, and from that the good and evil [illegible] days on which they occur, together with a key to their influence. Among other information is a chapter on "How to Plant by [illegible]," and another on how to [illegible] an auspicious time for any venture.

For those who are interested in Astrology it presents quite an interesting and instructive text book, while to those whose curiosity is only [illegible] it presents a method of following the indications of the planetary [illegible] and determining their [illegible] in your case. Price postpaid, [illegible] cents.

THE LITERARY DIGEST

comes to our table each week freighted with the very highest grade of literature, culled from the leading magazines and papers of the day. [illegible] discussion of the religious conditions in France, as well as the latest in Psychic Science, telepathy, etc., translated from the French mostly, some of which articles have been reproduced in the SUNFLOWER, have been intensely interesting. It is a weekly magazine, subscription $3.00 per year. Address Literary Digest, New York city.

THE ARENA

for January [illegible] with some very good articles, the leader being one from the pen of Alfred Russell Wallace, on [illegible]. Dr. Wallace is well known among Spiritualists as a leading [illegible] in English work to the scientific investigation of the subject, and it is therefore of especial interest. [illegible] trouble with Japan is also a strong article from the pen of C. [illegible] Holmes. A short story "Lil [illegible] Shop at the Slums," is contributed by Helen C. Bergen-Curtis. These together with other strong articles make an interesting number. It is for sale at all news stands.

A BOOK OF CARDS

is the [illegible] of a neat little combination of cards issued by Margaret C. Benton of [illegible], Ills. It embodies the flowers, birth gems, lucky stars and [illegible] for each of the twelve signs of the zodiac, dates of birth in which each one governs, etc., and consists of twenty four cards clasped together in red card cover. Price 10 cents.

Ministers and Their Wives.

Some of the most pathetic failures in the ministry, observes a Baptist paper, are directly traceable to the ministers' wives. It says: "In exceptional cases the minister's wife is absolutely without sympathy in the work that the husband is doing. All of her influence is on the side of that which is worldly. She scoffs at her husband's devotion to the Kingdom of God, and avoids the church and its services. Fortunately such instance are few. In a large number of cases the wife is incompetent. She may be well-meaning, but she is unpopular. People do not dislike her, but they do not respect her. She has no hold upon the admiration and affection of those whom her husband serves. The minister may be able to carry the load and win out, despite the burden, but he is terribly handicapped. Instances are known where the wife imagines that she is the pastor. She comes to the front and crowds the hen-pecked little husband to one side while she assumes the functions belonging to the minister. Such a woman, bold of [illegible] in manner, "bossy," [illegible] can spoil the ministry of the best man in the world. [illegible] is long for [illegible] of the reign of the "ducking stool" or for the invention of some form of punishment that [illegible] quietus upon [illegible]."

There is no compeller; yet all is compulsion.

A CHRISTIAN HOODOO.

G. W. KATES.

It is always laughable to the average Christian when some act of a southern Negro, or a crafty fakir has used something to hoodoo or put a spell upon another person. It is called the height of superstition and nonsense. The average Christian thinks the other fellow is the superstitious one. They even brand the statement that our spirit friends can hold converse with us as a superstitious idea. The occult, or unseen forces, must not be used by other than a Christian, unless by it the Devil or his imps shall be attracted.

It is always the other party who is in danger of the bad. But no evil can befall any one who shall do anything in the name of the Lord. And they do not stop to comprehend that the Lord of the Jews and Christians is a different person. Both Jew and Christian place supreme confidence in the Lord. Perhaps they have arrived at a oneness of these Lords, because Paul spoke of him as "the same Lord;" and in 1 Kings 18:39, they read: "The Lord, he is God."

And yet, Paul alludes to 'our" Lord. This intimates that there were or are other Lords. But, if the Lord is "the same Lord," then the Lord is God. The latter is inevitable if the incarnation is true; and if that is true, then there is a biblical support of the theosophical doctrine of reembodiment. Dr. Crapsey and others say that the miraculous conception, hence the incarnation of a Lord or a spirit is not possible. If the doctrine of reembodiment is not true, then the claim that the Jewish Lord God is or was incarnate in the Lord Jesus, must fail. Scientifically, it appears that such reincarnation is not possibie.

All of this is noted because the modern Christian makes claim that their Lord Jesus is eternal God. Such is the consensus of opinion amongst modern Christian, at least. In witness of this and that a hoodoo in the name of Jesus Christ, is endorsed by the moderns, I append a document that lately was sent to my wife.

The prayer was sent out by Bishop Lawrence of the Methodist denomination and I am informed that the said Bishop has expended considerable money trying to recall the prayer; but his superstitious followers continue to send it as a chain letter contrary to the postal laws. This is a plain hoodoo, in which a spell is threatened in the name of the Lord Jesus upon all who shall not obey its mandate. No doubt many of these superstitious Christians firmly believe that this threatened dire calamity will fall upon all who shall refuse to do as directed. This is in full keeping with the doctrine of Jesus paying our debts, bearing our burdens, and being our final judge, all of which is modern Christian doctrine.

The height of superstitious folly has been reached in this document of Bishop Lawrence, and is entitled to full exposition, instead of obeying the request of a Methodist friend, to "pay no attention to it. Some postal authorities have been notified of this chain letter, and they also have said: "Pay no attention to it, for there are many being received and we cannot stop it." This also evidences that this has taken quite a wide influence, and bears the result of conviction that in the threat there is a possibility of power.

To all such I desire to call attention to the argument of Rev. Edward Beecher on "The principles of honor and right, by which the conduct of God ought to be regulated in his dealings with his creatures." (See "Conflict of Ages.") This treatise should be the accepted doctrine of modern Christians, instead of the idea of a Godly hoodoo placed in the way of his children. Will some one say that no man has a right to his personal opinion and judgment? If so, then let such an one read that Jesus said: "Yea, and why even of yourselves judge ye not what is right?" (Luke 12:57.) Thus I have a divine right to express my sincere conviction that this prayer and letter of Bishop Lawrence is an effort to put a hoodoo on poor mortals who are superstitious enough to believe it.

Reserving further comment, I record that document and thus will perhaps relieve some poor mentality from its baneful effect, or, at least, place the editor and myself on the safe side by sending it to more than nine persons. The following is the chain-letter referred to:

"THE ENDLESS CHAIN OF PRAYER.

'Oh! Lord Jesus Christ, we implore Thee, the Eternal God, to have mercy upon all, mankind. Keep us from all sin and take us to be with Thee eternally. Amen.'

"This prayer was sent by Bishop Lawrence recommending it to be written and sent to nine other persons. HE WHO, WILL NOT WRITE IT WILL BE AFFLICTED. One person who ignored it met with a dreadful accident. He who will write this prayer for nine days, distributing it to nine other persons commencing on the day it is received, and sending only one each day, will on or after the ninth day experience great joy. At Jerusalem during the Holy Feast, it was there said that he who will write this prayer will be delivered from every calamity.

Please do not break the chain."

(No signature.)

This hoodoo letter may put calamity upon me. If so, then is there a God who regulates his creatures upon the just principles of right and wrong, when he has already told us to judge for ourselves what is right?

ERRORS AND DELUSIONS OF THEISM.

NUMBER TWO.

No mortal or spirit ever discovered a god. Men create their own gods, which are ideal beings as different as human minds are.

The crudest as well as wisest nations have had their deites, different in character and attributes. There is nothing too absurd for men to affirm of gods. The averments of the learned are no better than the repetitions of the ignorant.

People who are prudent and reasonable in the ordinary affairs of life, insanely cling to imaginary gods. From the many gods in the field of fancy and myth each one comes in with the claim of supremacy, and each devotee believes the one he or she approves is the only true and living god. The more false, absurd, unreal a religious dogma is, the more firmly do its adherents believe it, defend it and cling to it.

Some Spiritualists say, "We believe in infinite intelligence;" and they explain that it means God. They believe much they do not know. It is a very easy matter to believe things that are untrue, unreal; yet they must have a deity of some kind to believe in—educated that way. People are believers by habit and custom and by force of early training, not because there is proof of a god.

What do they know of their infinite intelligence? Absolutely nothing; because they say it is incomprehensible and unknowable. Then they may as well call this "unknown quantity" infinite ignorance. They know no more about it than rude barbarians.

Then why talk and write about it? Intelligence belongs to persons; it implies mind, memory, knowledge; it cannot think, will and act independent of individuality.

Some wise Theists of this age say they "base the personality of God on consciousness, purpose and will —not on shape or avoirdupois—do not mean form or location." A person is a living man, woman or child and consciousness, purpose, will, are attributes of a person and do not exist independently. If these wise men are "the image of God" and "He is their Father," as they claim, he should possess shape, form, avoirdupois, on the hypothesis that "like produces like." And that "strong arm of God" they talk about should have some weight. However, this fabulous god has no weight.

"He has no location," they say; yet they often tell where he is; locate him definitely in places; sometimes in heaven where He has a kingdom and throne. Some say He dwells in the holy residence of creative power." This looks very much like location. Some say he is in their town, in their church, in their homes. He has more locations than any other person or thing.

These stupid Theists aver "God is everywhere—omnipresent" and contradict that by the assertion "God is not in hell where sinners are banished from his presence."

No—these Theists do not believe in a personal God, and affirm "God is not a person, but a principle." Nevertheless, they write it with capitol G and call it "He—Him—Father," inevitable mark and proof of personality. If "men are made by God in his image and likeness," as alleged, it must be a personal God, because men are persons.

This impersonal God they affirm is "The Father of Christ;" and they talk learnedly about "The arm of God—the bosom of God—the mind—the heart—the eye—the voice of God"—all of which imply a person.

From these several averments of Theists we now perceive that their ideal god has no form nor location, no shape nor avoirdupois and no personality which is evidence to our mind that it is a chimera, hallucination, a thing of fancy.

Some Spiritualists assert positively "There is a God in Spiritualism." Which god is it? What is his other name? If "Christianity and Spiritualism are synonymous and identical" as alleged, it must be the one that Christians worship. It must be the Christian Jehovah, God of the Bible, proven by their use of Bible phrases and quotations. They have often called themselves "Christian Spiritualists." and have tried to fuse the old religion with the knowledge of Spiritualism, which confronts the fundamental doctrines of Christianity with denial and proves them false.

Most assuredly some of us do not recognize or consent to "A god in Spiritualism." I never have discovered a god in it—never saw the picture of it. The alleged "Living Father" of so many living children should have some photographs circulated among them; for there is no Theist who can prove his or her relationship to a god.

However, there are many ideal gods in the benighted minds of god believers which belong to them individually. They make their own gods!

Spiritualists always have been at loggerheads over statements of their faith and principles because they contained expressions about a god. That is all right, for it is an imposition on Spiritualism.

There is no common standard of what we believe, and never will be; and any crowded statement of Theism, however brief, is a just cause of antagonism.

What we know is of more importance than what we believe.

It is impossible for us to agree on any points of religion; and that is all right because every individual in the realm of Spiritualism is entirely free from all such bonds.

We offer no objection to people holding and preaching their old faith as much as they like, but we insist that the doctrines of theology and Theism are not component parts of Spiritualism. We will be patient, liberal, tolerant with all people, for we know it takes time to overcome old habits, to acquire knowledge of the truth, to outgrow and disown errors of faith.

Some writers and speakers arrogantly talk about "placing the religion of Spiritualism upon the basis of Scientific Theism." Nonsense! Theism is faith in a god or gods; a doctrine to be believed, not a thing to be demonstrated or known. It ignores all sciences and attributes natural causes and effects to a god or "the gods."

Science and Theism have always been in conflict, with many grand victories scored for science, and theology has abandoned the contest. Religion hates and fears science, which does not sustain the god theory, because it cannot find in Theism a fact on which to predicate a statement.

Science treats of facts. There is no knowledge, no facts, no proof of a specific or universal god.

Anything classed as infinite or unknown or incomprehensible or undefinable or supernatural has no place in science.

Nothing is explained or learned or gained by ascribing things to an unknown god or to "the gods."

A. H. NICHOLAS.

Summerland, Calif.

An ad in the SUNFLOWER brings good returns.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 17. | Published by The Sunflower Publishing Company. | LILY DALE, N. Y., JANUARY 19, 1907. | Issued Every Saturday at One Dollar a Year. | Number 303

DR. PEEBLES IN THE OLD COUNTRY.

ALBERT J. CASH.

Your papers have come under my notice from time to time and I have seen that Dr. J. M. Peebles is a contributor thereto. I have therefore thot that some notes upon his recent stay among us in the old country would be of interest to your readers. I need hardly say how much we English folk think about the old Pilgrim, or how we look forward to his visits.

I had just read his account of the dedicatory services in Rochester, and on the very next day (Friday, October 26th) the doctor having landed safely in Liverpool. I received a telegram from him calling me to meet him at Euston Station. At 1:30 p. m. his train came in and I was duly on hand to extend an affectionate greeting. Farewells to his fellow passengers and the capture of his baggage being accomplished, I had the pleasure of escorting the traveller to his hotel at 18 [illegible] Gardens, (Hunstanton House) where he has previously stayed.

On Sunday, October 28, the doctor was present at the ordinary service of the Marylebone Society at Cavendish rooms where he met with many old friends.

A most pressing invitation to visit Scotland had arrived and tho the doctor had not intended to do much speaking during his stay, he gave way and on Saturday, November 3, undertook the long journey up north (at least we in England call it a long journey. You good people will only smile.) The visit extended to November 13 and from some interesting notes very kindly supplied by Mr. James Robertson of Glasgow, I extract the following:

"Dr. Peebles has been a memory and inspiration to many who only knew him by his books. I have been privileged to meet the doctor at intervals, and catch a new joy at each interview. Twenty years ago he seemed to me a link with the past which had its Edmonds, its Owens, and Hares and so many other pioneers who cleared the snow and helped to make a path on which we might walk dry-footed. Another decade has gone and still we have the giant laboring away with the same peace and fervor as of yore. By his faithful devotion Dr. Peebles has been rearing other giants who in due season will speak forth the message as he has done. We are grateful that we can still behold him at times. Our Moses, capable of leading humanity into pastures where peace and joy prevail.

"I could scarcely say there was any change in his appearance when I met with him on Saturday November 3 and conveyed him to my home. The same energy and clearness of mentality. On Sunday, November 4, morning and evening, many were gathered to hear him. Among them was Dr. G. B. Clark, Ex. M. P. for Caithness, who stood on the platform and gave expression to his long time admiration for the venerable pilgrim. The hall which holds 500 was crowded. I had the honor of presiding at the evening gathering, while Mr. Young, the president voiced the sentiment of those assembled in the morning. It was a day which left a sweet perfume, one which memory will ofttimes recall when the fires of inspiration may burn low within us and will again warm many to new life and effort.

"On Monday Mr. Young and I accompanied him to Greenock where a large gathering was held and where the seasonable word was poured out. At Gourock he met one of our oldest Spiritualists Mrs. James Bowman, who is about the same age as the Doctor. The Doctor left my abode on Tuesday, 6th, for Falkirk. Here again he had a warm reception which was followed the next night in Dundee where the cause is strong and prosperous. The next night (Thursday) found him in the ancient city of Dunfermline. On Friday 9th he addressed a large gathering in Queen Street hall, Edinburgh where Mr. Young occupied the chair for him. At night I received the weary traveller, glad to see that his labors in so many directions had not depleted him. We had a feast of sweet talk on the Saturday, of men, of principles and of the great future which Spiritualism must one day bring about.

"On Sunday, 11th we had a repetition of the crowds of the previous Sunday. The Doctor told the story of his travels in Palestine and brought in, at my request, the wonderful seance at Jerusalem." (Note. In Mr. Robertson's diary of 1881 he had expressed something of a doubt as to the record of the seance being all true. Times have changed since then and Mr. Robertson has of course known and learned to love the narrator. He showed the extract from his diary to Dr. Peebles and together they now enjoyed the candor of this early criticism.) "We did not need to argue any points. I have changed much since 1881 and can now quite readily accept the narrative as beautiful and true and not as an intrusion of the holy of holies. On Monday 12th we had a grand social gathering to bid good-bye once more to the Doctor.

"In the first notice I wrote of Dr. Peebles I said men might go leagues to hear such a man and come back well repaid. Now, after all these years I feel he is more worthy of our reverence than ever."

These are but random extracts from Mr. Robertson's very interesting account of the Pilgrim's doings in Scotland, but I must hasten on.

From Glasgow the journey was made direct to Manchester where the Doctor arrived on Tuesday afternoon, 13th. The same evening he spoke at the hall in Bridge St. Deansgate. "Some Reminiscence and Reflections" was the subject and the audience filled the hall and gallery. Mr. F. Newton occupied the chair. The Editor of the "Two Worlds," Mr. J. J. Morse, was invited to say a few words and he warmly referred to his close personal friendship with the Doctor which dated from the year 1868.

On Wednesday 14th despite wretched weather the hall was again filled and "The Seven Bibles of The World" was the subject of the address. Mr. J. J. Morse took the chair. On Thursday 15th, some fifty friends were bidden to the residence of Mr. and Mrs. W. A. Herring to an "At home" given in honor of the Doctor.

Music, singing, social chat and dancing made a pleasant time and choice refreshments were served during the evening. The following morning the Doctor left for London.

(The "Two Worlds" of November 23 reported a very interesting interview which the Editor had with the traveller. It also gave a capital report of Tuesday's address at Britten Hall.)

The stay in London was only for a few hours as on Saturday 17th the Doctor departed for Merthyr (south Wales) where he had been pressed to go. Here on Sunday 18, the local Spiritualists gathered in the Lesser Drill hall, afternoon and evening to hear the veteran and give him real Welsh welcome. Mr. H. W. Southey (Editor of an important newspaper "The Merthyr Express,") presided and excellent meetings were held. The society held a reception on Monday evening, when there was a large attendance. Various addresses were given by the president, Mr. G. Davies, Mr. H. W. Southey, Mr. J. Hulbert and others. The Doctor gave a highly interesting address on the influence of mind over matter, and other points. At the close a vote of thanks was passed to the ladies whose fair hands had been busy in decorating the hall in charming fashion and also in providing an excellent repast. The "Merthyr Express" of Saturday November 24th gave a very good account of the above mentioned proceedings.

Tuesday November 20th saw the Pilgrim back again in London but not to rest, for arrangements had been already made for a visit to Fulham, one of our West London Societies which the Doctor had started on its career only a few years previously. I had the pleasure of escorting him on this occasion and we arrived at the pleasant little meeting-place, Colvey hall, where a goodly number were preparing to sit down to a very nicely arranged tea which preceded the evening meeting.

Mr. John Adams presided in genial fashion and in addition to a fine address from the Doctor, several speakers made appropriate remarks. The Doctor, at the request of the officers, used the occasion for presenting to the retiring secretary (Mr. Wilbert Turner) an illuminated address as a recognition of faithful service. The whole function was a very pleasant one and the crowded audience stayed thru the whole proceedings, indeed the enthusiasm was so marked that the Doctor had difficulty in getting away. At last however, we managed to say adieu, and together we re-crossed London, tired but happy and I saw the Doctor safely back to his hotel.

"The Daily News," one of London's [illegible] newspapers, [illegible] paragraph and [illegible] account of Dr. Peebles. The article was headed "[illegible] eighty-five," and was of a [illegible] complimentary character, considering the usual treatment which our Cause and its workers receive at the hands of present day journalism. Still, I think we can say we are on the upgrade in this respect. It is about time we were.

The Doctor's next important engagement was at Cavendish rooms on Sunday November 25th, where he addressed a crowded audience mainly on the "Religions of the World." His hearers had a fine opportunity of finding the venerable speaker perhaps at his best, and all heartily appreciated the service.

Monday evening was marked by a Conversazione of the Marylebone society at the new rooms in Hart street. Here, under the direction of the president, Mr. Cooper, a capital program of music was rendered. Refreshments and conversation and a short address by the Doctor made the time pass quickly and pleasantly. Quite a feature of the evening was a recital by Mr. Wallis (son of the well-known lecturer Mr. E. W. Wallis) who revealed dramatic instinct of fire of the most proper order. The company was a large one and included many of the best known Spiritualists in London.

On Wednesday the Doctor spoke at the London Spiritualist alliance, and the following day, Thursday he paid a visit to a friend at Oxford. Friday found him at the office of "Light" attending an afternoon meeting with Mrs. M. H. Wallis. On Sunday December 2, he spoke at [illegible] street hall, for the newly formed Spiritual Mission. Owing to the somewhat limited space many were unable to obtain entrance. The hall was practically full a quarter of an hour before the advertised time of commencing.

A [illegible] organ recital preceded the service which was a [illegible] throughout.

The [illegible] Therapeutic Society had the pleasure of entertaining the Doctor on Monday evening and

Continued on page 8

AN INTERESTING COMMENT.

R. S. WEAVER.

In reading "secular" papers I often find Liberal gems. Your criticism of Mrs. Bliven and the Beacon, is certainly one. I am not however, a believer in Spiritualism, nor that the "Bible is a record of ancient history and tradition," as you say,

A belief is, or should be, founded on investigation when a proposition, or cult is based on a certain text, or authority and we find that the book doesn't recognize or entertain that proposition or cult, that solves the problem. The Old Testament promises no life after the death, and the future life promised in the New Testament is that existence after conversion from sinful thinking. No one but Jesus (Reason) is raised, and the "death" is a life in sin. "She that liveth in pleasure is dead already while she liveth." Talmage's hyperbole of "nine hundred and ninety-nine, to one," has no real meaning. We may investigate an entire thousand "ghosts" seen by small children, and find every one a "fraid." Life is too short to spend its entirety in TRYING spirit manifestations.

When a man tries to work a fraud on me two or three times, that settles him with me and tho he moved a mountain later, I would recognize it a Myr, or Mir. See Webster's dictionary as to the meaning of Mir.

A Miracle is something thot, an operation of the mind—having no basis except suggestion; so many of the notable works recorded in the Bible are, like the dialogue between God and Solomon, beginning or ending with "Behold it was a dream."

Then, again, God's ways are not as man's ways; no man hath seen God at any time, nor can a man see God, and live; yet Moses talked with God face to face as a man talketh with his brother; the only sane conclusion is that Moses was, or is, not a man, but some principle, quality, or property of the mind of every man (and woman.) The fact is that Moses is the name given to the Conscience in its office of condemner of evil; while Aaron is conscience, as approver of right thinking.

Adam, which is the name given to the human mind, "male and female created he them and called their name Adam," in its likeness and image of God.

Now when we read that God spoke, "Thus saith the Lord," or behold it was a dream, or a miracle was wrought, we may consistently recognize it as applying strictly to mental operations; and that it is for our mental instruction, giving no authority for one man to assume to regulate another's conduct; the regulation of my conduct, so far as God is concerned, is left entirely to my mind, the Reason, the Jehovah or Son of God is or may be, the captain of my thots.

In the matter of conduct, society has framed laws, and the means of administering such laws, the violation of which is crime, not sin.

To recognize the Bible as an account of mental operations, instead of history, would relieve it of giving sanction to religious wars, persecutions and intolerance.

What is religion?

We are told that the word means to "rebind again," to rebind what? Now the word intellect, (another word for Adam or mind) in its radical or spiritual sense, is, to interlace; when thru lust, (eating of the tree of the knowledge of good and evil) anger, hatred or desire, we become unable to exercise reason, any mental culture or conduct tending to restore the mind to nor—(not) mal—(bad,) is religion. The ancients, especially the Assyrians and Egyptians (tho the latter people were never in early times called Egyptians,) founded a system of mental philosophy from which the Bible stories are derived. The Egyptian word for writing, means, "writing heavenly words." See Ency., Art. Letters. Sacred writing always relates to mental operations, and not physical conduct, except as our reason indicates, and it is blasphemy to use the Bible as secular authority.

To say, "God damn it," does in no way of itself injure one; but the hatred, anger or passion indicated thereby, is injurious to the mental health; so in its sacred or spiritual sense—"Thou shalt not swear"—correctly translated "you will not swear" (if your mind is right.)—relates to the mental state, and not to the words used, for it is equally absurd to say—"God bless it."

What is heaven?

The account of the creation, in Genesis, is an account of the production of each human mind. "Credo," means belief, and creation, is a metaphysical term signifying a concept, or an image produced by an object, our idea corresponding to that object, and without a written language, the object served as a symbol or word representing that image.

In this way objects become the oracles of God; and our secret thot, his sacred word.

All nature is an open book, our Bible, of which our Greek and Hebrew Bible are but a feeble imitation.

Without the exercise of these images, the mind, or Adam, would be useless.

"Ion," is a Greek suffix meaning to live, or move; and imagination, or Eve, otherwise Heva, indicates the activity of mental impressions. It is called "Woman" because the mind has jurisdiction over its thots; as the Arabic proverb puts it, "Words are women, deeds are men." It is imagination which gets the mind into trouble, and it is imagination which produces Reason, a Reason, a Son, or principle called Jehovah.

From Heva, we get the word Heaven, indicative of that state of mental harmony Eden or delight contributory to human happiness. Thus it is true, that "The kingdom of God, or heaven, is within,"—or may be.

The New Testament is a Greek rendering of the creation story given in Genesis, Logos, or Reason, called Jesus, is the Jehovah translated LORD in Genesis, while Adonai is translated Lord.

Ground, comes from two Hebrew words; one "Erete" always meaning land or our earth; while "Adamah" always means the human body, thus it is said For the sin of Adam the ground was cursed; sin here means evil thots the intention or purpose to do evil. If I change my purpose doing the act, it is fore-gone, or fore-given, i. e., given up before being consummated. The purpose is a sin; the act is a crime. All sin can be forgiven, while our mind is normal; but after we lose our reason, are unable to exercise reason, (our savior) we cannot fore-go.

This is enough.

The use of live birds flung from traps as targets for sportsmen to shoot at may be regarded as a thing of the past in New Jersey. A test case was made to determine the constitutionality of the prohibitory law, and it has has now been finally disposed of by the court of errors and appeals, notes the New York Tribune. That tribunal fully affirms the constitutionality of the law and sustains the convictions made under it. Thus another relic of barbarism disappears, following the bull ring, the rat pit and kindred scenes of brutality.

Animal will has no other power than that to which those minus authority, rank or wealth must submit. A spiritualized will is that which is sensed as a power emanating from a purified soul.

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W. H. BACH, ... Managing Editor.

THANKS, FRIENDS.

The present week represents the largest number of subscriptions, new and renewals, that have ever come into this office excepting once, that being in the middle of the camp-meeting here several years ago.

This proves conclusively that our readers appreciate the present issue of the SUNFLOWER and are showing their appreciation of it in the most practical manner, and we take this method of thanking all for the interest they have shown. If the month continues as it has begun, the record for this month will exceed any previous month in our history.

YOU can help it along by adding a few new names to our list during our bargain month. See notice on page 6.

DARK AGE PHILOSOPHY.

Just at present there is a great deal being said about increasing the postage on newspapers, etc., the legitimate result of which if successful, will be to drive a large proportion of them out of business and increase the subscription price of the rest.

This is in line with the following from Governor Berkley of Virginia, in 1665.

"I thank God that there are no free schools or printing in Virginia, and I hope we shall not have them these hundred years; for learning brought heresy and disobedience into the world, and printing hath divulged them and libels against the best government; God keep us from both."

Printing and learning have forged steadily forward, while we doubt if half of the readers of this article ever heard of Governor Berkely except when they studied Colonial history, and have already forgotten which colony he was governor of. Such will doubtless be the fate of any man who is as antiquated as to attempt to curtail the circulation of literature in this twentieth century.

THE TEST OF MEDIUMSHIP.

When we take into consideration the great importance of mediumship to Spiritualism, what is needed more than anything else at the present time is a simple test of mediumship. Who will be the Moses to lead us out of the wilderness of doubt and suspicion of fraud into the pure sunlight of a positively demonstrated mediumship, free from any taint or suspicion?

It would appear that some spiritualistic Edison might invent a test. Suppose we have some suggestions.

Spiritual Physiognomy.

A clear complexion indicates physical purity or chastity. With glow on the cheek, health added.

A kindly expression tells of benevolence; passivity or contentment, of charity; reverence, of spiritual love—true dignity.

The combination of a clear complexion and love bespeaks of freedom from the lower animal sensations and emotions—all the forces spiritualized—a positive will.

The SUNFLOWER $1.00 per year.

DREAMS.

What a peculiar thing a dream is! We have them that we think we can explain, and those which lack explanation. We have them that are so real that we think we must have lived them, and some people think we are traveling in spirit and actually visit the scenes that we appear to see in them. Sometimes we visit places and have experiences that are real—that is, we meet people who are aware that they have met us under those conditions. Again we meet and visit with those whom we have known, and sometimes with those whom we meet afterwards. Sometimes we visit with those whom we have known and have not heard of for years, and those meetings and visits are as real as any actual visit could be. Sometimes we dream absurdities.

What are they? What is this peculiar thing we call a dream?

The issue of February 16th will be devoted to a symposium on dreams.

YOU are invited to give your experience and conclusions. Let US make this one of the most interesting papers that has ever been gotten out.

Copies will be furnished in lots of ten or more at one cent a copy.

CURRENT TOPICS.

By A. F. Melchers.

There is a move on foot to Christianize the Japs. But—the Japs have too good a religion of their own to be other-ized.

Popular education does not always effectuate popular freedom. England had a Magna Charta before this event. Germany with all its compulsory education is still a military government.

A half million people in the United States are among the killed and wounded annually tho our industrial system—the cause being lack of safe-guards. A continuous war could not be worse.

The Bellamy Storer [illegible] which our President has fallen, is one of those little incidents in diplomatic circles which is caused by mixing politics with religion, and will probably serve a lesson to future leaders in American affairs. Fortunately no harm has been done except to irritate the President right in the midst of his work. The whole circumstance will be forgotten in a very short while. The President will live on as soon as the other party has been funeralized—to be mentioned in the future only in whispers. Exoneration is never the reward of petty revenge—most emphatically not when private correspondence is used as a threat or club.

Clemenceau, the French Premier, too, is standing pat on the question of State against Church. He has thrown down the glove to the Pope and offered him battle, but the latter is casting round for a Charlemagne to take up his cause. None appearing except a faint hope from the Emperor of Austria, and which is all he can give, will compel the Pope to revert to mediæval tradition—the threat of excommunication. But that would hurt the Pope more than it would France, for it would lead to the creation of a French Episcopal Church; with compatible loss of revenue. Even the Spanish king refuses to be thot old-fogyish enough to be superstitious.

Quite a number of bankers have, in recent years, proved to be dishonest. Why not legislate against the whole banking system in consequence? But that is what they are trying to do for Spiritualism because an occasional non-medium endeavors to play off the spurious for the genuine in spiritual phenomena!

"SEEK YE THE PERFECT WAY."

LEWIS R. HILLIER.

Very divergent are different person's ideas of life. The majority of human beings live life blindly. They grow, pass thru many experiences, and go down to the grave without hardly realizing the fact that all life and its manifestations are governed by law.

Many people try to pass their lives in continual rounds of pleasure. This is a physical impossibility. To know pleasure we must have felt pain. The very keenness of pleasure is derived by comparison with past pain. It is one manifestation of the law that variety in impression must be had. The sweetest perfume fails to make any impression on our sense of smell if the odor is always present. To enjoy the perfume of the rose we must smell it and then remove it from the immediate vicinity of our nose and then hold it up and smell it again.

Thus it is with life. The pleasures must be interspersed with duty (which by many is regarded as something analagous to pain) before we can come to realize how [illegible] by said pleasures. [illegible] from compulsory labor who seek to pass their lives in continuous pleasure will experience a dismal failure. Labor is another of the laws governing life and is compulsory, for he who attempts to escape it is doomed to suffering.

If people would devote just a little time to the realization of the laws of life, how much they would be repaid.

Each person should occasionally consider herself or himself and find their weak and strong points. They should heed the objective lessons around them and try to mold their life accordingly. Many people are very healthy and they feel so buoyant that they often conduct themselves in such a manner that the health which they may have regarded as their great strength becomes their great weakness.

Remember, the more health, wealth or the higher position one occupies in life, the more temptation beset their way, therefore, tread carefully the prosperous path and mount higher with confidence and caution. "Seek Ye the Perfect Way."

Brain Habits.

"The twist of the brain is the law of the body with the majority of mankind. But the brain, like the sense of taste may get into bad habits, and if the thinker behind it does not overcome that habit it will govern him. Even a good or pure intention from the soul at times will get entangled into this twist of the brain and express itself in conformity with the old habit and we do what we did not intend to do. We then imagine it was caused by an obsessor. Study your brain habits as you would those of the other organs, and let your interior self judge whether it is right or wrong to obey them.—A. B. M.

The foolish man prays for himself, but the wise man prays for his brother and is blessed himself.—W. [illegible]

When you have them they are [illegible] when other people have them they are delusions.—[illegible]

LILY DALE NEWS.

Lily Dale was treated to an old-fashioned fog last week, something that seldom strikes us. It is only when there is a warm wave and a cold wind from Lake Erie comes over the hill that it is possible. It came rolling up from the north and many thot a genuine cyclone was coming, but a fog merely settled over us for a few hours.

No snow, no sleighing, the ground barely frozen on the surface. Who says we are not in the "banana belt?"

George Ramsdell, our former railroad agent, visited his sister, Mrs. L. Reynolds, Saturday.

C. D. Griswold spent Sunday at home.

Mrs. L. M. Scheu made a business trip to Buffalo last week.

Mrs. Maggie Wildrick is at home for a few days.

Madame Vignier, who has been a victim of la grippe since her return from the South has so far recovered as to attend the dance Saturday evening.

The play "A Box of Monkeys," by local talent was produced at Smith's hall, Cassadaga, Friday evening, January 11. A good audience was in attendance.

Mrs. Bruce Liddicoat of Mill Village, Pa., visited her aunt, Mrs. A. H. Jackson, last week.

Mr. and Mrs. Lynn Nutting spent several days at Dunkirk last week.

Will Brooks of Buffalo spent several days here on a hunting trip. He reports game as scarce.

The Whist club met at Maggie Turner's last week. It being the fourth meeting, refreshments were served, and a pleasant evening resulted. The meeting this week will be held at Mrs. Reynold's on Second street.

The regular monthly meeting of the Lily Dale Fire Department held last Tuesday evening was a very important one, as additional ways and means for fighting fire was provided. It was decided to purchase 200 feet of large hose, such as could be used to extend our smaller hose when attached to the hand pump for winter use, and that would fit the Association's fire plugs for summer use. It was also decided to put in a well as near the end of Third street as practicable, in Caldwell park, for the purpose of providing an adequate water supply for the most thickly settled part of the grounds the 200 additional feet of hose making it possible to reach First, Second, Third, Fourth and Sixth streets, nearly to the back end of the grounds with two streams, and 700 feet from the water supply with one stream. Two lanterns, two spur-head fire axes, were also authorized. The well will be sunk as soon as permission can be obtained from the Board of Directors, two having already been heard from with their approval.

OBITUARY.

STEPHEN D. COSTON

closed his eyes to earthly things Sunday afternoon, December 30, at his home in Hornell, N. Y. He was sitting in his chair reading to his wife, stopped only a few minutes and his eyes were opened to the realities of the true living. He was 76 years of age, an earnest Spiritualist, and enjoyed the blessing of having communications with the spirit world thru the mediumship of his loved companion. He leaves a wife, a son and daughter and grandchildren who will miss him in the body. He was known in the community as "honest Steve," a title well earned. He belonged to several lodges, but the Odd Fellows assisted at the funeral. Many times he had asked the writer to conduct his funeral when he went, so from Springfield, Mass., the response came. The services were held Thursday in the Universalist church, which was packed to the doors and many could not find entrance. The flowers were many and beautiful. The pastor of the church, who is also the chaplain of the lodge, took part in the services, and Mrs. Louis Duhl, one of the trustees of the State Association also assisted. It was the first public Spiritualist funeral that had been held in Hornell for a long time.

MRS. TILLIE U. REYNOLDS.

MRS. SARAH M. HYDE

passed to the higher life from her home in Glens Falls, N. Y., November 16, leaving a husband, two daughters and a son. Mrs. Hyde had been one of our most earnest Spiritualists for years and when the time came, calmly made all arrangements and requested the writer to officiate at the funeral. Every request was complied with and the service seemed more like a beautiful home gathering, being confined to friends and relatives only.

MRS. TILLIE U. REYNOLDS.

MRS. LORA CONLEY.

The transition of Mrs. Lora Conley occurred at her home near Peterboro, N. Y., December 27, at the age of 54 years. She was a life-long Spiritualist. Her parents, John and Almena Berry, were prominent Spiritualists in their day and Lora came naturally to accept its principles. She was a reader of the SUNFLOWER and prized its weekly visits to her home. Possessed of a genial nature, she was loved and esteemed by all who knew her. Of the immediate family a husband only, Frank Conley, survives her, and the exalting principles that helped to make beautiful the life of his companion sustain him in his hour of sorrow.

The funeral service was held at the home, the writer presenting the comfort and solace that the philosophy of Spiritualism affords. As a tribute of affection the loving hands of the husband had made beautiful the room in which she reposed, with evergreens, plants and flowers—"the gems she loved." The earthly form beautiful in the sweet embrace of the angel of death, was laid to rest in the Peterboro cemetary, while the spirit sings the song triumphant.

CLARA WATSON.

MRS. MAY DAVIS

passed to spirit life from the home of Mr. and Mrs. C. A. Buel, at Bradford, Pa., December 23, at the age of 49 years. Three sons and two daughters mourn the loss, to them, of a faithful, loving mother, but are confident their loss is her gain. Mrs. Davis was well known at Lily Dale as a medium and a speaker. She had been speaker and message bearer for the First Spiritualist society of Bradford, three years, and was highly esteemed by all those to whom she had ministered, for her true womanly qualities and untiring efforts in the cause of Spiritualism. The memorial service was held at the church on Christmas day, the writer officiating, and the body was laid to rest in the Bradford Hillside cemetary.

CLARA WATSON.

An Ancient Story of a Dream.

Cicero furnishes us with a tale of two Arcadians, who, traveling together, arrived at Magara, a city of Greece, between Athens and Corinth, where one of them lodged in a friend's house and the other at an inn. After supper the person who lodged at the private house went to bed and, falling asleep, dreamed that his friend at the inn appeared to him and begged his assistance, because the innkeeper was going to kill him. The man immediately got out of bed, much frightened at the dream; but, recovering himself and falling asleep again, his friend appeared to him a second time and desired that, as he would not assist him in time, he would care at least not to let his death go unpunished—that the innkeeper having murdered him had thrown his body in a cart and covered it with rubbish; he therefore begged that he would be at the city gate in the morning before the cart was out. Struck with this new dream, he went early to the gate, saw the cart and asked the driver what was in it. The driver immediately fled; the dead body was taken out of the cart and the innkeeper apprehended and executed.

Logic In Rags.

"I fine you $15 for being a vagrant," said the judge. "Have you the money to pay the fine?"

"Your honor," said the man plaintively, "if I had $15 I wouldn't be fined as a vagrant."

Kept His Word.

"Be mine!" he cried in a voice surcharged with anguish. "If you refuse me I shall die!"

But the heartless girl refused him. That was sixty years ago. Yesterday he died.

THE SUNFLOWER $1.00 a year.

Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday 12 m.

HARMONY CIRCLE meets at Keystone Hall 451 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 374 Connecticut street, Sunday at 7:45 p. m.

Sunday morning January 6 Mrs. Georgia Gladys Cooley of Chicago commenced her month's engagement with the Temple society. She had served our society very acceptably two years ago and all were glad to have her with us again. The morning subject, given from the audience, was, "From the standpoint of a spirit. What is the outlook of Spiritualism?" A very interesting lecture was given, followed by several spirit messages. The evening subject was relative to the Teachings and Merits of Spiritualism. It was listened to by a large audience and commendatory remarks were heard as the audience passed out. The spirit messages at the close of the lecture were very good and acknowledged as correct in their details. Mrs. Cooley has a dignity and refinement in giving to the public the spiritual philosophy and demonstrations of psychic power that is pleasing to all with whom she comes in contact.

The Psychic Social club held their first social and dance at the Temple Tuesday evening, January 8. There was a good attendance and a very pleasant occasion. Sociality, dancing and refreshments made an acceptable program.

The Wednesday evening seance at the Temple was conducted by Mrs. Georgia Gladys Cooley who gave a short talk and then devoted the evening to messages. There were between one and two hundred present and much satisfaction was expressed by all.

HARMONY CIRCLE.

Keystone hall was crowded to the door at the regular Sunday meeting, Jan. 6th. The control of our speaker, Mr. Hulbert, took for his subject, "The Affairs of Men," and he sustained the interest in his thoughts to the end. He said in part that the ability of man at the present day was to realize the form that it was [illegible]. To understand the [illegible] which nature was prompting him to the highest offices in her power, giving him all that was substantial to realize the perfection of intelligence. Thoughts were moulded through this form that created every living consciousness of man, and his surroundings. His powers were only controlled by his intelligence as spirit, and the brightest prospect of the human imagination was closely allied to all the visible consciousness of his world. The creation of life through this intelligence would bring him to a high state of perfection while on earth. Every door was open to the kingdom of light. Knowledge was power and the controlling force of the universe. Every individual power had in its action all that was and all that will be. The directing of this process was through spirit acquisitiveness. No formula could be given to guide any single individual. Each power is a distinct creation by itself, yet belonging to the whole. Mrs. Dahna and Uncle Ned were the message bearers, and they acquitted themselves to the satisfaction of all.

Our Buffalo readers will be interested in the following letter from Lee H. Norcross, a former Lyceum scholar of the Temple Lyceum who is now about fifteen years of age. (Ed.)

Wichita, Kans., January 3, 1907.

Mr. Bach,

Dear Sir:—Please find enclosed $1.00 to pay for the year's subscription for the SUNFLOWER. Please excuse me for not sending the dollar sooner on account of severe sickness. We are having very nice weather here. We have one nice little society here this winter. Cap't H. S. Bell is our president and Judge S. M. Tucker makes some very nice speeches Sunday evenings. All this month Mrs. Maggie Vestal, the trumpet medium, is to be here and give both public and private seances. We are always glad for Thursday to come as we get our SUNFLOWER then and it brings news from our old friends, and tells so much about Lily Dale and Buffalo.

I remain, your friend,

LEE H. NORCROSS,

1523 Sheridan street.

METAPHYSICAL.

Conducted by [illegible]

THE WEB OF LIFE.

THE DIVINITY OF YOUR SOUL.

YOUR INNER LIFE.

THE TAJ MAHAL.

Jealousy.

TRANSITION OF MRS. A. B. SPINNEY.

Potent Thoughts by Dr. Spinney.

On December 6th the spirit of my beloved wife Tessora Wade Spinney of the age of 35 years, 11 months and 20 days, winged its flight to higher life.

On Sunday, December 9, Dr. [illegible] M. Walton of Jackson, gave a funeral discourse. Her prayer was one of the most remarkable I have ever listened to and her sermon even more remarkable. It was so strong [illegible] and forcible at every [illegible]. She read portions from the [illegible] Corinthians, fifteenth chapter, [illegible] 14th verses and then from [illegible] verse to the end. She [illegible] and spoke from the heretic [illegible] views on the resurrection [illegible] commended him for his [illegible] courage in taking our views [illegible] resurrection, proved by Paul's [illegible] also that we were sown a [illegible] and raised a spiritual body. [illegible] of each star being its own [illegible], so with every spirit es- [illegible] from the natural body. But [illegible] wonderful part of her dis- [illegible] was the fact that my depart- [illegible] took control of her and [illegible] words (that could have come [illegible] one else) to every member [illegible] household, also to her friends, [illegible] a bedridden patient up [illegible] that Mrs. Walton knew noth- [illegible], and words to me which I [illegible] understood and comprehended.

My wife's strong love and desire for motherhood, which cost her her life and gave to me a beautiful babe to [illegible] for, bless and cheer me in my old age, was so strong a point in her nature that in her controling Mrs. Walton, she said the bliss of holding her child twice to her breast when she was fully conscious, compensated her for all the months of suffering and for giving up her life to produce a child of perfect love and of a perfect marriage of harmony. She said it seemed strange to her how any mother could ignore the blessing of motherhood or shirk the responsibility of maternity, and while she deeply grieved over the sadness it put upon me to leave me to walk for a few years alone, and while she was deprived of the joy of watching the little one in the earthly form and to see it grow and mature under her ministrations, yet she knew that all her admonitions and advice to me in the selection of the right ones to bring her child up should I go before she did, lifted this pall of darkness. She did not regret one step of her marriage nor one pang of her suffering that had given her the wonderful bliss of bearing to the world this perfect, sweet and holy child.

There were those in the audience that she knew as well as myself, had shirked the responsibility of motherhood; had used the modern devices of sending unborn infants to the spirit world, and it seemed to me as though her words spoken with a burning flame of inspiration from the other side of life ought to be a lesson that would strengthen them in the future. She turned to those patients who were inmates of my hospital, which the world calls fallen, she said that in the land to which she had gone, there were no fallen, and she begged myself and nurses to go on with our ministrations of love and tenderness, and carry forth the work she so nobly and successfully carried on, not for money, but for the redemption of womanhood, and the teaching of true ideas of social life, which so [illegible] men dared to do.

At the close of the services the [illegible] babe in her little willow cradle was given a lily christ- [illegible] the flower of all others that [illegible] loved, and the inspired [illegible] Dr. Walton brought the [illegible] every eye in the audience. [illegible] this beautiful child in my [illegible] before earthly witnesses, [illegible] witnesses and the arisen [illegible] promised to keep my life [illegible] and worthy of that [illegible] confidence. To do [illegible] while I lived to un- [illegible] educate and develop [illegible] the child all that she [illegible] it should be.

[illegible] can half imagine my loss. [illegible] came to me as a friend, [illegible] wise counselor, later she [illegible] place in my business af- [illegible] in sympathy with me [illegible] my daughter had occupied, but [illegible] given her life to another, then [illegible] the years that I was alone, she [illegible] a companion, and lastly she became a wife and partner in all the fulness of the meaning of these two words. Step by step our lives drew closer to each other, till she absorbed all my life, soul and being, and I absorbed and filled completely all her life and being. This perfect union, this true mateship was only for ten months and three days. In these months I realized all that I had ever dreamed that marriage should be, all that I dared to picture to the world in lecturing on marriage. Over and over again she told me that I gave her all the true joy she ever knew, and that should she pass out before I did to remember, in a letter that she wrote me only two weeks ago that her marriage had not been disappointment but had been beyond all her expectations of all she had ever dared to hope and she wished this letter kept that I might let her relatives and friends know how exalted, true, pure and holy our marriage had been. What the little one may prove to be I know not, but I do know this, that if love and tenderness and the yearning of two hearts for one object and aim can develop a perfect child, ours must be that.

When she first was so suddenly called to leave me, I was paralyzed. I did not know what to do, how to act or how to go on, and could I have selfishly had my choice and no belief in future life, I fear I should have been cowardly and severed the thread, but I looked on the face of the dear little one, I thought of all the years experience that had been mine that the world needed, all the suffering that I might relieve, the darkness I might enlighten, the creed-bound I might unfetter, of the ignorance in our own ranks, the frauds and wickedness among Spiritualists that needed exposing and I said "I will live, I will live to strike harder blows for truth, make greater efforts for the right, do more to enlighten and lift up Spiritualism than ever before."

My wife died in my arms, breathing her life out as sweetly as one going to sleep. I went to my room, I felt her weak and weary spirit as close to me as it ever was in the world. I slept for hours, and when I arose from that sleep of exhaustion I felt her with me, and more than half of the time since, then I have felt her spiritual presence, and unnumbered times her wise counsel and wonderful perception of things that aided me in reorganizing my business, making plans for the future, and going forward with my work for humanity.

I know at last that no philosophy in the world can strengthen and sustain, bear up and hold up a human being in the hour of disaster as the knowledge of spiritual laws, the true enfoldment of our spiritual senses and gift. I shall carry on my sanitarium work as in the past, but each week I intend to write some article on these subjects for the spiritual press. If at any time you wish an article it will come to you without expense. I also offer any Spiritual society in Michigan my services for simply my railroad expenses any Sunday in the coming year, or any spiritual camp in Michigan. My dates must be made many months ahead in order to carry on my business.

I am going to work as soon as possible and write for the press three books, one will be, "Why I am a Spiritualist; What Made Me a Spiritualist; and what Spiritualism Means to me." The book will contain a history of my whole life, religiously, from the time I was fourteen years of age, and will contain lectures upon every phase of the spiritual philosophy. I think it will be a book of about 500 pages. As I have no worldly goods, having lost $20 000 three years ago, I shall depend upon friends sending me their names promising to take copies of these books. They will be $1.00 a copy bound in cloth. 50c in paper. The other book will be all that I have previously written and published on marriage, with the history of my whole life, socially, my experience as a magnetic healer, the mistakes that came through mistaken ideas of healing in our ranks. The right and wrong uses of friendships, the history and conditions of my first marriage, and the mistaken idea that people should try to live together who are incompatible to each other, and lastly, the description of my last marriage and the proof of the same, and selections from letters that passed between my wife and I for six years, in which time we never missed writing once a day. This book will be my idea of the whole social question and the proper way to redeem the human race from prostitution, legal and illegal, and the true ideas of generation instead of regeneration. The other book will be "Success in life; or how to win," giving a whole history of my life, its early struggles for an education, my failings and what caused them, my courage and perseverance in hours of the most abject darkness. It will be a book to stimulate every boy and girl, to carry out their ideas, to live for a purpose, to become self reliant, to never give up, and attempt to prove that fear and worry kill the human race and not overwork.

A. B. SPINNEY.

[illegible] and Joy.

In all things we note a certain peculiarity that belongs necessarily to them. We may have the word "joy" given to us to consider and also the word "pleasure," and if we become en rapport thru psychometry we will sense the central idea and note a difference. We will also discover that one person will be usually more en rapport with the idea, as joy in pleasure, and have more satisfaction from the state, while another will be en rapport wholly with the vibration of pleasure, and sense not the quality we name joy—but there are different degrees of the same sensation or emotion.

Joy seems to be more from the within and not dependent on the senses but is connected with emotions while pleasure is dependent on the outer senses expressed thru the [illegible]. One a child of the emotional, the other of the sensations, one a spiritual, the other more [illegible] expression,

Experiences may have come into a life yesterday, thru intense suffering or pleasure that have prepared it [illegible] joy where before it expressed pleasure, only. There is that [illegible] of loving that [illegible] the outer manifestation as a quality of emotion, as joy, whereas before it was pleasure, dependent for [illegible] on the caresses, and oft [illegible] assurance of love, but now [illegible] to spir[illegible] thru [illegible] of the [illegible] [illegible] and there is [illegible] [illegible] its [illegible] pleasures, but the [illegible] constant and abiding joys. All that one lacks to convert love into joy must come thru changes of pleasure, suffering, disappointments, recognitions and aspirations.

One can easily distinguish between a love of friendship purely negative, and one positive. The first must be fostered up constantly, thru [illegible] of affection, explanations, caresses, gift, etc., to keep it in [illegible] order, while the other is constant and undimmed by time or [illegible]. One burns brilliantly, then fluctuates, and needs constant fanning to keep it alive while the other burns brightly and serenely, growing more luminous, until all near or remotely associated are blessed and uplifted by it, and this we term celestial love—a joy continuous and increasing.

There are many degrees of pleasure and it often impinges on joy, and vibrates to the depths, awakening chords transcendent in sweetness, that are not fully sensed until lost in the depths of being; but sometimes they will be found and will be a constant recognition.

The life way of all will reach the heights beyond the valleys, much above marshlands, then there are the hill-tops, and table-lands below, and then I can trace the way and aspire upward and upward, until [illegible] other realms in the altitudes, then again it seems to ascend, but a time will come when the purpose, as evolution, is recognized and it is a pleasure to climb ever, for a feeling of joy has has displaced the [illegible] weariness of the old states of [illegible] pleasure and we realize the [illegible].

Celestial love attracts us skyward.
Terrestrial love attracts us earthward;
We [illegible] by the love power of aspiration;
We [illegible] by the love force of gravitation.
Yet, really, there is no up, no down,
To that individualized soul,
Who sees only God's love in all [illegible],
[illegible] life as One Whole.

LISLE E. S[illegible]TON.

PREMIUM BOOKS? YES.

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THE SUNFLOWER

An Exponent of the Spiritual Philosophy, its Science, and Allied Subjects.

Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds.)

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THAT NINETY PER CENT STORY.

Inasmuch as Brother Hudson Tuttle, Dr. George B. Warne and Thomas Grimshaw have all been accused of saying that they, as well as myself, believe ninety per cent of the phenomena of Spiritualism to be spurious, and, inasmuch as the three gentlemen named have all repudiated the charge, and declared their belief in the genuiness of the vast majority of phenomenal manifestations, it may be well and even timely to settle this question once and for all time by a brief statement from myself. Let me say at the outset that the story grew out of an interview which a reporter of one of the leading dailies in Los Angeles, Calif., had with me some two years ago, which was published in an abbreviated form in one of its Sunday issues. Messrs. Tuttle, Warne, and Grimshaw were not in California at the time, knew nothing whatever of the questions submitted to me, nor of the nature of my replies. They are not responsible for one word I said, and as they have all declared their repudiations of the ninety per cent idea, it does seem that they ought now to stand exonerated of all possible blame that may be attached to this matter. Indeed, even the most credulous in our ranks can ask nothing fairer nor more comprehensive than these good brothers have published over their own signatures. Again let it be known that these gentlemen know nothing of that now famous interview, nor of the sentiments expressed in it.

One of the questions submitted to me read substantially as follows: "How do you regard the so-called physial manifestations presented in the name of Spiritualism?" My reply was not given hastily. I weighed every word, and gave an answer that I considered to be as truthful as I knew it to be conscientious.

"I hold ninety per cent of the so-called physical phenomena, as presented today to be spurious, but firmly believe that the remaining ten percent contains a rich residuum of spiritual truth, well worthy of the careful study and thotful consideration of every scientist." These words stated, with truthfulness of soul, my position then, and I feel they are absolutely true today.

The next question was in substance, "How about the mental phenomena?" My reply "In mental phenomena, the percentage is largely the other way; in fact the figures could almost be reversed." This reply shows the esteem in which I hold our phenomena of the mental phases. Some of these phenomena are by no means established, yet I hold that the preponderance of evidence is on the side of the genuineness of at least a majority of them.

This interview created quite a sensation among those who fancied that they and their friends were hit by it, and in order that there might be no possible miseconception of my real meaning, I wrote an explanation which was published in the Sunday issue of the paper following the one in which the interview appeared. In my letter I took special pains to state that I had no reference whatever to the thousands of mediums in the land who were producing physical phenomena in the quiet of their homes, for their own instruction, and that of their friends, but that I did mean the sordidly commercial elements in mediumship that had reduced spirituality to its lowest possible denomination, and were making use of their alleged powers to extort money from their heart broken victims. One of the most famous of this class of mediums is a case in point. He held from three to five seances per day for ten successive days, at which from forty to one hundred persons were present paying one dollar each for a seat. He cleared something like twelve or fifteen hundred dollars in ten days time. Am I not quite generous to him and to all whom he typifies in admitting that there is or may be a ten per cent residuum of genuineness in his work?

In the days of real test conditions such wonderful mediums as Fred Price, Mary Andrews, D. D. Home, and later, Farmer Riley were well satisfied if they obtained a hand, an arm, one form, or at most four full forms at one seance. The party to whom I refer in the preceding paragraph never produced less than thirty and some times as many as one hundred forms at one seance. Strike an average of fifty per seance, four seances per day, and we have two hundred "spooks" every two hours, and two thousand for the entire ten days. Honestly now, is it not quite a stretch of the imagination to suppose that there was even one genuine spirit form, let alone ten out of every hundred produced by this so-called physical medium? In this case and all others like him, would not my estimate of ten per cent have to be reduced, to be materially reduced provided there was even one genuine manifestation?

There was no attack made upon Spiritualism, nor upon mediumship in that interview. I took pains to emphasize my acceptance of every phase of mediumship enumerated by Andrew Jackson Davis and iterated and reiterated my soul conviction of the truth of Spiritualism. A gentleman from Pasadena sat by my side, heard every question as it was propounded to me, and likewise heard in full my replies thereto. He is a better witness in the case than those who listened surreptitiously to what was said, and then distorted it for their own ignoble purposes. It must be remembered further, that the reporter's story was cut down by the Sunday Editor, whose combination of sentences and paragraphs gave sometimes only half truths, and others no connection with the narrative whatever. Finally I explained everything in full in the very next Sunday edition of the paper in question and only the most prejudiced persons, or those who persist in remaining in ignorance of the facts in the case can possibly find fault now.

The matter is perfectly clear. I made no attack upon mediums, I never have in my life. I believe there are genuine physical phenomena, and true and worthy mediums who present the same to the world. Such mediums have no truer or better friend than myself. At the same time, my experience, my positive knowledge of certain facts, warrant me in holding to what I have repeatedly said—that ninety per cent of the so-called commercial phenomena, especially those physical phases that emanate from dark seances, are, if not absolutely spurious, at least open to question. I should be happy to be shown that I am mistaken, (and I am susceptible to the influence of evidence) but until I am convinced of my error, I can only say as did Martin Luther of old, "Here stand I, God help me, I can do no other!"

HARRISON D. BARRETT.

A Card From G. H. Brooks.

I desire to announce to the Spiritualist public, that I now intend giving more of my time to my platform readings. I shall, when engaged by a Society, devote if desired, almost the entire Sunday evening to my platform readings. I will, when needed, follow any speaker at any time with that line of work, either during the season or at camp.

I am now prepared to fill my season for 1907 and 8, anywhere, at any camp, and help in any way possible. I am led to take this step thru friends who feel this power I possess should be more fully used. I received many compliments for work along this line during my engagement while in Pittsburg, Pa., during the month of December and I devoted my last Sunday evening to it, and all were pleased. I have always given readings after my evening lectures, but have limited myself along that line. Now I fully intend to devote more time to it. Address me at my home, 114, President, St. Wheaton, Ills.

Hydesville Cottage Souvenir Postals.

We have received a supply of colored Souvenir Postal Cards of the Hydesville Cottage, printed in Germany. Price, 3 cents each, 2 for 5 cents at the office, or if to be sent by mail, in one package, 4 cents for one, 6 cents for two, 11 cents for [illegible] per 100, postpaid $2.25. If you would like them to be mailed to friends from Lily Dale, price will be 2 for 5 cents, and postage one cent each for domestic, 2 cents each for foreign.

THE ORACLE.

By J. C. F. Grumbine.

Under this Head Answers to Questions from our Correspondent will be given from time to time.

THE LAW OF THE NON-ATTACHED.

One of the strange anomalies of the body of thinkers, self-styled the non-attached, is that while apparently unattached they are the most attached of any class of men or women on earth. This is all the more remarkable because they illustrate in the mental world what is recognized in the physical as the law of chaos. Star dust or potential energy is governed by the same law. These persons float about in a maze of circles, inexplicable and enigmatical to themselves. They gravitate to places of instruction and amusement impulsively, as though the wind blew them in. The same drift of purpose characterizes their common life. They are without serious work or tangible interests. They think they know what they think and what they are doing, but their behavior is more eccentric and puzzling than that of an aurora borealis.

These embryonic souls are unmistakably adrift on the sea of thought. Naturally they fasten like barnacles to concrete objects, larger and more powerful than themselves. If there is success they are after it. If there is prosperity, they pursue it. If there is opulence they want it. If there is health they need it. They are consumed by their idiosyncracies. This is not to be condemned, but developed. It is a pity to find men and women of large interests and larger intellects chasing after rainbows in this age of enlightenment, imitating unconsciously a law of atavism which is the survival of the unfittest.

What, it my be asked, is to be gained by being driftwood? What end is subserved by being one of the shoal of the non-attached? Why wander like star dust over the abyss of space, in search of something big enough to hypnotize you or control you, moving about in concentric circles by a power not one's own, after something not ourselves, is a [illegible] life. And yet these [illegible] and [illegible] they ever wake up and learn that the centre is not in the circumference but within themselves?

As a result of such behavior the non-attached become grafters, because they live on others. They have not yet found themselves. A serious thought follows, can anyone build up a school or a church, a cult or a religion on souls that have not yet found loyalty to a friend, devotion to a cause, consecration to the truth is the only, the best means to happiness, attached or non-attached as mankind may be?.

Zoroaster, Buddha, Jesus, Mohammet were men of conviction, who found God in themselves, and therefore were never disturbed by things outside themselves.

They were called non-attached, because they found God within themselves all sufficient. Therefore, they were not seekers after strange doctrines nor rainbow chasers nor Athenians. They became sovereign because they passed from mental unrest and struggle to spiritual calm and peace.

Card of Sympathy.

The Independent Spiritualist society of Rochester, N. Y., extend their heartfelt sympathy to the widow and family of Stephen D. Coston of Hornell, N. Y., in their sorrow at the loss of a husband and father. Be it also noted that we express our appreciation of the noble work done by himself and wife for the cause of Spiritualism; we also know them to be two of the oldest and staunchest advocates in the work for the betterment of humanity at the time of his transition, in our state. May our blessing go with the arisen one, and also to our sister worker who is left alone. May she be given strength to fulfill the duties of a good, true medium and co-worker in the cause [illegible]ments.

Mrs. N. E. Messersmith,
Mrs. E. Brooks,
Mrs. J. Gen[illegible]der,
Mrs. Chas. J[illegible],
Mr. Chas. Jones,
Mr. A. Leck.

[illegible] in the Sunflower brings [illegible] returns.

LIGHT FROM EVERYWHERE

EAST NORTH



WEST SOUTH

This department is conducted to enable Spiritualists and [illegible] Workers to keep in touch with each other [illegible] the work. Send us notices of your engagements [illegible] any other items of interest. Officers of societies [illegible] reports of your meetings, entertainments, [illegible] you have, your elections reports of [illegible] business meetings in fact, everything [illegible] to know about other societies.

[illegible] with typewriter or plainly with pen [illegible] Never use a pencil or write on both sides of [illegible]

[illegible] short and to the point. We will adjust [illegible] the space we have to use. A weekly [illegible] written on a postal card would [illegible] this column.

[illegible] your full name and address to every [illegible] not necessarily for publication but as [illegible] "correspondent" or "subscriber" [illegible] to the author. The printed article [illegible] if you wish it but we must have [illegible] own information.

[illegible] will not be returned unless stamps are [illegible] postage. If not used they will be [illegible] days and then destroyed. Retain copies [illegible] do not return them if we can not use [illegible]

[illegible] for the improvement of the paper are in[illegible]

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

George W. Kates and wife continue to have good success in Conneaut, Ohio, where they remain during January and February; in Philadelphia, March, and Cleveland, Ohio, April and May. Their permanent address is Cheyney, Pa.

The Pope's physician, Dr. Lapponi, died December 7. He was a Spiritualist, and wrote a work on hypnotism. His selection of a Jew for a banker and a Spiritualist for a doctor, to the exclusion of the faithful shows that his holiness 'knows whom to trust, or whom not to trust with his money and his life.

Correspondent writes from Syracuse, N. Y.: Spiritualist services are being held each Sunday and Wednesday evening, at the home of Mrs. Addie Cooper, 1002 Montgomery St., Syracuse, N. Y. The new year has opened with an increasing interest and attendence. When Mrs. Cooper begins to speak every eye is centered with deep interest, all eager to hear the truth. Messages are given at the close of the discourse, all of which are readily recognized.

Mrs. Tillie U. Reynolds is filling an engagement with the Ladies Aid society of Springfield, Mass. This is one of the oldest and most successful societies in New England, and the fact that Mrs. Reynolds has had engagements with them regularly for a number of years, speaks well for her work there. The editor of the SUNFLOWER filled a winter's lecture engagement with them ten years ago this winter, and remembers it as a bright spot in his life.

E. R. Fielding writes from Washington, D. D.: The Children's Lyceum of the First Spiritualist association of Washington, December 29 was well attended by both old and young. The program was, song by Miss Selma Paine; charcoal sketches by Frank Goodwin, grand son of Mr. F. A. Wood the president of the association; song by Master Bewn and Miss Fuse; lullaby by Miss Godie Evans; piano solo by Ruth Price; song by little Louise Steinberg. Much credit is due to the leader, Mrs. M J. Stephens. [illegible] entertainments are held the [illegible] Saturday in every month, with [illegible] change of program. The Thursday evening meeting January 3, is [illegible] charge of Mrs. M. T. Longley. [illegible] A. Fuller of Onset, Mass., [illegible] the speaker for the association for the month of December [illegible] succeeded by E. W. Sprague [illegible] wife. We hope to have Dr. [illegible] again next season.

[illegible] H. Brooks writes: I closed a [illegible] successful month's engagement with the Pittsburg, Pa., society of which C. L. Stevens is the president the last Sunday in December. I enjoyed my stay there very much and left with many regrets. I left for home on the 31st and arrived on New Year's morning. Found my wife on the gain somewhat, and Raymond well and busy. We celebrated New Year's Day, by my being home. I leave on the 10th for my work in Wisconsin which will keep me busy more or less until spring, but may get out of the state some. Will write more fully of the work in Pittsburg later.

Many of our readers have sent in one new subscriber under our cut rate offer this month, and F. M. Haverstock and Mrs. Addie Cooper have sent in clubs, the combination making one of the largest weeks in our history. Will YOU help to make next week larger?

Mason B Hotchkiss writes: Enclosed find $1.00 to renew my subscription, also 50 cents for a new subscriber under your "Cut-in-Two" offer. I am not a Spiritualist but I like the SUNFLOWER, and if your Spiritualists would take as much interest as I have, just to send one new subscriber, it would be a big thing, and I know they could do it

Correspondent writes from Cortland, N. Y.: Rev. Mary E. Clark of Syracuse has conducted Spiritualist services here weekly since the 27th of September. Mrs. Clark began holding her services in a private house, but owing to an ever increasing interest in the work, it was necessary to secure larger quarters, and Empire Hall was hired, where the services were held for about a month, but on account of the still increasing attendance, one more change was made, Mrs. Clark going to the Conservatory of Music, and is still delivering the word of truth at that place. Mrs. Clark merits great praise for the work she is doing in Cortland. Her addresses are among the grandest productions of the present day, along this line of thot. They contain the soundest philosophy, are delivered in a masterly way, and are beyond a question, given under inspiration. Mrs. Clark gives promise of becoming one of the best mediums. She comes to Cortland Sunday afternoon and holds services at three and seven o'clock, and remains over Monday and sometimes Tuesday to give private readings, of which she has many. It is hoped she can continue to come to Cortland through the remainder of the winter at least.

Potent Thoughts From Baltimore.

"The Alleged Decline Of Spiritualism."

We hear so much now-a-days about the decline of Spiritualism, as if Spiritualism could decline. The trouble is not with Spiritualism, it is with the so-called Spiritualists. They are entirely responsible for the lack of interest taken in a Cause which should be to them a beacon light of hope and consolation.

We have the best religion or philosophy under the sun, if Spiritualists only realized it, but they are so full of sensuality that they overlook the grandeur and beauty of the philosophy. There is no such thing as a decline of Spiritualism—there may be a lessening of interest by those who should know better—but there can be no decline in a movement that is in the hands of the spirit-world.

The trouble with us is that we do not look in the right direction for the remedy. Now let the Spiritualists be honest with themselves, and look a little into the interior and it won't take long to locate the trouble and remedy it

Stop fault-finding, fraud-hunting and clean your own household first, that will about occupy all your time, and give you little time to find fault with your fellow-Spiritualist. Cultivate a charitable spirit towards all and especially our mediums and lecturers What if the speaker don't suit you. He or she may suit someone else. It is impossible to suit everybody. The speaker is not infallible, he or she do the best they can to present the Cause in its proper light, and should receive all possible encouragement.

Let us cultivate the best within ourselves, for a best is there and it is for us to bring it forward.

Let us do away with fault-finding. Do not measure other peoples virtues or vices by our standard, but put on the mantle of charity and put the best construction possible on all actions as Spiritualists. If we will start with ourselves as Spiritualists, do our full duty along all lines appertaining to the Cause, we will soon find that the Cause will receive a fresh impetus for higher and better things. Make up your mind that Spiritualism is here to stay! Get that idea firmly fixed in your mind, do what you can to help it along and it will not be long before our halls and churches will be crowded to the doors by mortals to receive the bread of life. Ponder these few thots in your mind and may they bear much fruit.

D. FEAST.

BOSTON NOTES.

MRS. B. W. BELCHER.

DWIGHT HALL

The Ladies Lyceum Union meets at Dwight hall, 514 Tremont street, every Wednesday. Business meeting 5 p. m., supper 6 30, evening meeting 7.30. Mrs. M. I. Butler. president.

DWIGHT HALL.

The Ladies' Spiritualistic Industrial society meets at Dwight hall, Thursdays [illegible] p. m. Business meeting [illegible], supper 6.30, evening meeting [illegible] time devoted to readings and [illegible]. Good mediums present [illegible], Mrs. B. W. Belcher, president.

[illegible] TON HALL.

The [illegible] Spiritualist Ladies Aid Society meets in Appleton hall, 9 Appleton street, every Friday. Supper at 6.[illegible]. Meeting at [illegible] p. m. with [illegible]. Mrs. [illegible] Albee, president.

HARMONY HALL.

[illegible] Sunday spiritual meetings are held in Harmony hall, at [illegible] Washington street, [illegible] up [illegible] at 11 a. m. [illegible] at [illegible] and 7.30. [illegible] are in attendance at all sessions. Tuesday and Thursday 2.45.

COMMERCIAL HALL.

694 Washington street, Sundays at 11, [illegible] and 7 30. Tuesdays and Thursdays at 2.30 p. m. [illegible] psychometric readings by several good mediums. N. P. Smith, conductor.

[illegible] LADIES HALL.

448 Tremont street, Mrs. Nellie Carleton [illegible] conducts spiritual circles for healing and messages, Tuesday and Friday 2.30 p. m. She is assisted by many good mediums.

[illegible] SPIRITUAL SCIENCE CHURCH

578 Massachusetts avenue, Cambridge. Mrs. M. A. Wilkinson, pastor. Services at 3 and 7.30 p. m., assisted by many fine mediums. Circle Friday 3 p. m. Wednesday 3 p. m., Temple hall, 724 Washington street, Boston.

[illegible] with pleasure that we learn that [illegible] recovery from her recent [illegible] illness she is reported as being [illegible] better.

[illegible] PROGRESSIVE LYCEUM [illegible] hall, [illegible] ton [illegible] Sundays.

[illegible] MAY STEINER

conducts spiritual circles Monday afternoon at [illegible] Appleton street.

GRAND MASS MEETING

Of the Wisconsin State Spiritualist Association.

A mass meeting of the Wisconsin State Spiritualist association will be held in Milwaukee, on Saturday, and Sunday February 9 and 10, 1907, at Severance hall, 4[illegible]1 Milwaukee street.

Among those who will be present are Dr. George B. Warne president of the Illinois State society, and vice president of the N. S. A., John W. Ring of Crystola Colo., and a number of others will be present and take part. G. H. Brooks, president of the association will preside at all sessions. Miss Louise G. Loebel, secretary of the W. S. S. A. will also be present and assist.

Come one and all and enjoy this meeting.

G. H. BROOKS, president.

LOUISE G. LOEBEL, secretary.

MARRIED

MACDONALD-FULKS.

At the home of Mr. and Mrs. Will Macdonald, [illegible] Jan. 5th, occured the marriage of their daughter, Miss Eva Macdonald a prominent Lyceum worker, and Mr. Scott Fulks, a well and favorably known young man of this city. The bride was attired in a cream silk princess gown, wearing bridal roses as her only ornament. Many valuable and useful presents were received. The ceremony was according to the Spiritual belief and was beautiful and impressive, being performed by the writer.

Only the immediate friends of family were present. A most bountiful wedding supper was served.

Mr. and Mrs. Fulks received the congratulations of a host of friends. They will be at home to friends after January 15th.

Mr. Macdonald father of the bride is one of the official board of the [illegible] Society of Spiritualists.

SARAH A. C[illegible]ELD,

[illegible]

There is no compeller; yet all is compulsion.

WHAT HAVE I GAINED BY MY PAST YEAR OF LIFE?

FRED DUGGAN.

The foregoing appears to be an appropriate question for any mortal to ask him or herself at this period. The answer may be many fold. It may be physical. Mental or moral, according to the uppermost thots of the individual at this stage of his or her development.

Nobody ignores the importance of financial ways and means to an end. We are so conditioned that we have to labor for our bread, and while this circumstance absorbs, in many instances, vastly too much of the thot and energy, it is nevertheless a glorious provision which stands as an effective remedy for many human weaknesses—physical and mental. Just think of a world that had nothing to do and we will soon realize the blessedness of the circumstances which forces all our capacities into action and subsequent vigor and health. But the financial acquisitions can only aid towards a greater object. The training gained in the assuming of earthly acquisitions which we cannot carry with us after our day's work on this sphere, cannot profit us very substantially if acquired at the expense of time and energy due other parts of our personality.

The physical man needs attention if we hope to supply fuel for the still higher developments. We know that strength is the result of a gradual growth and cannot be forced upon ourselves at the eleventh hour. Then are we getting the best services out of our bodies? Have we done anything during the past year to build up a more perfect physical manhood? This is certainly worthy of our serious attention. The ability to work, to withstand fatigue to be able to enter into the heaven of physical health and it is real wealth gained on the credit side of our accounts in the book of life.

And what shall we say of the intellect? We know that we have physical digestive organs and that the appetite for food suggests the existence of the same, but who thinks about the intellectual digestive organs? Are they to be starved out? It may be an odd thot but it is none the less true that the same laws govern our intellectual functions as do the physical, and that in either case proper nourishment, with regularity in administering same, are essential prerequisites if we hope to be nourished and grow in body and mind. The various muscles of the body are strengthed by systematic exercise short of fatigue and the various muscles of the brain can in like manner become robust by systematic—exercise of the various faculties in music, mathematics drawing and the various other accomplishments of which every brain is capable according to the time and trouble spent upon them, either by ourselves or our forefathers, who must have given some one or more faculties special attention if we find we possess special talent developed while, perhaps, others may appear to have been neglected. Here then is our great work made manifest. What have we done during the past year toward cultivating neglected talent? What have we done towards the balancing of all our faculties (the moral included?) Are we not aware that insanity is an unbalanced condition of the mentality, of some faculties being too active while others fail to afford the modifying influence which ensures harmony? I speak of the average brain not affected by injury or disease of tissue by ailments not normal. What have we done then towards the rounding out of the man? Do we contemplate or rather realize that the advancements made here hold good in the Spirit Sphere? or are we simply waiting for the conscious knowledge of the spirit state with the idea that that will serve all our purposes?

"Be not deceived. What a man soweth that shall he also reap."

Disease or health, ignorance or culture, depravity or morality are no chance occurences but are the result of years of careful culture.

May God help us to see these truths and study and obey the laws governing us as physical mental and spiritual entities.

A BROTHER.

DR. PEEBLES IN THE OLD COUNTRY

Continued from Page 1.

with this function his more public appearances closed.

"At homes" at the residence of Mrs. C. L. H. Wallace, the well known authority on physical regeneration, Tuesday 4th, and again at Hunstanton House, the home of Mr. and Mrs. S. J. Watts, Wednesday 5th. These were among the closing scenes of the visit.

The real end of all came when I accompanied him to Victoria Station on Thursday morning December 6th whence he started for Marseilles via. Dover. It was a pleasure to note that he was comfortably disposed in a pleasant saloon carriage and looking well prepared for his journey. Mr. Joe Wallace Jr. who had met us at the station, joined in the farewells and after a few moments the train started, and once more our friend was on his way. It was my privilege to spend a considerable time in his company during his stay in London and I am pleased to record that he expressed himself delighted at his visit. Certainly we would have liked him to have prolonged his stay, for here he has so many friends that he would need many months of leisure, so-called, in order to satisfy the demand of all who wish to meet him.

We trust that he has pleasant voyages ahead of him, we trust that the Mediterranean breezes have blown softly around him and that the invigorating sea-air may give him yet more strength so that he may be spared to come to us again. For we love him and would fain clasp hands again.

I must close here, for there is much one would like to say about him and his doings, but space in these columns is precious and I have already used much.

99 Gloucester Rd., West Green, London, Eng.

OUT OF DEBT, OUT OF MISERY.

ARTHUR F. MILTON.

It may seem strange to say that the hardest thing for a man [illegible] is to be honest. Yet such is the case when we analyze the assertion.

Firstly, we are not considered honest unless we pay our debts and that is sometimes impossible to do.

With many—the most well meaning—because misfortune meets them at unexpected periods. With some because out of work, and they must eat. Nature has no mercy on the hungry man. We may deny ourselves luxuries and comforts, but not the absolute necessities of the physical body. Others again cannot pay because their business receipts have fallen behind their expenditures—an often unavoidable circumstance, and heartless creditors accept no apologies—tho even these are sometimes pressed by their similars.

However, we get no loving vibrations from such sources. We suffer sleepless nights and have troubled working hours at all times. If it be not considered honest to liquidate our debts on demand, and we need the cash on hand to prevent starvation or failure in business, are we not facing an exceedingly difficult problem to solve?

Laying all sentiment aside we are helpless, and must take the contumely, however undeserved, it be

Man can, when he wills it, overcome passions—and often aided by forces of cercumstances—poverty and sickness. But he cannot rise above an indebtedness that has cash value embodied. Nature, or whatever it be, has certainly imposed a duty on us there that needs our own exertions to neutralize—unless aided by good friends. But the big majority are not, and who constitute what is termed "suffering humanity."

Of course, there are some who find it hard to pay their debts because they hate to part with their money. They love that more than they do their honor, reputation, or suffering humanity. Sympathy is not yet born with this class. Conscientiousness is not in their vocabulary. It is meaningless when seen. They are by nature dishonest.

Then what are the [illegible] who are so considered? Are [illegible] to be judged by the same standard of morality? To make a distinction we should adjudge the one but relatively dishonest, and the others absolutely so.

Which would you prefer to be? Hard to choose; and yet there are people in the world who would rather be absolutely poor than to carry the burden of a single debt. To them it is misery to be in debt. How much then should they be pitied who are always in it, and how blessed are they who are never in it.

CAN THIS BE TRUE.

"There are two hundred million Christians on the earth.—Dr. Talmage.

Two hundred million Christians!
Can anyone believe it!
Would all the fallen sons of men
As gospel truth receive it.
Will listening saints and angels hear
Unmov'd this declaration;
No, Doctor, no, for once you clear
All bounds of moderation.

If this were true, our world would not
Be steep'd in sin and sorrow;
Nor thousand suffering toilers dread
The dawn of each tomorrow.
No proud oppressor then would stand
With foot upon his brother,
And boast of adding land to land,
By trampling on another.

If this were true, no hungry bands
Of unemploy'd would meet us,
Nor mute appealing stricken looks
Of starving children greet us.
The river would not hide so much
Proud intellect and beauty;
If half your Christians lived as such,
And nobly did their duty.

If this were true, this fearful swell
Of impure life around us
Had never reached this awful pass
To utterly confound us
Life had not been to thousand hearts
One scene of toil and sorrow;
While scarce one ray of hope imparts
A light o'er death's dark morrow.

Two hundred million! most I fear
Are only such in name
And bitterly denounced by one
Of everlasting fame
He wreath'd the Christian's holy brow
With loving acts of duty;
And woe to those who dare to now
Disgrace its heavenly beauty.

Professing Christians stand today
Condemn'd by earth and heaven;
The saving of a beauteous world
Into their charge was given.
And how have they betray'd the trust,
For answer look around you;
And sin's wild deluge surely must
[illegible] utterly astound you.

[illegible]
[illegible]
[illegible]
Could stand His supervision:
While few indeed could bring the sheaves
From Christian lives of beauty;
Thousands would bring but faded leaves,
Type of neglected duty.

Would He believe this ruin'd world
Did credit to the teaching
Of all those million souls who prate
Of saving Gospel preaching.
Would He believe this fearful blight,
This tide of sorrow's tears
Could follow on the Gospel light
Of eighteen hundred years.

No, Doctor, no, your boast I fear
Sounds much like idle ranting;
The proof of what you boldly state,
The world is sadly wanting.
We judge the trees by what we see,
And prove from nature's teaching,
They only honest Christians be
Who practise what they're preaching.

Then turn your Christians out to work
In God's wide field of labor;
Bid every man and woman too,
Be honest to their neighbor.
Bid every poor down-trodden slave
Whose lives are sear'd and blighted;
No longer kneel to man and crave
For justice scorn'd and slighted.

Bid every tyrant snap the chain
He's forg'd around his brother;
And cease to reap ungodly gain
By crushing down another.
Bid him restore while yet he may
The spoils of base oppression;
Or dare not on his soul to pray
Or boast a saint's profession.

Go bid your Christian tyrants learn
From Matthew twenty-third,
The woes denounced by Christ on such,
Most bitter then were heard,
And would He find less cause today
Mid all earth's desolation;
Though million Christians daily pray
To see the world's salvation;

Go turn your Christians in the slums
Those dens of sin and sorrow;
And bid them cheer some hopeless one
And brighten some dark morrow.
Bid them raise up some little one
To childhood's life and beauty;
And win some erring fallen one
Back to their God and duty.

Go send them to the toiler's home,
Where children cry for bread,
And bid them cheer the fainting heart
And raise the drooping head.
Go send them to the sufferer's side,
Though poison'd streams may roll;
[illegible] whatever may betide,
To stand beside the soul.

[illegible], go tell your Christians all
[illegible] Christ's [illegible] life;
To open earth's sweet springs of joy,
[illegible] her fearful strife.
[illegible] and stay the angel hand,
[illegible] writing Ichabod,
[illegible] and save your native land
[illegible] glorify your God.

—Matilda Harrison,
[illegible] St., [illegible]ington, Eng.

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY, ITS SCIENCE, AND ALLIED SUBJECTS.

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SPIRITUAL UNFOLDMENT.

A Few Rules to be Observed.

WHAT PSYCHICAL RESEARCH CAN DO FOR RELIGION.

Significant.

A—I see General S. attends church very regularly. Is he a good Christian?

B—No, he has too much money for that.

You see it that his other causes as well.—News.

Read our cut-in two offer on page six.

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REMITTANCES.

[illegible]

W. H. BACH, ... Managing Editor.

CHURCH AND STATE.

Since the days of the Inquisition there has not been so much excitement in church circles as has been the case of late, the recent action of France in expelling religious orders and forming a complete separation of the two probably causing more excitement than any one event since the burning of Bruno in 1600.

It seems to be the concensus of opinion that the time has come when all religions shall be supported and sustained by their individual advocates, regardless of the State, and it appears to us to be a true [illegible]tion. Why Freethinkers, Spiritualists, Adventists, Methodists, Baptists, Presbyterians, etc., should be taxed to help support the great Catholic institutions of the country is a conundrum to us, but no more so than that the Catholics should be taxed to help support the other denomination mentioned.

A "State Religion" seems to us to be a strange anomaly. How can there be a religion that we, as a people, are supposed to give our approval to? It seems an absurdity. Why not have a "State Politics" and tax all of us to support it, and compel all to think alike? It would not be any more out of place than the other.

No two of us think alike on any subject. Therfore we must be free to express those thots, and act in a manner that is, if not strictly independent, at least near enough so that we can have the right of independent judgment and a right to dissent if we so choose.

In most of the European countries religious orders have been supported by the State much more than here. But even here we are supporting them out of public money, and it is a source of much discontent with many that portions of their taxes are used for such purposes. While willing to pay all necessary taxes for the support of the Government under which they have their protection, they object to supporting religious bodies that are contrary, in [illegible], to their belief. Who can [illegible] such a position is not a just [illegible]

The SUNFLOWER advocates that religious orders be opened to the [illegible] inspection, that no closed in[illegible] be permitted, that in[illegible] nunneries and monastaries [illegible] given the right of individual freedom to choose at any time whether [illegible] or stay, that there be a [illegible] inspection of such places the [illegible] as there is of public institutions such as prisons, insane hospitals, almshouses, etc., under such conditions that no inmate can be held [illegible] under duress without an opportunity to get away if it is their [illegible] and that no private school, [illegible] or institution of any kind [illegible] exempted from taxes unless they [illegible] conclusively that they are not [illegible] by any sectarian principles and that religion is not taught nor made any part of the requirements [illegible] admission or continuance therein. Churches of all denominations should pay their taxes same as any other class of buildings. It is unjust to the Adventists, Quakers and other denominations with their modest little buildings to make them help by their taxes to support the $200 000, and over, buildings of the richer denominations.

Let us have moral teachings, free from denominational taint, in our public schools, then let each family provide religious instruction as they provide medical attendance or special teachings.

Religion of every class has its place in the world, where it does its own good, but it is a private, not a public matter. We are glad to see that European countries have awakened to the necessity for action. Perhaps some time in the near future we will become as wise. In fact, many religionists now advocate the repeal of the laws exempting church property from taxation. Our position is that only public schools, institutions supported entirely by taxation, like alms-houses, public hospitals, where they are supported by the State or National Government and those unable to pay can have free treatment at the expense of the State, public buildings devoted entirely to public use, and parks that are free to all, should be free from taxation. We hope to see the day when it will be the rule.

FREETHOUGHT IN SPAIN.

There is a movement on foot to promote Freethought in Spain and the Pope has had something to say about it. He has recently issued a protest to King Alphonso, which will doubtless be acknowledged by the polite re[illegible] that it will be referred to the c[illegible]mission.

It is a w[illegible]ful step in advance when priest-ridden Spain, with its hosts of illiterates, (there being a larger percentage of illiterates to the population there than in any other so-called civilized country) will stand for a movement to promote Freethought. France is aiding the matter by changing its representative at Madrid, putting a pronounced Freethought advocate in the place of one who was favorable to the church power.

Such a movement can not fail to foster education and to help to restore Spain to a position somewhat in accord with her former grandeur. Spain at one time was a great nation; but under religious rule she degenerated. Let us hope for better days for her under the new regime.

LONG RANGE WEATHER [F]ORECAST FOR 1907

BY THE STAR READ[E]R.

During February and [M]arch the rain tide will be further [w]est, and there will be more r[a]in in the far western territories [t]han any other time during the yea[r]. Beginning the latter part of Ja[n]uary and continuing thru Februar[y], March, April and early May a lig[h]t rainfall in the Northwestern s[t]ates and southeastern Canada.

In April a dry area w[i]ll appear in the far west and will s[p]read eastward, during May, June, July and August, and cover th[e] Western states and territories. I[n] July it will begin a turning mov[e]ment, by moving westward in the [N]orth and continuing its eastward [m]ovement in the South and pass [o]ver the Southern states during J[u]ne, July, August and September.

June, July and August [w]ill be a period of heavy rainfa[l]l in the northeastern states and southern Canada.

September, October an[d] November will be a period of lig[h]t rainfall in northeastern states a[n]d southeastern Canada.

A BRIEF READING OF [TH]E STARS FOR TEXAS.

January—Some good r[ai]ns in the north and eastern part of state, light in the south and we[st]. There will be no heavy or sever[e] cold during the month. The last [f]ew days may show a turn the othe[r] way.

February—This month the rain tide will spread south an[d] eastward and cover the state befo[re] the end of the month. A very co[l]d spell in the early part of the mo[n]th. Latter part of month anoth[e]r prominent storm period; cold a[n]d wet.

The wettest part of th[e] year will be in March and Apri[l]. In the eastern part of the state w[e]t weather will continue until in [M]ay after which wet weather wil[l] begin to abate.

April—The early par[t] of the month will be cold and w[e]t. Within a few days of April [2]0th cold weather will moderate an[d] be more springlike afterward.

May—An area of lig[h]t rainfall will enter the western pa[rt] of state in early May, will sprea[d] over the state, and reach the easte[r]n part by last of June.

July—The rain tide wi[ll] to some extent remain over no[r]theastern Texas and Indian Territo[r]y until in July after which, the tot[a]l rainfall will be very light until [t]he beginning of rains in October. The rain tide will again reach th[e] western part of the state last of [S]eptember and will spread out and over the state before the end of Oc[t]ober.

Beginning as above the[r]e will be no lack of rain to the en[d] of 1907. Crops will be delayed by [t]oo much rain in the spring: cut sh[o]rt by insufficient rain in the sum[m]er and wasted by too much ra[i]n during gathering time.

MINOR K. LEWIS,
Cooledge, Texas.

It is easy to forgive the man who has wronged the other fel[lo]w.

DREAMS.

What a peculiar thing a dream is! We have them that we think we can explain, and those which lack explanation. We have them that are so real that we think we must have lived them, and some people think we are traveling in spirit and actually visit the scenes that we appear to see in them. Sometimes we visit places and have experiences that are real—that is, we meet people who are aware that they have met us under those conditions. Again we meet and visit with those whom we have known, and sometimes with those whom we meet afterwards. Sometimes we visit with those whom we have known and have not heard of for years, and these meetings and visits are as real as any actual visit could be. Sometimes we dream absurdities.

What are they? What is this peculiar thing we call a dream?

The issue of February 16th will be devoted to a symposium on dreams.

YOU are invited to give your experience and conclusions. Let US make this one of the most interesting papers that has ever been gotten out.

Copies will be furnished in lots of ten or more at one cent a copy.

LILY DALE NEWS.

Card parties, dances in Library hall, circles, etc., take up the time of our people. A card party is held every Wednesday evening at the homes of the different members of the Whist club, the last one having been held at Mrs. Reynolds', the next to be held at S. J. Richardson's.

The dances at Library hall are always well attended and a pleasant time spent by all present. Many who are not dancers come and enjoy the music and a social visit with friends, while the dancers trip the light fantastic toe and weave thru terpsichorean maze. Music is furnished by Bennett Smith, assisted at the piano by Miss Leo Turner, and in addition a second violin or cornet player is also in attendance.

Circles are held twice a week, meeting mostly at L. C. Hutchinson's as it is difficult for Mrs. H. to get around in slippery weather, and a number of our residents enjoy these events spent in investigating psychic mysteries.

So our little community exists here in the woods of Fern island, and all can find something to take up their time in a manner pleasing to themselves.

Wood chopping furnishes employment for all the men who wish to work at it, and the SUNFLOWER office keeps several people busy all the time. About forty cottages are open at present.

Frank Fuller has been on the sick list this week and S. J. Richardson has been attending store for him.

Henry Shafer has been visiting his parents, Mr. and Mrs. D. Shafer.

Mrs. Bush has returned and is occupying her cottage on First street.

Miss Essie Turner has begun taking music lessons at Fredonia, going there each Saturday for the purpose.

Mrs. Mary Todd is now at Linden, N. Y.

Mrs. C. D Griswold has been visiting in Dunkirk.

Mrs. Fern Paul and daughter Maud have gone to Angola, N. Y.

Mr. and Mrs. A. H. Jackson, Mr. and Mrs. Ben Luce, Miss Matilda Maver and Mrs. Banta, visited Dunkirk last week.

A. H. Jackson has purchased a large Edison phonograph and the guests of the Jackson cottage next summer can expect to be regaled with the latest in records.

Mr. Bailey of Jamestown, visited his daughter, Mrs. B. R. Frisbee, and family last week.

M. R. Champlin is visiting relatives in Cattaraugus.

Chester Swanson, our station agent, was married to a Miss Crissey of Stockton last Wednesday, and is now on his wedding trip.

Our fire equipment has been increased by two good lanterns and two regulation fire axes. The consent of all the members of the Board having been received, the well in Caldwell park will be sunk as soon as the tile can be secured for curbing it. The additional hose will probably be here within the next two weeks.

Saturday at midnight the thermometer stood at 60. During the night a blizzard struck us causing a drop of over forty degrees in twenty-four hours. Some trees were blown down in the parks.

Harry and Grace Champlin are spending a few days with relatives on the grounds. J. H. Binney, Mary McConnell and Miss Sullivan came up from Dunkirk for the dance Saturday night.

Hydesville Cottage Souvenir Postals

We have received a supply of colored Souvenir Postal Cards of the Hydesville Cottage, printed in Germany. Price, 3 cents each, 2 for 5 cents at the office, or if to be sent by mail, in one package, 4 cents for one, 6 cents for two, 11 cents for 4, per 100, postpaid $2.25. If you would like them to be mailed to friends from Lily Dale, price will be 2 for 5 cents, and postage one cent each for domestic, 2 cents each for foreign.

All saints are home-made, but none are self-made.

Enough is as good as a feast; more leads but to famine.

A Sermon on Friendship.

The Rev. A. B. Beresford, pastor of the Universalist church of this city, preached to the members of Mystic Lodge Masons, Sunday, Jan. 13th at 11 a. m., taking for his theme "Friendship." The church was comfortably filled with Masons and friends generally. (Right here I want to say that the doctor is very liberal in his religious views and is quite friendly to our cause. In a conversation with him he informed me that our Dr. Peebles was at his church during his engagement with the First Spiritual church. He also had the pleasure of meeting Dr. Austin whilst the pastor in our city. The doctor has been at our services on several occasions, and requested me to forward him a copy of the SUNFLOWER.)

After reading a chapter from the Bible and finishing the usual order of exercises, he began his discourse. In part he said that Free Masonry stood for the universal fatherhood of God, and the spiritual authority and leadership of Jesus Christ. Notice the friendship that existed between Christ and his disciples. Did he not say to Philip, "Have I not been with you so long a time and yet not known me?"

Notice the lack of appreciation at the betrayal. Noble souls trust in the hour of trouble and sorrow. Christ gave his message from mouth to ear. Only once did he write and that was on the sand which was soon obliterated. "Ye are my friends." The chains of friendship cannot be all on one side. We must give and forgive if we wish to command friends. Friendship does not mean equality in all lines of thought. We may differ and yet be friends. We must remember the Golden Rule in all our actions of life and be governed accordingly. If at the age of 30 you have two friends, you are indeed rich. If at the age of 40 you can count on three friends, you are still better off, and at the age of 50 you have five friends, thrice happy are ye.

Friendship is a rare commodity in this civilization. Friendship is not a name. No man is so exalted but what needs friends. Ponder over the friendship of Damon and Pythias, President Roosevelt and Sec. Taft, Ruth and Naoma, David and Jonathan. Friendship is one of the pictures of the human life. Man and women who have no friendship in their hearts are merely human automatons. Without friendship life loses its interest. Who would be without friends! What man at some time in his life has not been distrustful of his own judgment and appealed to a friend for help—then we value the precious boon of friendship.

Let us sacredly guard this legacy as a precious gift, and exercise it to the greatest number for the greatest good. May we be worthy of true friendship, and when we shall pass from the mortal life may some one feel that a friend is indeed gone.

D. FEAST.

Baltimore, Jan. 14, 1907.

Declaration of Principles of The Progressive Spiritualist Society of Elyria, Ohio.

We believe in a supreme spiritual power and intelligence of the univers.

We believe that service to humanity is the best expression of our love towards this supreme power.

We believe in the immortality of the soul, and the continued identity of the individual after the change called death.

We believe that the exchange of intelligent thought between the spirits of the so-called dead and human beings on earth is scientifically proven.

We believe in the moral responsibility of the individual, and that, in accordance with his thoughts and deeds, peace or suffering comes to him by the natural operation of changeless spiritual laws.

We believe that the door of reformation is never closed, but that the pathway of progression lies eternally unobstruced before every human soul.

Large Loaves of Bread.

The largest loaves of bread in the world are those of France and Italy. The "pipe" bread of Italy is baked in loaves two feet or three feet long, while in France the loaves are made in the shape of very long rolls, four feet or five feet in length, and in many cases even six feet.

Buffalo Notes

H. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday 1 m. HARMONY CIRCLE meets at Keystone Hall 351 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor. LIBERAL THOUGHT EXCHANGE meets Stirling Hall, 374 Connecticut street, Sunday at 7:45 p. m.

To Patrons of SUNFLOWER in Buffalo: Don't forget to come and bring your friends to the Fair and Bazaar to be held in the Temple Wednesday, Thursday, Friday and Saturday evenings, January 23, 24, 25 and 26. It will be interesting to all who attend.

Wednesday evening seance, January 16th, was presided over by president R. H. Hoyt, Mrs. Georgia Gladys Cooley being psychic and message bearer. The night was a very cold and uncomfortable one, yet for the condition of weather there was a fair audience and a very interesting and satisfactory seance was held. Mrs. Cooley and her guides are giving good satisfaction in their work for our society.

Sunday January 13 Mrs. Cooley gave two very interesting lectures in the Temple. The morning topic was, The relation and value of Spiritualism to humanity. The evening, Jesus and Mediumship. The evening meeting was followed by messages which were well received and acknowledged as correct.

Dr. W. M. Lockwood is improving in his health, but is still confined to the house.

HARMONY CIRCLE.

Both sessions of Mediums Day, Sunday January 13th, at Keystone hall, were attended by very large audiences, especially so in the evening when standing room was at a premium. A number of people from surrounding towns, were in evidence and enjoyed our program, as well as our hospitality a good substantial lunch being served by the Ladies' Aid between the two services. There is no strained relationship perceptible in these gatherings. Strangers are made to feel at home as well as the members, and the social time that all have, that spent this day with us gives delight to the hard workers of Harmony Circle. It is not a serious affair, or is there any undue levity, but a reign of good fellowship where all meet on a common ground, the seeking after the spirit of life that is to bring honor and love into all communities, with the power of our beautiful, spiritual philosophy and truths. No matter how severe the critic or skeptic, they cannot but feel the honesty and conscientiousness of all true Spiritualists, who wish all to reap the benefit of what they know to be true by honest investigation at our public meetings and private seance. These meetings also go to show the great interest being taken by the general public in our work by the large number attending the various public meetings in our beautiful city held by our spiritual societies and honest private workers.

A number of our best spiritual mediums were present who do not give messages from the rostrum, but many of our guests were made happy by a message from a loved one during the interval.

Among the mediums present were noted, Mrs. Clark, Frome, Grant, Mahe, Baxter, Bailey, Florence McAdams and several others. Mrs. Seibe and Dalma gave splendid messages and tests from the platform, as did Mr. Chas. Morrow of Allegheny, Pa., whose work in psychometry was voted a rare treat by all. His work is of a high order and very spiritual and he should gain a foothold among our leading societies as a fine test medium. We hope to have him with us again. It was indeed a day of pleasure and profit to all and we anxiously await our next Medium's Day, the second Sunday in February.

On Tuesday evening, the 29th of this month Harmony Circle will give a Novelty Entertainment at which we hope to surpass our previous efforts, and we cordially invite all Spiritualists and their friends to be with us and to have a royal good time. Come all and come early as the fun begins at 8:00 p. m., sharp.

The trouble with the habit of criticism is that it soon becomes a cloak for one's own faults.

Few friends at heart are worth whole directory in the head.

DOCTOR OLIVER
of Philadelphia

Presents to the readers of the world a book entitled the "SCIENCE OF THE SPIRIT, SOUL AND BODY." It tells you what constitutes man's estate. This clairaudient transmission took four years of his life to obtain. The "Truth" as presented was formulated by excarnated intelligences from the earth plain to the Fourth Ascension of progression in the world of spirit, up to the highest and most exalted souls in the Dominions of the Deity. The book is an educator of all souls incarnate and excarnate suffering in the lower states of servitude in spirit life, and a wonderful presentation of the value and truth of man's future state of existence and progression after the change called death—explaining why there is no death. It is a clear-cut portrayel in all its simplicity of the master of truth.

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I know that you have tried all schools of doctors, patent medicines, and all the fads, and yet you have received no benefit. But if you will come to Olympia where I can lay my hands on you, and remain about two weeks

I CAN CURE YOU.

I have cured hundreds of as doubtful cases as yours is after all other means had failed. Write for particulars, enclosing self-addressed prepaid envelope.

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How to be Well Is what we teach, but we will cure you first, if you are sick. Hygienic, Practical Scientific. No Drugs.

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Character Reading by Solar Biology, 50 cents.
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will give absent treatment to persons depleted in vital or nervous force, or suffering with insomnia. Charges $2.00 for first, $1.00 for each subsequent treatment. Chronic cases $5.00 per month, two treatments a week. Address, naming your ailment, sex and age, with your name and address plainly written.

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ANNOUNCEMENT.

Mr. Geo. P. Colby of Lake Helen, Fla.

who holds Spiritualistic meetings at his beatuiful home Tranquilidad, purposes holding meetings, classes and seances during the summer of 1907 at Shady Side Pavilion, Lily Dale Park, Lily Dale, N. Y. He, as well as the proprietors of the New Temple and Camp Grounds, invite the co-operation of all true mediums, speakers and followers of what is termed Modern Spiritualism to meet on these grounds the coming summer.

Come and let us have an old fashioned camp meeting. Plenty of room for tents, a shady grove, an out-door platform, a beautiful lake. Shady Side cottage as well as the Pavilion, consisting of a large hall, platform and stage, fine dancing floor and below stairs, cool dining room, kitchen, pastry room and cooler, all can be utilized for the comfort and convenience of the public.

Correspondence solicited and information cheerfully given. For further particulars, please address

Mme. Ianthe Vignier,
Lily Dale, N. Y.

MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public meediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, $1.00 per year for each heading. Those marked with a star will attend funerals.

TEST MEDIUMS.

Harriet H Danforth, Lily Dale, N Y
Chas Harding, 632 Dundas St., Woodstock, Ont.
Mrs B W Belcher, 293 Pleasant St, Malboro, Mass
C. Walter Lynn, 784 8th, street, Oakland, Cal.
Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.
Mrs. Edith McCrossman, 262 East First Ave., Columbus, O.
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.
Aila A McHenry, Excelsior Spings, Mo.

HEALERS.

Dr C D King, Onset, Mass
Mrs. Frank E. Ellwanger, 1730 Willington St., Philadelphia, Pa.
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.
Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

LECTURERS.

Mrs M E Williams, box 201 Richmond, S. I., N. Y.
Mrs S Harris, 165½ N High St, Columbus, O
Rev Dr J B Geddes, 103 Lafayette St., Jersey City, N. J
Moses Hull, Whitewater, Wis.*
Mattie E. Hull, Whitewater, Wis.*
*Hugh R. Moore, 120 W. 13th St., New York City.
Mary C Von Kanzler, Fulton, N Y *
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Dr. W. M. Keeler, 1343 Roanoke, Washington, D. C.
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J N Larson, 28 Union St, Titusville, Pa
H. H. Eddy, 56 Whitney Place, Buffalo, N. Y.
Captain Geo. W. Walrond, box 301, Denver, Colo.
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Send name, sex and own handwriting.

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ASTROLOGY.

Prof. John N. Larson, the noted astrologist, will give business adaptation (invaluable to children.) Lucky years and dates for important business transactions. Can be consulted by mail. State date of birth, the hour if known, and correct address.

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SPECIAL: A 25 year forecast of your life, showing when fortune will favor you most, etc., $5.00.

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All readings given in the light.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

A PRAYER AND THE ANSWER.

Open my eyes that I may see
A vision of all life means to me.
Open my ears that I may hear
Angels voices hovering near.
Open my heart to the song of Love
God's choir sings in the realms above.
Open my soul that I may be
Attuned to celestial harmony.

THE ANSWER.

There is a power within that rightly solves
Each question we would ask, and that evolves
When it 've trust it, to unfold the way
Each one should live, and trusting day by day,
This Power awakens, grows, until we know
Its source is God; and wheresoe'er we go
This spirit guides aright, if we but rest
Secure in faith, and humble in our quest
For higher service, ideals more sublime,
Work on in patience, counting not the time
As wasted, when we fall to once more climb.
Life is a path for conquest; he who dares
Ventures beyond his strength, nor doubting cares
To question whether danger lies ahead.
Heroic souls push on, nor fear nor dread
The future. Love alone for them suffices
And wisdom frees them from all sin's devices.
Heroes of life, Humanity to leaven,
Like stars they shine, guiding men into heaven.
Trust thou that power within, and fearless be
Thine own true self, heroic, Godlike, free.

H. Aylmer Harding.

AFFIRM SUCCESS.

A presistent affirmation that you do possess the qualities which are necessary for your higher success, that you will develop them to their utmost strength, aids wonderfully in acquiring the desired possession. If you lack courage, if you are a coward in some part of your nature, gradually brace up your weak point by daily exercise. Like an actor, assume the part you would play with all the strength of your being, until you actually live his life and are surrounded by his atmosphere. Experienced actors tell us that they feel the characters which they impersonate; that, if they are playing noble, heroic characters, they actually feel the noble impulses, the strong tonic of heroism assumed. On the other hand, when they are playing mean contemptible parts they feel mean and debased. There is everything in assuming, firmly and persistently, the part you wish to play in life. Resolve and believe that you are manly, or womanly, noble, vigorous and strong. Never for an instant allow yourself to think that you are weak and mean and contemptible. After a while, you will retain permanently the character which you assume.—Success.

FROM HEART-CULTURE TO PEACE.

The one little cause that leads to most of the dissention among mortals is anger.

We become angry because people disagree with us—often on very small matters, and especially so when an opinion is expressed as a mandate—notably to children or servants whose authority on truth we do not recognize.

Indignation is the first impulse of anger manifest. If love rules, anger is suppressed—being its antithesis. Indignation is but cultured animalism in most of us. True love or spirituality is never offended. It holds its grounds on the simple process of being right, regardless of personal authority or favoritism.

The most angry in a contention is generally farthest away from the truth; and when both are angered, neither have it. Love alone has it absolute; for the heart is as much an avenue for inspiration as the brain is. Anger is to the heart what intemperance is to the brain—a muddled medium.

Self-sufficiency and self-righteousness are also cultured conditions of animal emotion—of that same angered self. Out of either of the three have originated life-time quarrels, duels with hands and weapons, riots and wars. Insisting right with an agitated heart controlling, seldom leads to compromise or peace, because the truth is lacking that makes for peace. The cool head is the finished effect of a tranquil heart.

Heart-culture is the sunshine of head-culture.

ARTHUR F. MILTON.

WHERE TO FIND PEACE AND BLISS.

In all ages man has been searching here and there and everywhere for Peace and Bliss.

"Many in this world run after felicity like an absent-minded man hunting for his hat, while all the time it was on his head or in his hand."

All joy, all peace, all power and force is within your own soul, and, you cannot find it elsewhere, search as you may.

One moment with the Most High, in the Silence, will give you more peace, more joy and more bliss than a million years spent in external searchings for that recognizing and and realizing which gives one eternal bliss.

Instead of living complex and involved external and [illegible] schemes for attaining to peace, let us try the simple methods of the good and holy men who have attained.

In the language of Sydney Smith, these good and wise men "take short views, hope for the best, and put all their trust in God."

There is a wide and short way to reach eternal bliss because really it is nearer to each and all men than their very thots if they will but look within their own souls and see the ever-present God there.

Peace and bliss never came from a far-off God—never can come from a God that does not exist.

Your own soul, the very innermost temple of your own soul, is the only place where you can find God: it is a myth, a mere "dream of the air." to place the All-Father-Mother anywhere else in space than in the souls of all Beings, especially within your individual soul—your individual being. This truth is both religious and scientific, and is perceived when we begin to come into that consciousness where we recognize and realize the oneness of Life.

Nothing can disturb nor affright the Ego that recognizes and realizes the one Great God who forever dwelleth within the souls of Being.

So that is all there is to eternal Peace and Bliss—to recognize and realize the eternal God within the eternal soul.

And to recognize and realize this blessed truth that will forever make us freed and blissful souls, is to cleanse and strip our minds of all traditional dogmas and beliefs and all the Old illusions; we must live in the New and Now, and put in the Old and "the sweet by and by."

The God within alone sufficeth, and in the Silence with the All-Father-Mother we find that nothing is wanted; that we are really one with providence.

Sunlight is for all eyes that look up, the same as Peace and Bliss are for all who look within and listen.

Our lines are one eternal glad song when once we realize the truth about the simple way to attain the Most High.—F. H., in New York Magazine.

Only two weeks more of our cut-in-two offer. See page 6.

THE GOOD TIME IS COMING.

LOOK OUT FOR IT.

MRS. M. E. WILLIAMS.

An inconsistent vacillating, undecided mind is a sure sign of a weak one.

The bigoted and strong-minded Presbyterian, who has decided that there is but one way to get heaven, and that is his way, is not a man to be trifled with; he has a mind of his own, and whether he is engaged in gambling in stocks on Wall St., or speculating in Western lands you have to be on the lookout for him or he will get what you have and keep what he has got. He is severe, sensible and selfish and always consistent. His God for example, is severe; he only lets a few Presbyterians into heaven and sends the balance of men, women and children to hell for all time to be the companions of his Satanic Majesty and his angels. The Presbyterian God has no mercy on those who do not subscribe to the thirty-nine articles of his faith. Neither does the average Presbyterian.

The bigoted Catholics, Baptists or Episcopalians who run the financial department of their respective churches, are men generally of mark and [illegible]. These subscribe to all the doctrines and make the thing pay.

These religionists have been for sixty years the opponents of Spiritualism, and consistently so from their standpoint; but it is not so with the rational religionists for millions of church members have turned their attention to the manifestions of spirit return and this investigation has so increased until to-day we find not a church throuout the world that has not got more or less believers in the truth of spirit communication with the people of this earth.

Ten years more of investigation of spiritual manifestation and a study of its progressive thot, its philosophical research of the law of nature and it will have choked out the weeds of bigotry and will liberalize every protestant church throuout the land.

The good time is coming, and [illegible] very soon. Look out for it.

GO IT ALONE.

MARY J. SCOTT.

Another was lesson whose knowledge is great,
But the training was bitter, I own.
Not quite understood what its coming so late,
But it taught me to—go it alone.

This leaning to others and with them confer,
Is a habit conveniently grown,
But it stiffens one's pride of friends to refer
But the finish says—go it alone.

The leaning means liable always to fall,
As the leaned-against might tumble down;
Better stand on a rock, independent from all,
Alone taking chance of a crown.

Some new thot invention with patent in view,
Bright-lined—if brought out—all your own—
Keep it lock in the garret, to self first be true
Say [illegible] first to—go it alone.

[illegible] of our pleasures or others so hear,
[illegible] a weakness, that many must own,
[illegible] pouring out wine—for its value a fear,
Keep it corked—it grows better alone.

[illegible] ambition, seeks others to shield
[illegible] ardor, in something unknown;
[illegible] to find a goal on life's field
[illegible] missed by not seeking alone.

[illegible] to the test of conscious [illegible]
[illegible]—this world is your own.
Stand on your own land reliance [illegible] wealth
[illegible] the brave who dare—go it alone.

He whom God hath gifted with a [illegible] retirement, possesses an [illegible]. The attachment to [illegible] is the surest preservative [illegible] life.—Bulwer Lytton.

WAYSIDE JOTTINGS.

[illegible]

Since my last communication to the SUNFLOWER we, the two M's, have taken another trip. At present we are in the home of Frank and Mrs. Cora Dobson Ringer, 230 N. 6th St., San Jose, Cal. Our sojourn of two weeks in Portland, Ore., was a visit ever to be pleasantly remembered. While in that city we were hospitably entertained by an old time friend, Mrs. [illegible] koffer, who manages "The Manhattan," a [illegible] rooming hotel. For several years we have enjoyed quarters at the Manhattan, consequently it is much of a home place to the Hull wanderers.

Our work commenced in Portland Sunday the [illegible]. It had been announced that a [illegible] reunion of the Spiritualists in Portland and vicinity would occur that day. The morning was devoted to a conference; Mr. Hull and myself were voted most of the time. At the conclusion of the morning meeting the Children's Progressive Lyceum was called. A fine entertainment was presented by the children in the way of banner march and drill, recitations and songs. This organization is under direction of Mrs. Belle Haviland, daughter of Mrs. Virginia Rowe, formerly of Jackson, Mich.—an old time worker as lecturer and healer. Mrs. Haviland is a most admirable conductor, her assistant, Mrs. Drisco, formerly of Boise, Idaho, is well qualified for her part of the work. When I was in Portland one year or a little less since, and learned that the lyceum had disbanded, that nothing was being done on behalf of the children, I was truly heavy hearted. When I saw the work of the lyceum on my late visit, the two Sundays we were in the Rose city, it was more than [illegible] to witness the results of Mrs. Haviland's and Mrs. Driscol's work in so short a time. On the adjournment of the lyceum dinner was served to a large number of people without money and without price. At night Mr. Cotter, leader of the adult group in the lyceum and Mr. Hull, addressed a large audience.

The following week we conducted services in the Mallory parlors, Wednesday, Thursday, Friday and Saturday evenings. Besides this, we attended other meetings which long since were inaugurated in these parlors.

I have before in the columns of this paper referred to the wonderful and untiring work of Mrs. Mallory. I have visited no town on this coast during my frequent visits these late years, that I have not met persons who have either known Mrs. Mallory personally or through their friends. For upwards of twenty-three years her parlors have been occupied by any and all worthy people who have desired to carry a message to the people. Whether Mrs. Mallory endorses the sentiments advanced makes no difference; that the speaker is sincere is enough of a guarantee for Mrs. Mallory. Many far-famed and noted personages have given utterance in those rooms to their thoughts. All of this has been without money and without price. The influence of Mrs. Mallory has [illegible] many years, the [illegible] known as "All Souls' Communion day," has been most [illegible] observed. Our sister is in receipt of letters from different parts of the world where this [illegible] is kept, which proves [illegible] sults have been remarkable. Why not? [illegible]

[illegible]

We concluded our work in Portland Sunday [illegible]

[illegible]

CAMP COUPLETS.

Concerning Southern Cassadaga Camp.

[illegible]

PREMIUM BOOKS? YES!

[illegible]

HEROES AND HERO WORSHIP. [illegible]

ROMANCE OF TWO WORLDS by Marie Corelli. One of the most interesting romances ever written and as it deals in a practical manner with many abstruse points in occultism, it becomes more than a story to the student of such.

SARTOR RESARTUS. This is Thomas Carlyle's greatest work on the Philosophy of [illegible]

Are you doing anything to extend the circulation of The SUNFLOWER? If not, why not?

BOOKS AND PAMPHLETS

BY

Moses and Mattie E. Hull.

[illegible]

LION HUNTING LIKE

[illegible]

NOTICE.

[illegible]

THE SUNFLOWER

An Exponent of the Spiritual Philosophy, Its Science, and Allied Subjects.

[illegible]

$1.00 PER YEAR. SAMPLE COPIES FREE.

THE GREENBACKER DISCUSSES FRIDAY AND OTHER SUPERSTITIONS.

I wanted to start on a trip to Chicago last week and I got all ready to start, when one of my friends said, "Why, Greenbacker, I am surprised that you would start today. Don't you know this is Friday?" "Yes," I said, "I know it is Friday. What difference does that make?" "Why, Friday is unlucky. I wouldn't think of such a thing as starting on a journey on Friday. I would expect the train to run off the track or to get into some kind of an accident, sure." [illegible]

[illegible]

Do the Meek Inherit the Earth?

[illegible]

BOSTON NOTES.

[illegible]

LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies send us reports of your meetings, entertainments, the speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication, not necessarily for publication, but as evidence of good faith; "correspondent" or "subscriber" means nothing to the author. The printed article may be signed that way if you wish it but we must have the name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be kept thirty days and then destroyed. Retain copies of articles as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

If a reliable speaker and test medium who is passing near Austin, Tex., will correspond with Mrs. W. L. Harvey, arrangements may be made for a series of meetings.

Dr. W. M. Lockwood, who has been quite sick in Buffalo, compelling him to cancel his engagement at Meadville, Pa., is slowly recovering and will probably be able to fill his February engagement.

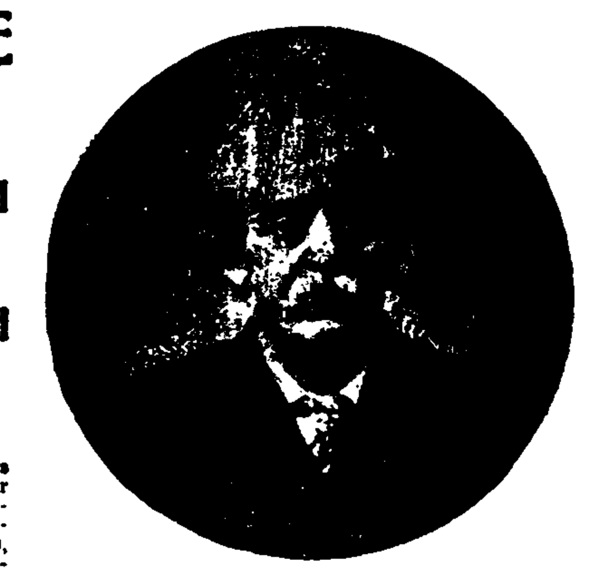
We have been unavoidably delayed in starting the "Great Trinity, or Number Unveiled." We hope to begin it next week. We have a number of very fine leading articles waiting. Watch for them.

Mrs. E. H. Messersmith of Rochester, N. Y., will fill an engagement with the First Spiritualists Society of Elyria, O., during February. This society has been holding very successful meeting in Odd Fellows' hall, 586 West Broad street, Sundays at 2:30 and 7:30 and Wednesday evening socials at the homes of the members. Among those who have filled the platform this season are, Mrs. Marian Carpenter, D. A. Herrick, J. Clegg Wright, Mrs. Stein, Mrs. G. L. Reed, Philip Herder, while the president, F. W. Martin, is always ready to fill any vacancy. Test seances are held Thursday evening.

The following is a clipping from a Cortland, N. Y., paper: At the Spiritualist services Sunday afternoon and evening, the Rev. Mrs. Clark's addresses were listened to with marked attention by everyone present. "Whatsoever a man soweth that shall he also reap." was the theme in the afternoon, and "God's Revelation to man thru Nature and her laws" was the evening subject. The latter address eclipsed anything Mrs. Clark has ever given in Cortland. It was a masterpiece of eloquence, and, while she went deep into the subject, her words were within the comprehension of everyone. At the close of the service Mrs. Clark received the congratulations of believers and unbelievers alike, for what she had given them.

J. H. Young writes, Mrs. Lee Morse, "Lucile" of your Lake Helen correspondent, handed me the SUNFLOWER of January 12, which we found full of meat for the mind, and read with much pleasure. We also found the following words which might convey a wrong impression: "Mr. J. H. Young of Onset, Mass., a young worker of 82 years has brought his young bride to the camp and they are building a house just outside the gates." You will remember the "young bride," Brother Bach, as the one who tried to spoil your work when you so kindly took my place at the press when last at Onset. As I am nearly 84 years young, I hope she will be my bride for twenty years yet. Rheumatism and asthma drove us from our Onset home to seek a warmer climate away from the salt water. We came to Lake Helen camp, liked the place and the people, including your correspondent, so well that we concluded to build a little home here.

The day of rest is never the better for making it a day of rust.



MOSES HULL GONE ON.

Just as I was putting the finishing touches on this issue of the SUNFLOWER, I received the following letter from Mattie E. Hull, which was a great shock to me, as it will be to all of our readers:

230 N. 6th street, San Jose, Cal., Jan. 14, 1907.

Dear Brother Bach:—

You will receive a marked copy of the San Jose Mercury announcing the transition of "Our Moses" to the higher life. On the 9th inst. he was stricken with hemorrhage of the brain, became unconscious, remained with us until the night of the 11th, then was emancipated. Everything was done that was possible, the best medical skill, the best counsel obtainable in the state, but the poor, worn-out brain had done its work.

I shall stay here and fill the engagement we have made if I have strength to do so, and I am sure I shall. I will write more later.

Regards to all,
MATTIE.

Only a few words, but all who knew Moses and Mattie Hull know what a world of meaning is contained in this announcement that the life partner, who has stood by her side for so many years had gone out of this life to the newer and higher one, where she, too, would meet and join him in the days to come.

"But its weary the waiting, so weary."

Our hearts will go out in sympathy to her in this hour of loneliness and sorrow, for, while she knows that "There is only a thin veil between us," and that veil can be pierced by loving eyes, and warm hands can reach across the chasm of death, there is the lack of that personal presence that no knowledge of a conscious life in another sphere can possibly supply.

It is sixteen years since I first came into contact with Moses and Mattie Hull, at the Minnesota campmeeting at Lake Park, on Lake Minnetonka. Of all the workers there, their personality impressed me as well as the great information possessed by the stupendous brain of "our Moses." I said then what I now repeat: "You can supply the place of nearly every speaker we have ever had in the world; but there will never be a person who will take the place that Moses Hull occupies in Spiritualism."

It it true. There is a vacancy caused by his transition that will never be filled, for the conditions under which he had his experiences no longer exist, and it is extremely unlikely that there will ever be another who will make so exhaustive a study of the Bible and the relationship between the phenomena of old and that of today.

Moses Hull's life was devoted more to the benefit of others than it was to himself. He often gave to others what he needed himself more than did the ones to whom he gave it, and that trait in his character made possible many things that could not have been otherwise, and has not yet been fully appreciated.

It is to Moses Hull that we owe the Morris Pratt Institute. All his friends advised against it on pecuniary grounds, that if he entered it he would be compelled to make many financial sacrifices, but he quoted, "The Lord hath need of it," and went to work with a determination to succeed that was worthy of a better support than was given him in his efforts to make the Morris Pratt Institute a success. To do so he served without payment for his services, and in addition usually kept one or two scholars in the school at his own expense, making his living as he could fill an occasional engagement away from the school, and from the sal of his books.

Such was the life of he one whom we have laid away whose voice will no longer echo thru the halls with that strong personality, only as he can find some instrument thru whom to voice in an imperfect way the sentiments he has given in the past.

We rejoice with him in his advent into the higher life.

We extend our sincere sympathy to those who will miss his presence.

The following from the San Jose Sunday Mercury gives a summary of his life which corresponds very closely to what I know of him and it is given verbatim.

W. H. BACH.

Moses Hull who has been delivering a series of lectures at Hale's hall, passed away at 10 o'clock Friday evening. He was stricken with paralysis Wednesday morning and the stroke resulted in death Friday. The funeral will be held from the San Jose undertaking parlors Monday at 2:30 p. m.

MOSES HULL

Was born in Walro, Delaware county, Ohio, January 1[illegible], 1836. He was heard to say many times, he could not remember when he did not expect to be a minister. When but a child he joined the church and entered into its work with the interest of older people. At the age of 17 he commenced work as an exhorter in the Methodist church. He worked in this capacity, as a licensed exhorter, for several years. He later become an Adventist and his connection with the Methodist church was severed.

He preached Adventism 12 years, and became, in the meantime, one of the most popular preachers and writers on Adventism in the country. Mr. Hull was a growing man. He was a student, and especially along the theological lines he made remarkable research. Naturally he evolved from the doctrines of a physical resurrection and, after having parted with some of his best beloved on earth, went into an earnest investigation of Spiritualism. Unbounded evidence was given to him, proving to him beyond a doubt that death did not end all. He was bitterly attacked by the Adventist church but was so strongly fortified in his own conclusions that he remained impregnable to every attack. Mr Hull has labored in the field of Spiritualism upwards of forty years. He has met many of the brightest, most scholarly men of nearly every denomination in the realm of debate. Probably no author on Spiritualism has contributed so largely to the literature of Spiritualism as Moses Hull. He has written upwards of thirty volumes, treating mostly on Biblical Exegetics. Among the more recent works are, "The Encyclopedia of Biblical Spiritualism," "Our Bible, Who wrote it, When, How and Where?" These books contain not less that 500 pages each. Many smaller books, equally interesting, have come from his pen. Probably the crowning work of his life was in connection with the Morris Pratt School, Whitewater Wis., of which he was one of the founders.

Mr. Hull was accompanied to this city by his wife, Mattie E. Hull. She is an author and lecturer. They have worked jointly in behalf of Spiritualism for more than a third of a century. Their special mission to this coast was to acquaint the people with the work of the Morris Pratt School and to interest those of like faith in its behalf.

New York State Association Mass Meeting

A three day meeting is called to be held at Elk's hall, 59th St., near Eighth Ave., New York city, on the 14th, 15, and 16th of February.

Many of our most prominent speakers and mediums will take part in the excellent program which is being arranged and will be announced later.

Spiritualists of New York city and vicinity are cordially invited.

No Accounting for Tastes.

The Tartars regard onions, leeks and garlic as perfumes. A lady of Tartary preparing to attend a ball, a social function, or meet a lover, will rub a piece of freshly cut onion over her hands and face to add to her natural attractions as our lady uses violets or cologne.

Better the man who limps on the road to heaven than the guide post standing forever on the corner.

There is no compeller; yet all is compulsion.

SPIRITUAL UNFOLDMENT

Continued from First Page.

unity of purpose in every plane and sphere of life. So what is the Law in one sphere is the Law in another sphere, or vice versa, the Law being identical in scope, but differentiated to spheres and planes. Law is a mode of Reality.

The recognition of this fact is important in this study, for if certain processes and means, amplified in conditions, be the aids to certain results in the material world, and by complying with and utilizing them the end desired can be obtained, then, if this be invariably so thruout the natural world mankind has a basis for a philosopev of Yogas, and the system of philosophy which establishes invarible laws and condition as the modes of expression of all essence is not far from the truth. And if, pursuing the same argument into psychic realms, certain processes and means, amplified in conditions, be the aids to certain results in the spiritual universe, and by a compliance with or a utilization of them the end desired can be reached, the occultist has the basis for the practice of Yoga and divine science. And we teach that while divine science or Yoga practice is a priori theosophy or God Wisdom, yet it is also a matter of experiments or induction. The point we make and which we wish the student to perceive is that while one and the same Law manifest in spirit and matter leads to certain uniform results in the spiritual and material universe, these results are conditional and conditioned. It is for the novitiate to recognize this and profit thereby.

Aspiration or prayer is by no means a violation, but a fulfillment of Law. Aspiration implies more than the function of worship. It is soul hunger. It is reaching in for spiritual light. It is the tentative, sensitive attitude of the soul, in receptivty, for the power, wisdom and love that will aid it in seeking and attaining the unfoldment. It is the forming of conditions for the doing of good, or the divine will. It is spiritual exaltation and centralization. It is the manifest desire for truth and good. It is the active service in the kingdom of light It is the avenue by the foundation and habit of which spirits, angels, God, can aid the soul. And, as in the material world, naught would or could come unless the desire became actualized into expression for the object in view, became indeed a sincere, steadfast, consecrated effort, so in the spiritual universe each one must seek, ask, and knock before he will find, receive or have aught opened to him. Conditions must be complied with in both cases. Aspiration is the key that unlocks the door of the inner temple of light. It opens the windows of the soul that the light of the spirit may inflow. And he who does not aspire and will not aspire in this effort to be perfect himself, will make little of any progress in mental and spiritual unfoldment. For aspiration as here explained affords and implies inspiration, and with inspiration comes growth and realization in the divine capacity of the spirituality of being. Let the aspiration or prayer be not from the mind alone, let it not be prefunctory or automatic, but from the innermost center of spirit, and let it be in accord with the only true prayer, that of the Nazarene—"Not my will but Thine, O God, be done." To receive spiritual results the student is urged to comply with spiritual conditons, for would he nourish the soul and unfold it, he must give it spiritual aliment. Medially and spiritually the capacity for divine receptivity of being is enlarged, the intuition is realized, the clairvoyant powers are quickened under inspirition; for where there is the desire for unfoldment and realization, the unseen helpers or masters are afforded an opportunity to form ethereal and magnetic conditions of the finest order for psychic development. As the neophyte opens his mouth spiritually, so shall he be fed spiritually.

MUSIC.

Music is a valuable accessory but not a necessity. It brings harmony by quieting the mind and soothing the thots into rest. It also assists concentration by withdrawing the mind by a subtle abstraction from material cares and secular duties, and to direct the attention upon spiritual and heavenly themes. So cultivate not only a taste and love for the best music if for no other than the reason assigned.

Above all, be cheerful and at one with yourself, that is, spiritually centralized. Be calm and serene withal; do not worry; be not anxious. Let it be an axiom with you, that sufficient to the day is its evil. Be sunny in the inner and outer atmosphere of spirit, in all your thots and all your labors. As the sun diffuses sunlight thru darkness to dispell it, so let the holy spirit, even God in you, the Eternal Self, cast a silvery and lucid brightness over your whole being. Let it not be forgotten that cheerfulness is necessary to receptivity, and that those who are sunniest are, as a rule, the best prepared for psychometrical work, all other things being equal. With the soul flooded with spiritual light, man shall see not as one entranced who walks in the Shadows of the Valley, but as one on the mountain peaks, who perceives the fullness of spirit.

FINGER RINGS.

BY MYRTLE HYDE DARLING.

Love placed the finger ring where a vein was supposed to vibrate from the heart. It has also been used as the symbol of power or as a mark of slavery. A ring of Shakspeare's was supposed to be the gift of Anne Hathaway of whom he said,

"Talk not of gems, the Orient list,
The diamond, topaz, amethyst,
The emerald mild, the ruby gay;
Talk of my gem, Anne Hathaway!
She hath a way, with her bright eye
Their various lustre to defy;
The jewel she, and the foil they,
So sweet to look Anne hath a way,
She hath a way,
Anne Hathaway,
To shame bright gems. Anne hath a way."

In a battle between the Danes and Saxons, a Danish captain, Ulf, lost his way, wandering all night, after the army had fled. He met a young Saxon peasant, and asked his guidance to the Danish ships. As an inducement he drew a gold ring from his finger, but this the Saxon refused, taking Ulf to his father's house and concealing him there. The peasant's father was afraid of harm to his son, and said when he was conducting Ulf away, that he might not return again to his country, so he entered the service of his King Canute, and by the force of his personality became Earl Godwin.

Of the ancient Egyptian finger rings, some were very massive. One of them, a ring of bronze, had upon it an ox recumbent and swaddled. It was made in the time of the Romans, when Gaul was under their dominion. The design was of the sacred bull, Apis, —found in tombs—honored by the Egyptians as an image of the soul of Osiris. Addison refers to the size of old Roman rings.

"Charged with light summer rings, his fingers sweat.
Marble to support a gem of weight."

When a wealthy Egyptian was placed in his coffin, rings of gold, ivory and engraved cornelian were placed upon his fingers.

The catacombs of Rome, in which the early Christians wandered about destitute and tormented, arrayed in sheep and goat skins, stealthily praying, living and dying, held a large quantity of signet and other rings, as well as medals, cameos and other precious stones. In the British Museum is a ring which, apparently, belonged to one of the early Christians. On it is the name of Jesus in its earliest monogram form.

One of the most important rings is that given to Joseph by Pharaoh. In 1824, a tomb of Takkara, near Memphis was opened and a mummy was discovered, which had every limb cased in solid gold. Each finger covering was inscribed with hieraglyphics. "So Joseph died, being a hundred and ten years old; and tney embalmed him, and he was put in a coffin in Egypt." The signet ring on the body was assigned to the age of Thothmes III. The seal turns on a swivel and thus has two tablets. The carving is superior, bold and sharp. The seal has the cartouch of Pharaoh, and one word has been construed as "Paaneah," the name Pharaoh gave Joseph. This word, with "Zaphmath," means "The Revealer of Secrets."

A French friendshi ring was known as the Gimmal r Gimmaw. It was made with d uble hoops which play within one nother, like the links of a chain. The lover put his finger thru one f the hoops, the lady, hers thru the ther. Gimmal rings were afte ward made triple, and more comp cated.

Herrick says,

"Thou sent'st to me a true-love knot; but I
Returned a ring of gir mals, to imply
Thy love had one k ot, mine a triple-tye."

A beautiful Italian ring of this type was interesting enameled. One of the portions s set with a diamond, the other ith a ruby, and in a cavity were wo minute figures or genii.

The Greeks and Rc nans used a ring at the time of e marriage contract. It was dinarily of iron, or copper and b ass, with a knob in the form of a l ey, to represent that the wife ha l possession of the husband's ke s. There is no evidence that the gyptians so used a ring, at marria e. A wedding-ring ploughed up on Flodden Field in 1783 had an inscription. "Where are the consta t lovers who can keep themselve from evil speakers?"

Letter From one of Uncle Sam's "Sailor Boys."

I dearly love to ask of you permission to express my elf as brief as possible through the medium of the SUNFLOWER. F st of all, a hearty and happy gre ting to the SUNFLOWER family.

I have now had a pl asant stay of three months winter in New Hampshire. In the meantir e, I planted a sunflower in that sun ny climate of Porto Rico (San Juan and I am going right back there to watch it grow while I am grow ng myself.

Speaking of growth, the idea was forcibly brought to ny attention but a few days ago; du ing the early morning hours I had a n indulgence of a panorama relatin to the physically unseen world, w ereupon the following thots occ rred to me: Why had it been nece sary for me in by-gone days to wo ship a deity, when now, as a mat r of fact, I felt quite competent to stand on my two legs like a m an, and run things to suit myself In by-gone days I used to pray to an Almighty God to help me out, a d the more I prayed the more h lish my experience.

On the day of the morning referred to I received th Green Mountain Pine, where I r ad the thots that had occurred to e that very morning. The articl referred to was written by A hur Milton. Anyone who reads the same article must clearly see fo himself his standpoint with refere ce to his need of Deity or not.

Of course I sympat ize with those who need crutches to an on. This reminds me of a certa n preacher of the gospel many y rs ago who made the remark, You atheists always try to knock t e only crutches from under us tha we have to rely on"—meaning th holy Bible. What a glorious toler tion after all —to have the crut es knocked away and learning t walk like a man, without assistar e, makes me riotously happy, ev r active and agitating for the good of weak and suffering humanity.

Thus for the SUNF OWER family and all the rest of he world my sincere heartfelt good will here and now.

M. HOLMES.

Gunner's Mate, U. . Navy.

SHOUT THE GLAD TIDINGS.

No black for n e
When I am de d,
No pall on cof n lid.
No robes of n ght,
No clouded br w,
But robes of l ght,
With roses wh te,
And roses red
Shall be my b l,
On funeral py e.
No woes, no w ils,
No sorrow's v ls,
No tears of gr f,
No hireling ha k,
No priestly qu ck,
But shouts of oy
And songs of i irth,
Proclaim the r ews,
ANOTHER B RTH.

J. W. DENNIS.

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THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY, ITS SCIENCE, AND ALLIED SUBJECTS.

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LIFE AN ELECTRICAL ACTION

Demonstrations Show That Electrical Energy Is the Cause of the Functional Activity of the Living Organs.

HYSLOP AND HIS MILLION.

Prof. Hyslop wrote me a few weeks ago in response to a letter of inquiry from myself substantially as follows: "I do not know anything about clairvoyance." "I do not know anything about clairaudience." "I do not know anything about the spirit world." "I do not know anything about the condition of its people."

HARRISON D. BARRETT, Editor-at-large.

Need of Spiritual Healers.

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W. H. BACH, - - - - - - Managing Editor.

MOSES HULL.

From every direction come words of sorrow that Moses Hull has finished his work on earth, coupled with words of sympathy for the companion left behind.

In another column is an account of the funeral services. How many of any denomination could stand at the side of the casket containing all that was mortal of a loved one, one who had walked the ways of life for so many years, and tell the story of life and death? It is only those who have the knowledge of Spiritualism, or the convictions of the Materialist.

Ingersoll stood at his brother's grave and spoke words that have echoed around the world. That have been stolen by many a clergyman and flaunted before his people. Only a few weeks ago sentences from that discourse were published as the utterances of a clergyman, the wording only changed sufficiently to permit the changed purpose for which it was used.

Would that Mattie Hull's words on the laying away of her companion were so reported that they could be handed down to those who are to come after. If they did not ring with the magnetic eloquence of an Ingersoll, they would bear a message of love, a message of hope, and, above all, A LESSON OF KNOWLEDGE.

One of the most touching letters that have come to my desk is one from his second wife. (Moses was married three times.) This letter expressed such high appreciation of his sterling qualities as to give the word of shame to all who vilified him in the matter, not knowing the true state of affairs, and he being too independent to explain to a curious public that which they both believed to be the right course for them to pursue. In another world, where motives are understood in their true inwardness, the acts of this life will be weighed in a true balance, unaffected by petty enmity, sensationalism or idle tongues, and will NOT be found wanting.

Spiritualism is the gainer by Moses Hull having lived. To Mattie, who is left to finish the work alone which they had planned together, I wish to quote a couplet that was sent to us on the transition of my brother:

"This same way we, too, shall go,
Just a little farther only,
And the water's ebb and flow
Will not seem one-half so lonely
Since his hand will reach across,
Taking ours to aid the landing,
He will teach the gain or loss
To our darkened understanding."

Yes, the gain or loss of life and so-called death.

"We miss his face, how very much
'Twere vain to try to tell!
You only who have buried such,
Can know the grief full well—
Can feel the anguish of the heart
When families are wrenched apart.

"Our eyes were filled so full of tears
We saw not where he went,
And we, thru dullness of the ears,
Heard not the message sent;
And yet we knew his watching eyes
Beheld the gates of paradise.

"And thru them many an angel came
To guide him on the way;
He heard them as they spoke his name,
And scarcely stopped to say
One parting word—one fond adieu,
Then they together entered thru.

"There came a smile upon his lips
That left them nevermore,
Faint impress of the light that tips
The radiant summer shore,
As tho assurance must be left
To comfort those who were bereft.

"As tho by this a guiding star
Was left, that by its light
We all might see the gates ajar,
Thru which, beyond our sight
Our loved one passed, and there will be
From mortal pain forever free.

"We watch those gates with anxious eye;
For they will open wide,
And, coming forth, we shall descry
A spirit glorified.
And thus sometime—we know not when—
Moses will come to us again."

W. H. BACH.

SPECIAL NOTICE!

The Spiritualists of the world are respectfully requested to take notice that Mrs. Mattie E. Hull is to continue the great work to which her honored and signally gifted husband, Moses Hull, has devoted his whole life. She feels as if she must finish the work he left undone as well as complete her own. Let us see to it that her noble endeavor, her unselfish resolution, is carried out in full. Let us send her our sincerest sympathy, our finest inspiration, our best thots to sustain her as she moves on over the journey of life alone in the mortal, to the end that she may feel less keenly the loss that is hers, and be able to bless the world by reason of what she is able to do for our beloved cause. Mrs. Hull will undoubtedly remain on the Pacific Coast until spring is well advanced. Her address until further notice is 230 North Sixth St., San Jose, Cal.

HARRISON D. BARRETT,
Editor-at-large.

REV. MOSES HULL.

His Mortal Remains Laid to Rest with Unusual Services.

At 2:30 o'clock, Monday afternoon, January 14th, friends of the departed gathered at the undertaker's parlors, to offer their last respects. The services were conducted by his wife, Mattie E. Hull, as the arisen one had often expressed, while here, he would wish them to be.

Given strength by her inspirers, Mrs. Hull followed out the teachings [illegible] Mr. Hull [illegible] companions [illegible] many years have given the world in the harmonial philosophy [illegible] Spiritualism [illegible] true to [illegible] Mr. Hull [illegible] requested he would [illegible] be called to the higher [illegible] Mrs. Hull was robed in white [illegible] she arose to deliver [illegible] discourse, an angelic vibration [illegible] with her inspiring words, [illegible] the change called death seem beautiful.

In the course of her remarks, Mrs. Hull said, "Spiritualism does not clothe death in black, but in white, as white is the combination of all colors, so is Spiritualism the combination of all truth, all love and all peace." During the latter part of her remarks, there was strong evidence that the arisen one had been able to come into the vibration of her spiritual atmosphere.

After speaking touchingly of his work, she exhorted Spiritualists to be faithful to their charge and in every way prove themselves loyal to the cause; for which her companion had given the better part of his life. The discourse made a profound impression upon the hearers, and those who had no knowledge of Spiritualism were made at least to feel that Spiritualism, as nothing else [illegible] can comfort sorrowing [illegible].

Having been a friend of Rev. Moses Hull, for many years, I wish to say thru your paper: We as Spiritualists will miss his help and guidance in this life more and more each day. We cannot all be in as close touch with him in the higher life as we were in this [illegible] to receive [illegible] but we can maintain his memory by ever keeping before [illegible] his life work, and [illegible] his publications and in his honor build a monument, for all he has done to enlighten us, by [illegible] the Morris Pratt School for which he was so earnestly working and brought to the eve of success when he laid off the mortal.

MRS. CORA D. RINGLEP.

To Domesticate a Cat.

W. E. Twombley of Rangeley, says that an unfailing remedy for a cat that will not accustom itself to a new home is to grease its feet thoroughly with butter and put it down in the cellar.

When it has licked its feet clean it will be thoroughly domiciled and will cause no further trouble by running away.—The Maine Woods.

LILY DALE NEWS.

Mrs. C. D. Griswold is visiting at Warren, Pa.

Mrs. Moss of Gowanda is visiting on the grounds.

The pipe for the well in Caldwell park has arrived and the well will be put down as soon as the weather will permit.

The Whist club met at S. J. Richardson's last Wednesday evening, this week it meets at the Sunflower cottage.

Mrs. H. L. Fobes and mother Mrs. J. Schuster have gone to Lake Helen for the winter. Mr. Fobes will join them in February.

M. R. Rouse spent a day on the grounds on his way home to Titusville, Pa., from a business trip to Buffalo visiting his daughter, Mrs. Dr. Henderson.

Dr. and Mrs. Hyde are spending a short time here, the Dr. having been called from Cassadaga, N. Y., where they are spending the winter, to see a patient at Sinclairville who is very sick.

Lily Dale seems to have been on the borderline of the recent heavy storm, but no damage was done here except blowing down a few trees and lowering the temperature. [illegible]

[illegible]

Technical Terms.

[illegible]

Hydesville Cottage Souvenir Postals

We have received a supply of colored Souvenir Postal Cards of the Hydesville Cottage, printed in Germany. Price 3 cents each, 2 for 5 cents at the office [illegible] by mail in one package 3 cents for one, 5 cents for two, 11 cents for [illegible] per 100, postpaid [illegible] If you would like them [illegible] mailed to friends from Lily Dale, price will be 2 for 5 cents, and [illegible] one cent each for domestic, 2 cents each for foreign.

Wealth [illegible] which man is enabled to see himself as an atom in the universe.

CAMP COUPLETS.

Concerning Southern Cassadaga Camp

[illegible]

LITERARY TASTES

[illegible]

He Sold Ice, Too

[illegible]

Buffalo Notes

[illegible]

MEDIUMS' AND SPEAKERS' DIRECTORY.

[illegible]

METAPHYSICAL.

Conducted by EFFIE F. RACE.

DO IT NOW.

[illegible]

CURRENT TOPICS.

[illegible]

DIFFICULTIES MET BY AN INVESTIGATOR.

FREDERICK DUGGAN.

Feeling that some good might attend an honest effort to explain why so many find it exceedingly difficult if not impossible to accept modern Spiritualism, I volunteer to give my own experiences in that matter trusting that it will raise a question tending to a healthy exposure of the conditions detrimental to the cause and in like manner, point out the true path leading to its advancement as a science as well as a religion.

Why is it hard to accept modern Spiritualism?

Some twenty years ago I began the study of Spiritualism thru an accidental acquaintance with a staunch member of the Cause in the city of Chicago, Ill.

Of course, like many others I had learned to look upon its claimants as a somewhat virational religious sect and not at all scrupulous in their methods of attaining their ends. Why I should have formed a conception of this nature, would be impossible for me to say, but I suppose that the claim to perform miracles, in the raising of the dead, etc., as it had been pounded into me as such by early Christian training in both Protestant and Catholic schools, had much to do with my one-sidedness. However, I resolved to attend some of their meetings partly thru curiosity and partly under the promises that if they did not give me what I was looking for, they could not materially alter my religious views, or, in any other way, change my pre-conceived ideas as to the future.

I think the first meeting I ever attended was when Mrs. Fay or DeFay (I have forgotten which) of Boston, Mass., visited Chicago about 1887 and gave numerous tests of a Spiritualist medium. Slips of paper containing the nearest relatives names were collected by ushers in the large hall filled with people, and deposited upon the table on the platform where the medium was seated. Not having faith in the proceedings, I placed the name John Smith (the first name I thot of, and in no way related to me) upon my slip, and in due time, it was called, but upon my stating the facts openly the medium disposed of the case with the remark "There are other John Smith's besides yours," so, that closed my first experience, only strengthening my previously conceived idea as to fraud, as no one else responded to the name out of the hundreds present.

This lady may have given many true tests the same evening, but in view of the John Smith incident and ignorance of the true condition of things on my part and may be, many others present, our faith could not have been very much strengthened, and particularly, as we could not say whether the tests acknowledged by some were manufactured or genuine, that lay with them alone.

It was some considerable time afterwards that my interest in the subject was reawakened by the acquaintance of a young man named Mr Coverdale who invited me one Sunday to his home I accepted the invitation, and after lunch he asked his mother if she would sit with me. I was not aware that his mother was a medium but her personality impressed me very favorably, and as she consented to her son's request, I felt inclined to give the cause another trial. The lady closed her eyes and appeared deathly pale and after some spasmodic contractions of her muscles seemed to become quite calm in which condition she addressed me with a very pathetic appeal in behalf of my father, who had passed away when I was a boy, to continue to investigate and regretting that he had left me to fight my own way thru life when I was still but a child.

This lady on being closely questioned by me, told me my name, occupation, described my surroundings when at home and concluded by asking me "What is all that gray matter I see in your brain?" She then appeared non-communicative but soon regaining her original manner of speaking, asked me "Did you receive anything?" I was puzzled beyond description not knowing whether this was a case of pure mind reading under self-mesmerized conditions, or as the lady represented it, a communication from the spirit sphere, but I had explicit confidence in the sincerity of my new lady acquaintance, and particularly as there was no question of money entering into the matter. So I resolved to give the subject closer attention. Not being well acquainted with the sources of intelligence on the subject, as I fear others are today, I had to pick up atoms of knowledge wherever I could find them.

The next medium I had an opportunity to see giving tests was a Mrs. Bloggett in a public hall. This lady pointing toward me described my sister who had passed away but I found this medium passing among the audience and feeling their heads, giving freely phrenological readings. This impressed me, as a beginner, very badly, so, that I could not value the test given me as I would like to have done. Shortly afterward I saw an article in the daily papers stating that a well known citizen had received a communication from his dead wife at the Bangs Sisters, Chicago. I thot I might be able to get a communication from my sister and secured two slates, placed a note between them as the well known citizen claimed to have done, but tho I spent considerable time with each sister did not obtain even one scratch on my slates. I do not presume for a moment that communication cannot be had in this manner but shortly after I communicated my experience to the papers, I heard the Bangs Sisters in question, were in legal trouble, which, if true, I hope was not on my account. All this did much toward neutralizing the good effects the sublime Mrs. Coverdale had upon me in my efforts to find the truth. Many years passed away during which time I had passed around the world twice but it was not until very recently after my arrival in New York about a month ago that the subject of Spiritualism was reimpressed upon me by a doctor's wife who requested me to go to a meeting frequented by herself and her husband. I attended the meeting and while others appeared to have received tests, I was not so fortunate but received the card of a medium who did not advertise but appeared to be well known as a genuine trumpet medium. Half inclined to go, I however, got around to this man, a Rev. F. E. McKinley of 15 W. 64 St. N. Y. He asked me if I had set before. I replied that I had but was not altogether satisfied with my luck. He said something about bad conditions, but took me into a little room about 8x10 feet, closed the door and asked me to repeat the Lord's Prayer with him. I consented and after the prayer he produced some music from a music box in the room, told me to be as calm as I could and then turned off the gas leaving us in total darkness. About a couple of minutes he claimed to have seen a light over my head. I did not see at first but presently, I observed a ball of light about 2 or 3 inches in diametre sail from over my head and descend toward my feet where it disappeared beneath the end of an ordinary looking straight horn resting on the floor. Presently a voice called Freddie. It was the first time I was called in that way since my sister's death. I bent over to catch every sound but the voice continuing to call became very indistinct, the medium asked me if I was sitting straight? (both of us being in the dark.) I took the hint and immediately sat erect when the voice said I can now speak better and called herself Maria who died from effects of fire. This was all only too true. She continued to call me and said mother and grandma is here and we are all overjoyed. I had not thot of my grandmother since a child as I don't remember her face, but I heard two other voices one after the other, addressing me and exhorting me to continue to investigate and many remarks of a family character known only by me and and finally, making me promise I would get a horn and then I beheld, gradually forming at my feet, a luminious cloud-like figure of a person but not sufficiently clear to recognise as my sister, mother or grandmother, but this manifestation repeated itself three times holding the perfect delineation of a person for a minute or two and then gradually passng away and formed in full view of me, and apparently without the aid of a cabinet.

I can only say that after twenty years of waiting, and many sad disappointments rewarding my efforts, I am now at rest and will always know how to sympathise with an honest doubter—for of all the injustice done mankind, this one of adulterating spiritual truths is beyond a doubt the most hideous and unpardonable.

The Shadows Fall.

The shadows fall.
A [illegible] and for toil comes [illegible].
It [illegible] for peace, for silence [illegible];
The [illegible] our gain, or loss,
To [illegible] the progress on the road,
Say, have we blessed or marred?
The shadows fall.

Life's shadows fall.
The [illegible] is hard, the toil seems [illegible].
The [illegible] seems balanced by the [illegible] strife.
When we would win we ever seem to lose,
And [illegible] are chequered with rain of tears.
May Love shine clear, Faith still more firmly stand.
Life's shadows fall.

Death's shadows fall.
The heart is breaking, and the throbbing breast
No comfort finds, save that which [illegible] can give.
Oh for a balm to heal the wound new made,
Just for a flower of grace to fill the void,
For now the hand is vanished and the voice is still,
Those that we loved lie silent in the grave—
We seem to stand alone.
Death's shadows fall.

No shadows fall.
When this I know:
That death is but the gate of life;
That after all the toil was not in vain;
That after all the progress on the road
Was but one step toward the goal,
The only goal—Perfection;
A [illegible] life beyond;
And death but just the link.
When this I know
No shadows fall.

ALBERT J. CASH.

London, Eng.

NOTICE.

Each society of Spiritualists is requested by the Executive Board of the Temple Fund Society to take a special collection for the temple fund on the second Sunday of March, as a tribute to our spirit helpers on the anniversary of modern Spiritualism. The temple fund will accrue to the good of our general cause by generous help in temple extension.

The aim is worthy of the support of all friends of the cause, and in tribute to the spirits who need all of our assistance to give them enlarged opportunity for work in behalf of truth and humanity

Send all contributions to Mrs. Carrie H. Mong, secretary, 15 S. Franklin Street, Muncie, Ind or to the president, and due receipt will be acknowledged. I have faith in you. Fraternally,

GEORGE W. KATES, president,
Cheyney, Pa.

FAITH.

[illegible] A FLOWER.

[illegible] is a crutch,
We need in our youth
Till knowledge appears,
To teach us the truth.

We should never despair
Or waver in faith,
As nothing but knowledge
Can ever replace.

[illegible] are the buds,
With knowledge the b[illegible]ws;
[illegible] together,
Completing the rose.

Like [illegible] flower,
[illegible] divine,
[illegible] dictator,
[illegible] is thine.

[illegible]LIN E. PARKER.

[illegible] life,
[illegible] vision,
[illegible] truth [illegible]
[illegible] court [illegible]tion,

F. B. PARKER.

THE SUNFLOWER

An Exponent of the Spiritual Philosophy; Its Science, and Allied Subjects.

Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds.)

$1.00 PER YEAR. SAMPLE COPIES FREE.

SKETCH OF THE LIFE OF MOSES HULL.

Moses was the son of James and Mary Hull. He was born in the year 1835, in Butler Co., Ohio, and was one of a family of sixteen children.

When Moses was a small boy his parents moved into Kosiusko Co., Indiana, a part of Indiana which was then an uninhabited wilderness, except by Indians. School privileges were impossible. Moses' attendance at school was limited to less than two years. His father was a physician and surgeon of the same note at that time. His mother, being a natural nurse, and withal a very energetic and intelligent woman, soon became a helpmate in the practice of medicine and almost the sole manager of the home and farm.

The children had free access to the small but carefully selected library, and learned many things not usually understood by country children at that time. The hints and references they found in the books were eagerly followed and every book on any subject they could buy or borrow, was almost if not quite committed to memory.

Dr. Hull and wife were members of the Baptist church, and their children were carefully taught in all the doctrines of that cult.

When Moses was sixteen years of age he chanced to form the acquaintance of a congregation known as United Brethern. Their teachings were more progressive than he had been accustomed to hearing and became so attractive to him, that during one of their revivals, he cast his lot with theirs. He became so enthusiastic and made so many speeches at their meetings that, before he was seventeen years old, they had him ordained and sent him out a full fledged minister in that denomination.

But he had learned to study all things and he soon knew all that was contained in that church.

"The Coming of the Lord" or Adventism began to be preached in that part of the country and attracted universal attention. He attended the Advent meetings, then he commenced to study the scriptures and to his mind the Advents had the truth. He immediately united himself with them, was ordained, annointed, and sent out to preach the Second Advent of Jesus. His father's family were all converted to that belief, and two of his sisters are yet waiting and looking for the Lord.

He preached that doctrine until the summer of 1865 when he became thoroly convinced of the truth of the philosophy and phenomena of Spiritualism.

From that time he never wavered in his belief of the new teachings. He wrote a great many books and held almost innumerable discussions on that subject.

He also wrote, preached and debated on all reforms.

He published papers in Indiana, Wisconsin, Michigan, Maryland, and Massachusetts.

He was always a student and an investigator He must know what was contained in the new movements. Every "reform" was thoroly invested and accepted or rejected according to its merits. He had not the slightest fear of public opinion. For him to be convinced that an idea was true, was to advocate it and as far as possible practice it.

Money could not hire him to preach what he did not believe nor refrain from teaching what he conceived to be the truth. He always had the courage of his convictions. If a time came that he found he had been teaching error he stopped it and made known that his mind had undergone a change.

He was of such a positive nature that he made both friends and enemies. Yet his most bitter opposers generally "liked the man." He was so large hearted he could never resist an appeal to his charity nor turn his face away from any one asking comfort and sympathy.

Many times he was missunderstood and maligned by those he was trying so hard to help.

He was authority on the Bible and had students among the leading clergy in several cities.

For forty years he tried to induce the Spiritualists to found a school where young men and young women could learn to present spirtual truths in a pleasing and convincing manner. In the year 1897 he got permission to try the idea in a campmeeting at Mantua Station, Ohio, where he and Mrs. Hull, Mr. Andrew Weaver, and Mr. Hull's daughter, Mrs. Affaratta Jahnke, established the first Spiritualist school, so far as is known, in the United States. They taught there six weeks each season for three years. They then moved their school to Lily Dale, N. Y. and taught six weeks each season at that camp for three years. In 1902 the Morris Pratt Temple was offered if Moses Hull would act as its president. Upon no other condition could the Spiritualists have it. With Prof. Weaver as principal, Mrs. Mattie Hull as psychic teacher, and Mrs. Jahnke as teacher of oratory, they accepted the charge, and have done all in their power to build up a successful school that will be an honor to Spiritualism and an ornament to Whitewater.

Mr. Hull has been compelled to spend the most of his time out in the world preaching and talking to get people interested in sending pupils and furnishing means with which to carry it on. He and his estimable wife, Mattie, have toiled and traveled and suffered privations that the school might live. He would say, "I have prayed for a school forty years, and now we have one I must work to keep it alive while I live." And he kept his word. He was preaching three times a day three days before he left his body. He and Mattie donated their service to the school. Every cent they earned that they were not obliged to use for expenses was given to the school notwithstanding they were obliged to face cruel opposition from those who were envious and jealous.

For years Mr. Hull has been closely allied with the labor movement. He claimed that to be a Spiritualist in the true sense meant to be a worker in all reforms. I have known him fifty-two years and I have always found him earnestly engaged in trying to ameliorate the conditions of humanity.

Of late years he has been working with the Socialist movement and the Socialists of his district at the last election honored him by nominating him for Congress. He received more votes than he expected.

The last of October 1906, he and Mrs. Hull started on their annual trip to California. The people wherever they stopped gave them hearty greeting sometimes amounting almost to ovations. He sent all the money they received except enough for railroad fare, to the school. But it seems his work is ended as a mortal. After two days sickness he passed on to the higher life, on January 11th, five days before he would have reached his seventy-second year. He leaves a wife, four daughters, an adopted son, thirteen grandchildren, two great grandchildren, two brothers and two sisters, to carry on the work he has been engaged in for so many years.

We mourn not as those without hope. We know he has only gone a little in advance. Tho we cannot see him in the physical body we know he is with us. While he cannot preach personally to the people he can inspire some who can and we expect to hear him again. We know he is with us as of old.

E. L. A.

Conductors and Secretaries of Lyceums.

Please send me the name and address of your Lyceums. Even tho you do not desire to compete for a Banner, send me the name of your Lyceum and number of members, as we desire very much to know accurately the number of working Lyceums.

The Banner contest will keep the list open during the month of January, hoping that all will see their way clear to enter the field. But if you do not care to do this, still send your name and membership.

The Lyceums that have reported are as follows: Los Angeles, Cal., Pittsburg, Pa., Parkland, Pa., Minneapolis, Minn., Chenening, Mich., Indianapolis, Decator, Galveston, Portland, and before the month is over hope to have listed every Lyceum in the United States.

There is but one time to do our work—that is now. Help me to bring about united effort in the greatest work Spiritualists have to do.

Yours for the children,

ANNA L. GILLESPIE,

321 Highland Ave., Pittsburg, Pa.

Horoscope and Outlook for FEBRUARY.

J. H. LARSON.

The earth is in Aquarius until February 20; Mercury is in Leo until the 7th; Venus is in Pisces until the 7th; Mars is in Aries all the month, Jupiter and Neptune are in Capricorn; Uranus is in Cancer and Saturn is in Virgo. The moon is in Pisces on the first, but in Aries on the second and third.

This is a beautiful play of the planets for the month of February and the vibrations coming to our old mother earth will stir things up pretty lively and keep people busy. Children born the first six days will have Mercury as their ruling star, but Uranus will rule their destiny. This will make them a lively and impulsive lot, but of a cheerful disposition and very lucky.

Venus will give individuality to the little ones born from February 7 to 19. They will also be cheerful and good natured, but intensely different in disposition and physical make-up from the Mercury characters inasmuch as they will be proud, bossy and domineering, and of a very sensitive and jealous disposition, and as children will not be able to hide their feelings but will bawl out anything that comes in their minds. Consequently will be known as "cry-babies" the first seven years of their life. They will be highly developed mentally and spiritually, fitted for any line of occupation from book-keepers to traveling salesman, but they will have to work under other all their lives to be successful.

After February 19 up to March 19, an entirely different lot of children will be born as Saturn will make them appear old in their ways, habits and looks, from the minute they are ushered into existence. They will swell up with pride, conceit and great importance. There is no question about their natural ability, but people will not want to recognize it until such characters force themselves to the front, which they are sure to do in time. They are fitted by nature for teachers, educators and literary people generally, yet many will show fine commercial qualities and be successful all along the lines. Neptune will be the star of destiny of all these Saturnites, and as Neptune is somewhat afflicted at this time, these characters will have quite a struggle in life, especially in regard to saving money.

The business outlook for the month of February is pretty much the same as it has been in the last few months, only volumes will be a little less. Still, great schemes are being concocted on the inside, which will be sprung on the world a little later on. The big fellows are simply taking a little rest.

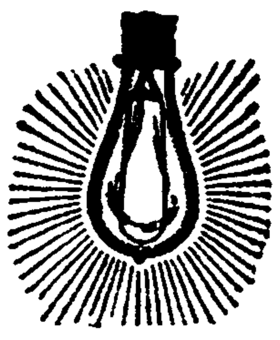
The general health of the people will not be good as the vital force of the solar system is low, consequently there will be an unusual number of deaths recorded this month. Things will begin to improve in this line after February 20; when many who have given up hope will begin to get courage again as the healing currents of Saturn begin to permeate the earth. The doctors will of course get the credit for saving many lives.

In looking over the forces that govern speculation, I find the situation along the line is not encouraging for those who are on the long side, as the bear element is having things its own way all thru the month of February. Consequently the best way to do for those who [illegible] is to get on the short side and run down on the big fellows' cart, as the markets are to go much lower and speculations will be on a large scale.

The weather map of the heavens indicates a cold time for February. I predicted a mild winter for this country in one of my forecasts last fall which has come true as everyone knows; but I look for very cold weather several days in February.

A member who receives and carries an evil report or a suspicious [illegible] of another is a cracked human sewer. Such human sewers are continually leaking and calling attention to the unpleasant things they contain.

LIGHT FROM EVERYWHERE



[illegible] department is conducted to enable Spiritualists [illegible] Workers to keep in touch with each other [illegible] the work. Send us notices of your engagements [illegible] any other items of interest. Officers of societies [illegible] reports of your meetings, entertainments, [illegible] you have, your elections, reports of annual [illegible] business meetings, in fact, everything [illegible] like to know about other societies.

[illegible] reports with typewriter or plainly with pen [illegible] Never use a pencil or write on both sides of [illegible]

[illegible] short and to the point. We will adjust [illegible] the space we have to use. A weekly [illegible] meetings written on a postal card would [illegible] in this column.

[illegible] sign your full name and address to every [illegible] not necessarily for publication, but as [illegible] good faith; "correspondent" or "subscriber" [illegible] to the author. The printed article [illegible] that way if you wish it but we must have [illegible] own information.

[illegible] will not be returned unless stamps are [illegible] return postage. If not used they will be [illegible] thirty days and then destroyed. Retain copies [illegible] as we do not return them if we can not use [illegible]

[illegible] for the improvement of the paper are in[illegible]

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

WANTED

An active boy, girl, man or woman in every town to sell and take subscriptions for the Sunflower. Liberal cash commission paid.

Mrs. L. G. Reed of Toledo is filling an engagement at Elyria, O.

Mrs. Mary L. Wade writes of the good work being done by Mrs. Tillie U. Reynolds at Springfield, Mass.

Have you sent in your articles on DREAMS yet? Do not wait until it is too late. A number of interesting articles are already here. Yours [illegible] look nicely with them.

Do not forget that this is the last week our Cut-in-Two offer holds good. Send in those new subscriptions that you have been talking about getting for so long a time. No letter mailed after February 1 will be accorded the 50 cent rate. DO IT NOW.

Mrs. A. H. Talcott writes: The Hydesville Cottage souvenir postals arrived today. Many thanks. The SUNFLOWER is a welcome visitor this cold and stormy weather. Let it be ever so cold it always brings warmth and suushine.

John W. Ring is conducting a series of meetings at St. Joseph, Mo., at King Hill hall, corner 9th and Frances streets, and on January 31, at 7:45 p. m. he will give the last of a series at Unity Church, on 9th street. Messages are being given by W. C. Jessup.

D. L. Vandenburg writes: We renewed our subscription a few days ago and now send another subscription on your "cut-in-two" offer, as we think every subscriber ought to. Max Hoffman has been holding meetings here (Wichita, Kans.) the last three Sundays and has awakened quite an interest in his lectures, and the readings he gives at his lectures are wonderful.

Mrs. L. Chester, writes us from Cortland, N. Y., enclosing subscription. She is a very successful healing and test medium, and appears to be appreciated in her home city. That to us, is the best test of a true medium—appreciation at home.

Mrs. Cora B. Ringlep writes from San Jose, Cal. Mrs. Mattie E. Hull will remain in San Jose, Cal., and speak for the First Spiritual Union, during January and February continuing with the work she has so nobly done in the past, and feels now she has more than ever to do. She would like to make eastern engagements during the summer. Address her at 230 N. 6th street, San Jose, Calif.

[illegible] W. Kates writes: Many of the "old guard" in Spiritualism are passing into the great beyond. I have just learned that Moses Hull has passed on. We will miss his labors in the earth work; but we are sure that he will be in the van from the spirit side. May it be said of many others; they have done their work well! The spirits have faith in us, but we do not always give faith in them. The Spiritualists are slow but sure! The spirits said to me some time ago: "Say to all, 'I have faith in you!'" and I am full of that confidence. Soon or late, we will each arise into the fullness of our ability to do the good work that humanity so badly needs. Let us take courage and assume all the more, as one by one these pioneers go to their reward.

Correspondent writes from Syracuse, N. Y.: Thursday evening, January 17, your correspondent attended Spiritualist services held at 131 South Avenue with Savill G. Leyson as speaker. His discourse was delivered in a masterful manner and right to the point. The audience was attentive and seemed well pleased. Mr. Leyson has been engaged in the spiritual work for some years. He was arrested a few weeks since for giving massage treatments. He had a jury trial and when the case was handed to the twelve men, they were out about fifteen minutes and decided there was no guilt or misdemeanor of any kind. This was really a test case, as the medical association had the names of the clairvoyants, Christian Science healers, Osteopaths and some opticians they intended to prosecute. A Mrs. Herbert, or what is known as the "rag priestess" that diagnoses cases by psychometric reading of a bandage worn around the body was arrested, also, but they failed to produce evidence, as she had plenty to testify of how they had been cured, when regular practitioners had failed.

Thursday evening January 17, Mrs. M. E. Clark of Syracuse held services at 357 S. Warren St. Owing to it not being decided to hold services until late Wednesday evening she did not have time to advertise it, altho the audience was small they were interested and appreciative. Mr. Clark is an excellent speaker and message bearer.

Sunday evening January 20, Mrs. Addie Cooper spoke before a full house, at her parlors 1002 Montgomery St. The audience seemed appreciative and attentive.

Mrs. Lydia E. Maul and her husband are visiting friends and her parents in this city. Their home is in Upper Lisle, N. Y. We understand Mrs. Maul is doing good missionary work at her home.

MRS. L. G. REED AT ELYRIA, O.

Mrs. G. L. Reed of Toledo, Ohio, occupied the rostrum at Odd Fellow's hall Sunday afternoon and evening under the auspices of the Progressive Spiritualists Society of Elyria. Mrs. Reed is a very rapid speaker and covered considerable ground in the time taken for this work. In her evening lecture she took for the subject: "Can a House Divided Against Itself Stand?" Claiming to see so many mothers that had left the mortal life, present, who were anxious to reach their loved ones, she felt compelled to give way to the influence, before starting in her regular discourse, and under this influence delivered very fine inspirational poem, entitled "Mothers."

In starting out the speaker thot it best to give the audience an idea what Spiritualism stands for and among other things mentioned the fact that it stands for equality as a basis, recognizing neither sex, color, belief or creed, but humanity as a unit, believing "as a man thinketh so is he," and impressing upon her listeners to cultivate the art of thinking aright, always looking for the beautiful and beyond the gloom, keeping the mind in a happy anticipation of a bright future, freeing it from the mournings of the past and from all mental entanglements if we would know God and enjoy to the fullest extent his handiwork.

To be free from superstition and ignorance, to learn to know ourselves, for this knowledge is power and the truth shall make us free. The messages given after the lecture were very beautiful and brought joy and comfort to more than one. A feature of the message work, was the repeated interweaving of cheer and comfort in poesy. Mrs. Reed will again occupy the rostrum on Sunday next.

A London newspaper authority on social eminence declares that the United States needs a leisured class. We have one. It consists of tramps, the officeholders under political machines and a sprinkling of the sons of multi-millionaires. A considerable representation of all the ingredients is getting into jail.

Dr. Felix Adler joins Dr. Crapsey in declaring that the Garden of Eden did not exist. The more we know about Adam the sorrier we feel for him.

Subscribe for THE SUNFLOWER.

BOSTON NOTES.

MRS. B. W. BELCHER

DWIGHT HALL

The Ladies Lyceum Union meets at Dwight hall, 514 Tremont street, every Wednesday. Business meeting 5 p. m., supper 6 30, evening meeting 7.30. Good mediums in attendance at all sessions. Mrs. M. J. Butler, president.

DWIGHT HALL.

The Ladies Spiritualistic Industrial Society meets at Dwight hall, every Thursday. Business meeting [illegible] supper 6.30, evening meeting [illegible] time devoted to readings and tests. Many fine mediums assist each week and any stranger will be made welcome if they will speak to the president, Mrs. B. W. Belcher.

APPLETON HALL.

The First Spiritualist Ladies Aid Society meets in Appleton hall, 9 Appleton street, every Friday. Supper at 6.15. Meeting at [illegible] p. m. with [illegible] talent. Mrs. M. [illegible] Albee, president.

HARMONY HALL.

Mrs. Gray's Sunday spiritual meetings are held in Harmony hall, at 724 Washington street, the flight [illegible] circle at 11 a. m., messages, at 2.30 and 7.30. Fine mediums are in attendance at all sessions. Tuesday and Thursday 2.45 p. m. at the same place.

COMMERCIAL HALL

[illegible] Washington street, Sundays at 11, 2.30 and 7.30. Tuesdays and Thursdays at 2.30 p. m. Readings and tests by good mediums. N. P. Smith, conductor.

OLD LADIES HALL

[illegible] Tremont street, Mrs. Nellie [illegible] Grover conducts spiritual circles for healing and many of the healers of Boston and vicinity are there each week giving free treatments to all who wish it. She also has many message mediums Tuesday and Friday at 2.30 p. m. of each week. [illegible] Indian camp fire was held Wednesday evening, January [illegible]

[illegible] SPIRITUAL SCIENCE CHURCH

[illegible] Massachusetts avenue, Cambridge, Mrs. M. A. Wilkinson, pastor. [illegible] at 3 and 7.30 p. m. During the serious illness of the pastor, [illegible] R. Withan will conduct the meetings, assisted by many [illegible] workers. The public is cordially invited.

CHILDREN'S PROGRESSIVE LYCEUM

meets in Legion of Honor hall, 200 Huntington avenue, at 1 p. m. every Sunday.

[illegible]ETTA B. SEARS

spiritual evangelist, will hold services Sundays at 7.30 p. m. in Arcade hall, 7 Park Square, to be aided by [illegible] speakers and other good talent. Mrs. H. Newman spoke against capital punishment, on January 27. Everybody invited.

MRS. MAY STRINE

conducts spiritual circles Monday afternoon at 48 Appleton street.

MRS B. W. BELCHER

gives sittings by appointment at 43 Linden street, West Everett, Thursday and Friday. Home address, 293 Pleasant street, Marlboro, Mass.

[illegible] FOR THE SUNFLOWER.

OBITUARY.

William H. Barber of Dayton, Ohio, passed to higher life Jan. 14, 1907. Mr. Barber was a Spiritualist and one of the most influential citizens and politicians of Dayton. The funeral was public, and many political and personal associates of the deceased paid their last respects to the memory of one who had been indefatigable in his efforts for the Republican party and the city in general. Beautiful floral offerings in number were banked about the casket, the gifts of fraternal, political and social organizations of which Mr. Barber was a member.

The Union Veteran Legion and the Republican county executive committee attended the funeral in a body and accompanied the remains to Woodland cemetery. Services were conducted by the writer.

W. V. NICUM.

Paste This in Your Hat.

One drop of ink or muddy water will befoul and spoil a glass full of water that is pure, but one drop of clear water will make little difference to a glass of dirty water. So one [illegible] does more to befoul the [illegible] community [illegible] has fifty [illegible] do good.

There is no compeller; yet all is compulsion.

OLDER WORLD THAN THIS.

MARS AND ITS PEOPLE.

The condition of Mars today is exactly what that of the earth will be aeons hence. It is a fact that the oceans and atmosphere of the earth are being gradually lost. If anything should be thrown with a velocity of seven miles a second it would over-come gravitation and be lost in space never to return. Every substance is composed of atoms in constant vibration. When two strike together and their velocity is increased sufficiently they are lost in the celestial void. So old Mother Earth is gradually disintegrating, but it is one comfort to remember that it will take several million years before there will be any appreciable change.

Mars, the earth's nearest neighbor of the major planets, is already well past middle life. It is in a half-way state between the airless, waterless, lifeless condition of the moon and the fertile state of the earth. It is like a sinking ship, able to stay afloat only as long as its "people" work desperately at the pumps—the pumps being in this case the canals. In fact, if the canals had not been discovered at all their presence might have been predicted by the scientist who believed the planet to be inhabited and had closely studied its condition.

Now that the camera, with its indisputable proof has confirmed the presence of the canals, those egotists who believe the insignificant planet on which they live to be the only inhabited body in infinite space have but one argument left—that the canals are natural phenomena. Anyone who has seen them thru a telescope under proper conditions would as soon think of saying a modern skyscraper was the work of nature as of pronouncing these marvellous phenomena anything else than the work of some intelligent life.

They run for thousands of miles over the surface, in every case seeking the most direct route from the polar capes to the dark patches. If lines were drawn haphazard over the surface the arithmetical chances that more than two would cross at any given point would be one in infinity, yet that is exactly what happens with the canals. Like railroads radiating toward a central junction, they are constantly intersecting, three or four at a time forming a junction. At these places there are small, round spots, exactly like a city. When the canals take on the greenish tinge in the Martian springtime the spots follow suit. Apparently they are the half way stations of the irrigation system, possibly for the power plants and pumping stations.

Most interesting of all, the life of Mars is probably much more highly developed than that of the earth since the planet is older, evolution would consequently have reached a much higher plane. The wonderful mathematical precision with which the canals have been laid out shows they were planned by no common mind. The meaning of the scheme carried out has not yet been discovered, but it is possible they are so arranged as to direction and order that the rotation of the planet itself and the tide influences of other bodies help in no small degree in accelerating the work of irrigation.

In one thing at least, Mars sets a good example to his younger and bigger brother, the earth. It is self-evident he has no opposing nations and countries, wars and rumors of wars, diplomatics and politics; for the canals all work in perfect unison and are plainly the result of an ideal co-operation for the common good. So instead of being the planet of war, he should be rechristened the planet of peace.

I k s Mars 687 of our days to revolve about the sun. Therefore we see our little celestial brother once in two years and two mouths, or B it since his orbit is much more eccentric than ours, varying in distance from the sum from 129,500,000 to 154,500,000 miles, it is only once in fifteen years the two planets meet, when Mars is in perihelion, or nearest to the sun, and consequently nearest to us. This last occured in 1892. With the impetus of the remarkable work the camera has done the past year in the hands of Mr. Lampland, of the Lowell Observatory, Arizona, students of astronomy all over the world are impatiently anticipating the next apposition two years hence.

CHRISTIAN SCIENCE.

SAMUEL BLODGETT.

Christian science so called, is now up for discussion, and I feel like making a few remarks. Mrs. Eddy is so connected with the cult that it seems necessary in discussing it to discuss her.

At the time she was living in Rumney and North Groton village, I was living in West Plymouth, about five miles from Rumney and eight from her residence in Groton. In her reply to what appeared in McClure's Magazine she does not mention ever having lived in Groton, but it was an interesting period in her life. While there, I was credibly informed by one who witnessed it, she had fits of being hysterical to the point of being insane, to the point of utter irresponsibility. She was living with Mr. Patterson then. I say Mr. rather than Dr., for I know by experience he was not a good dentist. I never heard her spoken of as being above the average for good common sense when the spasms were not on, and one does not have to read much of her writings to see that she is far from being critically logical. Our country to-day has many thousands who are her superiors in a mental point of view; and it is a pity that she is so vain that she will not give any credit to the physician who cured her and taught her her lesson of mental equipoise. But perhaps not; it would spoil the romance, the pretty picture so needful. It is not to be expected that her numerous followers will know of this, and the badly infatuated will resent the idea. "Upon what meat does this our Caesar feed that he has grown so great?"

She has invented nothing but the title, CHRISTIAN SCIENCE, and we have heard nothing about her cures for many years; she has been little more than a self-constituted figure-head, but this is a very important thing to conjure by. What would become of Christianity, if it were not for the name, JESUS and the adjective CHRIST? We may say, "A rose by any other name would smell as sweet," but if the name does not take, comparatively few will smell. The method effects many cures, and we will be glad of this, but it is well to learn as much as we can about the hows, and whys. We can say this with certainty: Jesus is not in them any more than he is in those of Mrs. Willmans, who denies that there is a God, except the one within ourselves. The benefit derived in both cases, when there is benefit, is from suggestion; from the diversion of the mental forces from a wrong direction towards the right one. With many people calling it Christian Science will help, and only part can be healed in this way.

Those who troubles originated in the mental and are perpetuated by a false mental attitude, like Mrs. Eddy's hysteria, and the physical is deranged wholly thru this channel, if you can get hold of them right, may be entirely cured by the mental process. But it matters not what the belief is of him who sets the mind to rights, nor whether the patient is religious or irreligious. The point is to assist the patient in establishing a healthful mental activity. Perhaps the Christian can do this best for the Christian, but not for the skeptic.

If the disease is produced by vicious physical habits a permanent cure cannot be effected without reforming them, tho temporary relief may frequently be given. These kind of healers, like those who deal in drugs, are too often confined to their one idea and their success is comparatively limited. It should be a part of the training of classes of mental healers, that the physical, acts on the mental as well as mental on the physical, and that real health depends on physical and mental coöperation. It depends on having the physical and mental habits reasonably good; and besides, the hereditary inheritance has much to do with it. Spiritualists ought to understand the human constitution better than any other class. Consequently, they ought to be the most healthy, and among their numbers should be the best healers.

Something can be said about the name Mrs. Eddy gave her cult. Just think of Christianity as a science; think of it as a science of health. If it were such a science no Christian would ever be sick—ever could have been sick—for science can be depended upon. Mrs. Eddy joined the church young, claimed to be a Christian, claims to have been a Christian ever since. She would not own when she was so sick in mind that she was dispossessed of reason when the fits were on, and the mental was so out of order that the physical broke down and she became a bad, confirmed invalid, and remained such until the suggestions of a true physician moved her to adopt a mental attitude that put her on the road to health, that at this sick period there was Christianity in her; and yet assuming that Christianity is a health science, no other ground is logical. To be logical they should not admit any but the healthy into their church, nor keep them there longer than Jesus kept them well.

Under this law of mental control many miserable in mind are made happy, and are cured of physical ills, but no religion monopolizes this method of healing, and the irreligious may receive an equal benefit.

NOTES FOR SENSITIVES.

ARTHUR F. M TON.

There are three kinds of sensitiveness—that which is morbid and known as "touchiness," or easily offended at nothing; that which is acute to meanings, but healthy and positive enough to withhold the agitating impulse long enough to analyze it and thereby generate a rational reply or keep silent; and that which catches vibrations—either nolens volens or by mind concentration, and thereby read character. But out of the first may evolve the last, if given to self-control, reflection and patience.

If sensitives wish to steer clear of mental disturbances they must remove the causes—such causes within themselves that produce them; for as nothing succeeds like success, nothing disturbs as much as internal discord—like reflecting like in our own soul mirror. One may be conscious of discord without being disagreeably affected by it. Let it be a mirror simply and not a wireless that is agitated by the reflection. To have it thus let sense be moderate and self charitable.

Those who make no allowance for the mistakes of others will always view little omissions towards themselves as great wrongs, because a heart that is always ready to censure is easily affected by reverses or adverses which may concern it. Fault-finding becomes as much a principle in soul as any physical passion does, and its reaction on the organ in which its first cause is laid, becomes tender, diseased or sensitive to the evil it has generated, and suffers comparative to its extended application or exercise. The after-effects of uncharity are as painful as those following gluttony.

Every animal sensation denied or resisted generates a spiritual sensation; every animal emotion likewise held in abeyance generates its opposite. Health and soul equanimity are the result. The combination constitutes the creative force. Pain and misery are the results of its perversion. Abrogation has the reverse effect. Besides generating a higher degree of sensitiveness to causation, it reserves that life's magnetism which creates the healer, and lifts the prompter above the pains or sufferings of whatever diseases may come to him. Rheumatic or organic pains take on a benumbed feeling as tho injected with an anasthetic.

Noblemen as Car Drivers.

A contemporary states that a recent census disclosed that among 5000 car drivers in Vienna there are 400 knights, 50 barons and four counts. If the tourist does not know their rank he is respectfully requested to ask a policeman.

One drop of ink on muddy water will becloud and spoil a glass full of water that is pure, but one drop of clear water will make little difference to a glass of dirty water. So one kicker does more to befoul the order in a community than fifty true men can do good.

FEBRUARY

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 17 | Published by The Sunflower Publishing Company | LILY DALE, N. Y., FEBRUARY 9, 1907. | Issued Every Saturday at One Dollar a Year | Number 30[illegible]

THE GHOSTS OF GOTHAM.

Mysterious Appearances That Psychic Research Investigations Failed to Explain on any Physical Hypothesis.

[illegible]

FRAUD IN SPIRITUALISM.

[illegible]

Yours for the Truth,

H. D. Barrett,

President Nat. Sp. Ass'n.

"PEACE AT ANY PRICE."

Wars will cease and militarism pass away

When humanitarian statesmen have full sway.

[illegible]

DESTINY.

[illegible]

The Mob Rule

[illegible]

Subscribe for The Sunflower.

THE SUNFLOWER PUBLISHING CO.,
Lily Dale, N.Y.

computing scale. Among the printed matter sent was this: "Can you do this on your scale? Buy 20 pounds of pork ... and retail them to your trade at the same price and get your money back. We can on our scale, and make ... besides. ..."

W. H. BACH, Managing Editor

CURRENT TOPICS.

By C. F. Reichers

Palm Services at Baltimore.

The First Spiritual Church held a special service Sunday ...

WHITE IN THE NIGHT.

The stars move on in their way
Undisturbed by uproar or turn
By darkness straight,
By hope ... or sorrow,
Showing white in the night.

Food Vibration Cult.

Zoroaster's way of Giving bodily and mental power.

The hand that makes the menu, not the one that rocks the cradle, may in future rule the world.

In next week's SUNFLOWER.

The Origin of the Bible God.

Paste This in Your Hat.

Hydesville Cottage Souvenir Postals

Subscribe for The Sunflower

DREAMS.

LILY DALE NEWS.

We have been having real good winter weather, and the first good sleighing of the season, but Friday it began to warm up and Saturday it looked as tho we would have bare ground again unless the weather takes a sudden cold. The ice is not thick enough to cut.

Dr. Henderson spent several days in Buffalo last week on a business trip, he returned Friday evening and found several patients awaiting him.

Among those on the grounds who are sick are Mrs Frank Smith, Mrs. Ma[illegible] Smith, Mrs. Nettie Bowers, Mrs. [illegible] Winchester and others who are more or less indisposed, none are seri us, however, and we hope to report that they are all well by another week.

C. M. Carroll returned home last week.

Our milkman, Ben Luce, was taken suddenly sick Tuesday with appendicitis. He has been recovering very rapidly and will be out in a short time.

A party attended the dance at Cassadaga from here Friday evening, they report a good time and a very nice party. Graham Turner took the party over in his bob sled.

Mrs. Haas spent a few days in Dunkirk last week.

The card party will meet at Dr. Henderson's this week. This is the last [illegible] of the first half of the series arranged for. Prizes will be given and refreshments served.

Chester Swanson is again at his work in the depot.

Miss Donovan, our school teacher, has completed her term of school, and returned to her home at Stockton.

[illegible] Duke and family have returned from Alabama where they [illegible] this fall. They are stopping [illegible] Mrs Bowers for a short time.

[illegible] Markham visited Lily Dale last week in the interest of the ice business. If we get a sufficient ice crop he will ship several hundred carloads of ice from here.

Mrs Hattie Stone spent Sunday at home with her parents, Mr. and Mrs. Riley Johnson.

Mrs. C. M. Carrol and daughters spent a day in Dunkirk last week.

MOLD THYSELF.

Choose your thots or rather decide what ideas shall be allowed to occupy your mind. You can do this dear reader. All of us are making our future mental conditions by the thots we hold in the present. If we entertain thots of anger, enmity or malice, we are preparing for ourselves a sour, fretful state of mind in the future.

"As a man thinketh in his heart so is he." Remember, by holding certain thots in our minds we make a condition which allows those same thots to come back easier next time. Thots become more powerful thru the gradual accumulation of the years.

A little evil thot held in early life may become a monster of sin after the lapse of years, therefore, dear reader, don't allow such thots to find root and growing room in your mental garden. When the noxious weeds of evil seek to sprout, tear them up and cast them away and straightway plant healthy and pure plants in their places; plants that bear the beautiful blossoms of pure morality and fruits of gentlest deeds.

Mold the fibres of your being in in conformity wiih the harmonious laws of the universe. We are all tending toward perfection and when people allows their minds to entertain evil thots they thereby acknowledge that they are falling away from the proper path—the path that leads to knowledge, to power and to happiness.

If we deal in error we encourage error to come and abide with us. But who wants to abide with error and have their minds clouded with false conceptions? No one let us hope, for in error is evil, dissatisfaction and unhappiness.

LEWIS R. HILLIER.

Keep your eyes open to your mercies; the man who forgets to be thankful has fallen asleep in life.—R. L. Stevenson.

Buffalo Notes

N. B. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets a the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening seance 7:45. Children's Lyceum Sunday 12 m.

HARMONY CIRCLE meets at Keystone Hall, 261 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 274 Connecticut street, Sunday at 7:45 p. m.

The fair and bazaar at the Temple held January 23-26 was a grand success, and much credit was due to the very efficient management who made the arrangements, as well as to all the assistants. Mrs. Johnson was chairlady of the committee, assisted by Mrs. Nellie Whitcomb, Mrs. Dr. Matteson, Mrs. Lane, Mrs. Atcheson, Mrs. Chase, Mrs. Phelps, and others. R. H. Hoyt, president of the society, was a most indefatigable worker in promoting the interest of the fair and put forth much labor in preparing booths. Mrs. Nellie Whitcomb, who was assisted by Mrs. Atcheson, had the largest booth and the greatest amount of articles for sale. Mrs. Lane had a very tastily arranged booth. The booth under charge of Mrs. C. L. Johnson and Mrs. Cooley represented a "country store and post office," and did a flourishing business. Last but not least was the Children's Lyceum booth, which Mr. Hoyt had arranged in an especially artistic manner. His efforts were much appreciated by the members of the Lyceum.

The contest for the most popular lady was won by Mrs. Sherron, a daughter of Mrs. Dr. Matteson. Contest for the most popular clairvoyant was won by Mrs. Dr. Matteson, with Mrs. Lane as a close second, and the contest for the most popular man was between Mr. R. H. Hoyt and Mr. J. W. Stearns, with Mr. Stearns winner by a few votes. Mrs. Whitcomb and Mrs. Cooley were both presented with tokens of appreciation for their earnest efforts. Mr. Louis Miller was also kindly remembered, he being the recipient of a beautiful lamp, as a a token of appreciation of his work to make the fair a succes. Mr. Hoyt and Mr. Stumm are both in the trunk manufacturing business and both contributed fine specimens of their respective lines. Mrs. Cooley is worthy of much praise for her earnest and faithful efforts.

The readings contributed to the interest and were well patronized. Others assisted in the work, but time and space does not permit of a more extended mention. Mrs. Dillon is leader of the Lyceum, but the booth was in charge of Miss Beebe, Miss Sully and Mr. Mason. The Temple society wish to give credit to all who assisted in any way, by work or donation of articles, and assure them of the full appreciation of their labors. The most successful booth was that of Mrs. Nellie Whitcomb, and I understand the returns from it were in the neighborhood of $300, but all who conducted or assisted in the booths are deserving of much credit.

Sunday evening, January 27, a large audience greeted Mrs. Cooley and listened to a very attractive address on the subject. "There is no death; Life and labor in the spirit world." At the close of the lecture messages were given and recognized as correct.

Mrs. Cooley has served the First Society well and acceptably and we appreciate her earnest and honest efforts in behalf of the society. She is a noble woman and worker, and any society that is fortunate enough to secure her services is to be congratulated.

HARMONY CIRCLE.

The public meetings of Harmony Circle continue to interest a goodly number of people each Sunday evening, and our cosy hall is always well filled with attentive listeners to our philosophy as well as to our phenomena. The subject of the spirit inspirers of the speaker for Sunday, January 27th was, "Hours of Trial." He gave us to understand that there was no monopoly on salvation; that the world was a free letter of introduction to the higher offices of man's life and man's intelligence. We were seeking something that exists, and no idle chimera of the imagination could create what was not. Our Heaven was no fallacy or dreamland, but was composed of such component parts as went to make up the life of conscious man. The standard of man's activity began with his realization of what was passing around him, and as he gained a foothold of intelligence, to master the details of his surroundings. He became better able to cope with the exigencies of his life, the rudimentary lessons were constantly growing in detail, until today he was studying his future hand in hand with his present afilliations. There was no barren spots in this life, but a growth that was substantial in all degrees. The world of earth was being peopled by a race of thinkers, men from all walks of life and all sects, ages and creeds, and the lessons of the hour are teaching them the self-reliance of individual creation, and to maintain their character they must dwell in unison with the spirit of progress and seek the [illegible] of life as they ripen in the sun of conscience and build for the eternal welfare of the human race as well as their own individuality.

On Tuesday evening, Jan. 29th, the society gave a novelty entertainment, dance and supper and our friends were out in force. A grand good time was had by all. Carnation Day was observed by our ever willing Ladies' Aid, and the beautiful decorations of the festal board was remarked by all. Much credit is due to the Mrs. Gilbert and Griffith for the same. The fish pond, under the efficient care of head fish warden Mrs. Clara B[illegible]shell, contained an almost inexhaustible stock in its preserves, as long as one had a nickel for bait. The Gypsy camp presided over by a resplendent tribe of star gazers headed by the Mrs. Baxter, Shomers, Leibe, [illegible]ailey, More and Dahna, who gave such rosy details of our future as to make us all happy. Other features on the varied program made a most enjoyable evening for all.

On Sunday, February 10th Harmony Circle holds Mediums' Day, afternoon 2:45; evening, 7:45. Everyone is cordially invited.

RESOLUTIONS.

Whereas, Our beloved President Moses Hull has passed from the material to the spiritual realm after devoting the best years of his life in the promulgation of truth, and that the closing years of his life have been spent in the endeavor to build up and establish an institution that would stand for a broad practical education, unhampered by limitations of creedal doctrine and dogma, and in which is pursued the study of facts material and spiritual as soon as they present themselves to human thot and confidence, and

Whereas, In recognition of his great love and work in Spiritualism and other reforms, be it resolved:

That we extend our deep appreciation and sympathy to the dear ones who will miss him as a devoted husband, a kind father, a loving brother and a generous friend. And that a copy of these resolutions be placed on the minutes of the club and a copy be sent to Spiritualist papers, and to Mrs. Hull.

Respectfully submitted,

EMMA R. ABBOTT
JOSEPH W. HASTINGS
LURA M. SCHAUBACHER
Committee.

A NEW WAR ON OPIUM

The Chinese government has followed its recent edict against opium by stringent regulations which seem to show a sincere purpose to do all that can be done to suppress the use of the drug in the empire. The regulations provide that not only the cultivation of the poppy but the use of opium shall cease within ten years. No new ground can be placed under cultivation for opium production, and the ground now under cultivation for that purpose must be reduced one-tenth annually under penalty of confiscation. Persons already addicted to the use of the drug are required to use an annually diminishing quantity, and all persons are forbidden to begin its use. Officials are especially enjoined to set an example of abstinence. The importation of morphine is prohibited, and measures are to be taken to end the opium trade within the next ten years. These governmental regulations, remarks Youth's Companion, will be strengthened by a growing public sentiment against the use of the drug, which finds frequent expression in the Chinese press.

There is a harder solitary confinement than that of the prison—the solitary confinement of the free streets, of a free land, with public opinion, its head turned away, passing on the opposite side.

Gossip picked the lock for Backbiting to go in and steal his neighbor's reputation.

It is remarkable how few people have the courage to hear their own voices in a silence.

METAPHYSICAL.

Conducted by EVIE P. BACH.

CONSCIOUSNESS.

God, what a glory is this consciousness
Of life on life, that comes to those who seek!
Nor would I, if I might, to others speak
The fullness of that knowledge. It can bless
Only the eager souls, that willing, press
Along the mountain passes to the peak.
Not to the dull, the doubting, or the weak
Will Truth explain, or Mystery confess.

Not to the curious or impatient soul
That in the start demands the end be shown
And at each step stops waiting for a sign;
But to the tireless toiler toward the goal
Shall the great miracles of God be known
And life revealed, immortal and divine.

—Ella Wheeler Wilcox, in Nautilus.

THE SECRET OF THE AGES.

We hear much these days of the strenuousity of our modern civilization. I think that we may safely assume, that the world (at least that part of it that thinks, and knows that he thinks) is united upon this one point—we strive too hard. In other words, we expend without recompense too much energy.

We all, rich and poor, wise and foolish, have this problem to deal with.

Too much effort, and too little recompense in happiness, and well-being. The machinery of the world seems to have been set in motion, and we do not know how to stop it.

Few, indeed, stop long enough to realize that we are victims to this vast thing that we call civilization.

But for those who have given the subject reflection, one question must have impressed itself upon their consciousness. That question is

"What are we striving so laboriously for?"

What is it that we are seeking that compels our every moment, our best efforts, and our unceasing struggle?

And when we have sifted the question, and the answer, we can find but one word that will cover the query.

That word is happiness.

To some, this word will not appeal.

Some will say: "Ambition is what I am working for."

That is a mistake. Ambition is the name they have given to the impelling force, but happiness is the goal.

Ambition attained is to them a synonym for happiness—otherwise they would not strive.

Some one else will say: "I do not seek happiness. I desire only to do good in the world."

That too, is a mistake.

Because the primary object in doing good is because in that good will lie the thing they seek.

That thing is happiness.

We each of us have our own conception of what this impelling force is that urges us always to greater and greater effort, and we call it by different names.

But, fundamentally—cosmically—it is the same thing.

And, as I have said before, that thing is our inherent, unquenchable desire for happiness.

And the reason why this desire is unquenchable is because it is our inherent right. It is our common birthright.

It is the only thing we have any business with.

No person was ever born with the right to be anything but happy. Human beings have built up for themselves innumerable rules of conduct ethics, and science, and these have obscured our inheritance.

And when the individual contemplates all these various by-ways of the mind he rushes from one thing to the other, with feverish effort to obtain what seems to him to be the thing he is looking for.

You have seen a moth in the bottom of a glass. He flits foolishly from side to side, rushing blindly from one point of his prison to the other, and each time beating his wings and expending his strength in his frantic effort to get out of his prison.

That is the way the world looks today, from the standpoint of soul consciousness.

As long as the moth rushes blindly and furiously about, so long will he miss the way out.

We who are on the outside perceive that.

He would like to say to him: "Just cease your furious striving for a moment. Rise gently, and rythmically, up, up, and you will find your pathway unimpeded. You will reach the open, and you may enjoy yourself, as you fly."

Mankind is at present in the condition parallel with that of the moth. And for the matter of that mankind at large always has been in that condition. Some few there have been in all ages who have taught the fact of the unsubstantiability of the material, but for the most part, there has always existed this blind striving for happiness in material things.

There has always existed this intense conviction that man must resist, strive and emphasize evil, in order to point the way to happiness.

And ever and always mankind has failed to reach the goal, which we have dimly perceived apparently just ahead of us.

We are familiar with the various devices, the numerous rules and restraints which mankind has at times imposed, for the avowed purpose of bringing happiness into human lives.

These efforts are well-meant, but in spite of the fact that they have in all ages proved inadequate, they are still adopted.

And time goes on, with the secret of how to be happy, how to blot out negative conditions such as crime, and poverty and cruelty, still unrevealed, as far as the great majority is concerned.

For the most part, men seek their happiness in a frantic struggle for material things.

Like the moth, they flit from side to side of their environment, wearing themselves out in their blind desire to obtain the things that are not real, hoping that these things will bring them happiness.

And all the time, every age has given man an object lesson, by which he might, if he would, find the truth.

The mind is the magic wand with which we may realize our desires. Paracelsus revealed to the people of his time this truth, when he said: "Within the human mind may be found all the qualities attributed to the philosopher's stone, by which the baser metals may be transmuted into pure gold."

From Jesus down to Emerson, Whitman, and other illumined minds of the present century, the secret has been made clear to all who would heed it. The private lives of kings and emperors demonstrate to us in loud tones, the vanity of power, as a synonym for happiness.

Great names in history, men who won fame in various lines of purely human endeavor, do not stand for happiness, or attainment of that which is desirable.

In our own day we have two object lessons before us, which should disclose to the dullest intellect, the utter fallacy of seeking happiness in the external—the material.

We have been told that "In these last days, a sign shall be given to the children of earth."

What more potent sign could we [illegible] ask for than is to be found in the persons of the czar of Russia and John D. Rockefeller?

The one stands for the [illegible] of power and position.

The other stands for the [illegible] of great wealth.

It is doubtful if the slums or any great city could produce two figures more unhappy.

These two figures, standing out from all the world as they now do, by virtue of circumstances, should enable every individual to realize his own power and importance and to know that it is the individual that counts—not his possessions.—Dr. Alex. J. McIvor-Tyndall, in The Swastika.

THY SHIP.

BY ELLA WHEELER WILCOX.

[illegible], thou a ship, in whose vast hold lay stored
The priceless riches of all climes and lands,
[illegible] wouldst thou let it float upon the seas
[illegible], of fickle winds the sport,
[illegible] waves and hidden rocks a prey?
[illegible] that ship; and in its depths concealed
[illegible] all the wealth of this vast universe—
[illegible] some part of God's omnipotence,
The legacy divine of every soul.
Thy [illegible], man, thy will is that great ship,
And [illegible] behold it driftin here and there—
One moment lying motionless in port,
Then on high seas by sudden impulse flung,
Then [illegible] on the sands, and yet again
Sent forth on idle quests to no-man's land,
To carry nothing and no nothing bring;
[illegible] and fretted by the aimless waste
And [illegible] by vacilating winds,
It [illegible] on a rock, or springs a leak,
With all its unused treasures in the hold.

Go, save thy ship, thou sluggard: take the wheel
And steer to knowledge, glory and success.
[illegible] have made the pathway plain
For thee to follow; hold thou to the course
Of Concentration Channel, and all things
Shall come in answer to thy swerveless wish
As comes the needle to the magnet's call,
Or sunlight to the prisoned blade of grass
That yearns all winter for the kiss of spring.

NOTICE.

Each society of Spiritualists is requested by the Executive Board of the Temple Fund Society to take a special collection for the temple fund, on the second Sunday of March, as a tribute to our spirit helpers on the anniversary of modern Spiritualism. The temple fund will accrue to the good of our general cause by generous help in its extension.

The [illegible] is worthy of the support of all friends of the cause, and in tribute to the spirits who need all of our assistance to give them enlarged opportunity for work in behalf of truth and humanity.

Send all contributions to Mrs. [illegible], secretary, 415 S. [illegible] Street, Muncie, Ind., or to the president, and due receipt will be acknowledged. I have faith in you. Fraternally,

GEORGE W. KATES, president,
Cheyney, Pa.

State Spiritualists Association of Minnesota Mass Meeting

The State Spiritualist Association of Minnesota will hold the Annual Mid-winter Mass Meeting in St. Paul on February [illegible], 23, 24, in [illegible] Fellows hall corner Wabasha and [illegible] Streets, with an all day [illegible] day beginning at 10:30 a. m.

Mrs. Catherine McFarlin of La Crosse, Wis., will be the principal speaker at the meeting.

All [illegible] talent of the Twin Cities will also be present and take part in the exercises. Programs [illegible] to any one on receipt [illegible].

[illegible] F. E. [illegible], Sec'y,
[illegible] Hastings Ave., St. Paul, Minn.

THE ORACLE.

By J. C. F. Grumbine.

Under this Head Answers to Questions from our Correspondents will be given from time to time.

Why do so many speakers and psychics on the Spiritualist platform only last a little while and drop into oblivion? Is it jealousy?

Professional jealousy, libel and nagging are very conspicuous on and off the platform. In fact, whereever an opportunity is offered to knock a fellow worker the hammer is making the sparks fly. If one is a good, successful speaker or psychic, and the people are very fond of such a one, that is a cause of vicious attack on one's work and character. This is so common and expected among the leaders of Spiritualism that most of them keep a liberal supply of gall on hand with which to attack their competitors. In fact, like the ink fish, they soon learn to wallow in a black mire. If one is a better speaker, a more powerful magnet, a psychic with new phases and extraordinary gifts, the small fry, who only get $2 for a Sunday lecture or 25 cents for a sitting, pitch in to do them up before they have made a hit or established themselves. So they keep up the rancor which has come to be a trade mark of the average professional worker.

So few on the platform have sufficient magnanimity of spirit to treat a rival fairly, or forget, when the chance comes, to keep the hammer out of sight. If anyone doubts this condition of things, mention a greater man or woman than the one you address, and speak a word of praise and then listen. Such needless slander has blackguarded our speakers and psychics to such an extent that the public at large has felt that those who have charge of Spiritualism, must be a pretty bad lot.

Now this is all wrong. Jealousy always indicates a small mind, and a person who is guilty of it is one who missed his calling when he became a speaker. He should have been a chimney. Our platform is a pretty broad one but such have no place on it, one might better be an out and out criminal than attempt to acquire the right of way as a speaker or medium by holding up and robbing his brother of his fair name. Some one may say it's a free field and no favor; so it is, but not for thieves and cut throats, and the sooner such gasoline generators of hot air are given a wide berth, the better for the movement.

I have known and I now know nearly every celebrated lecturer and psychic before the public and if I believed or even listened to the stories told of them by their jealous enemies, I should feel that no man's reputation is safe. Such abuse is to a certain extent the cause of so many leaving the ranks of Spiritualism and others refusing to enter. In our Spiritualism, we can afford to do away with a few of such soreheads who, old or young, have peanut brains and gizzards for hearts. What we want is men and women who have a 24 karat heart, a brain illuminated with an arc light and not the class whose collars bear a number larger than their hat bands. Keep your ink wells empty my brothers and sisters, until your heart is in the right place, and say nothing of even a poor speaker or medium, if you cannot help him to do better financially and spiritually.

Foibles and Follies.

Procrastination and Sloth once ran a race. Procrastination never started and Sloth never got there, so the race was declared a dead heat.

The marriage of Loquacity to Preoccupation is ideally happy. She is never interrupted and he never hears.

Flirtation pointed a gun, which was a coquette model, at a youth, and pulled the trigger. "She didn't know it was loaded."

Negligence left his coat on the front steps to find that Slovenliness had wiped his feet on it.

Impertinence, finding Curiosity peeping through his neighbor's keyhole, promptly broke down the door.

Because Insincerity tried to vote for all the candidates at once he was arrested for stuffing the ballot box. —The Century.

JUSTICE.

Justice! aye that essence and quintessence
Of the naked truth—where dwelleth confidence
To pulse the fibres of the human heart,
Beneath whose throbbings or a sudden start,
Resound the truth—whose echoes cry to arms! to arms!
Protect the truth with all thy might and sin disarm;
For justice it proclaimeth truth to all,
As separating barrier to the endless wall
That intervenes to place the right, the wrong,
To honor God, and know where we belong.

Although we suffer wrongs that others cause,
And seek, yet find no redress through the laws.
Be patient! yea, 'tis but a little while,
As justice waits beyond with gladsome smile—
On fellow man ye may a wrong impute,
But God knows whom to honor, who expose.
In honor lies the truth of justice here;
While justice bears the stamp of honor there.
Aye! justice has a home that will befriend,
Beyond the grave, where truth is honored to the end.

According to Webster's Unabridged, "justice refers more especially to the carrying out of law."

So justice from an earthly view,
Depends much on the lawyer,
Who fights and wrangles like a hog,
Defending his employer.

A clever version—what you say!
(Defending his employer)
Why! charity begins at home,
You can't deceive a lawyer.

For justice here is like a bone,
The bone of much contention—
I wonder how that God will judge
This selfish, weak invention.

Invention! aye, what else could bend,
Or wrap in every portion,
Except the manufactured law,
That's subject to contortion.

The laws of nature never mock,
Or bend and bow to mortal,
They're firm, imbedded like a rock,
No man can cross their portal.

For when you try to twist or turn,
The laws of thy Creator—
They stingeth thee for ye to learn
That God is subjugator.

Then why do mortals homage pay,
To laws that falsely utter—
Unless they live for "self" display,
And waste their time in flutter.

For when you realize that the truth
Is leaning how to follow
The laws of God with honest heart,
You'll find them sound not hollow.

They never change nor do they fail,
Prompt in obligation—
They never hesitate or quail,
One dot or deviation.

Then how can justice be controlled,
By earthly law or barter.
Go to! thou mortal who art flushed,
The truth should be thy charter.

The truth that stings the hypocrite,
And like the glass or mirror,
They see reflected acts that twit,
And sends a chill of horror.

They cry, Oh let the truth be hushed,
The world would mock and titter,
My chance to shine would then be crushed,
And strip me of my glitter.

They fear to face the world with truth,
Temptation is the greater,
They grasp with greedy hands for "self,"
Then sin is their dictator.

For "self" in them is paramount,
Where truth and thoughts of honor,
Are crushed that "self" may rise, surmount,
Alas! there lies their error.

Then conquer "self" and make the room,
For better thoughts to bud and bloom,
While wisdom teaches—be it known,
That you must reap as you have sown.

Fear not to face the taunts of men,
Or shudder at their railings.
If fearing man through pride, what then!
When God presents your failings.

Fear not the taunts of mortal man,
But face the problem gravely,
God loves the soul that fears not man,
To honor him so bravely.

So justice, with its noble form,
Must bow in meek submission
To earthly views that wreck, deform,
Nay! 'tis time for intermission.

Is not the word of God supreme,
Above the din of gossips scream?
Then what care ye for earth's blaspheme?
Live for thy God and God esteem.

I need not dwell, expose or tell,
The many forms of malice—
Where justice suffers 'neath a spell
That spoils an honest service.

I only wish to stamp the truth,
The truth that lasts forever—
In honor, lies our justice here;
Can lawyers change it? Never!

'Tis perfect. Aye! and God's decree,
In fact His greatest pleasure,
When honor guides our thoughts to act,
Then justice has full measure.

For unto God all things are known,
Each act of every mortal.
If truth and honor thou hast shown,
Thy acts are then immortal.

—Franklin E. Parker,
310 Commercial St., Boston, Mass.

Roused the Minister's Ire.

[illegible] at Mulberry, Indiana.

[illegible] seldom that the announcement of a Spiritualist lecturer, coming into a city, causes such a stir and awakens such an interest [illegible], as did my going [illegible], Ind.

[illegible] J. H. Steckel, a recent convert to Spiritualism, but prior to [illegible] a prominent and influential member of the Lutheran church, flooded the [illegible] with hand bills announcing [illegible] coming and lectures to be given January 21, 22. Our first meeting was well attended, and I believe from what followed that it was a success. Every one appeared interested, few having before heard a Spiritualist lecture. The following day, I heard that my discourse had created quite an interest among the people, and that I might expect a crowded house that evening.

[illegible] at the hall, I found at least [illegible] hundred people eager to hear what might be said. The subject for the evening was "The Laws Governing Spirit Return." The manner in which the subject was handled must have hit somewhere. Two Lutheran ministers were in the audience and after our meeting was dismissed Rev P. E. [illegible] pastor of the church arose and announced that we would now hear the other side of the question, discussed by the Rev. N. J. Seiberling of the Lutheran Academy, which is located here.

I look upon ministers as harmless creatures and therefore, feeling no fear, I invited Rev. Seiberling to the rostrum, grasped his hand, and welcomed him. His hand clasp was given in a reluctant manner, however I could not censure him for this, for he stated that I had aroused his righteous indignation. He then proceeded to expound scripture but having prepared it before hand, it fell short of touching, or overthrowing one point made in [illegible].

[illegible] was asked by some one in the audience, requesting him to [illegible] God got the material out of which he created the devil. [illegible] Rev. should have known that, but from some cause Brother Seiberling, could not quite explain [illegible] and finally said God did not make him, but that he made himself. That is he was a good angel [illegible] grew into a devil.

[illegible] I hardly think satisfied the questioner and many more of the audience. The Rev. appeared confused, and proceeded to pray [illegible] the easiest way out of [illegible] for the speaker, whom he denounced as the devil's agent [illegible] the people. I think [illegible] using me to illustrate [illegible] a comparison with the original [illegible] one. The Rev. said he [illegible] to defend his Lord and [illegible] I gave him all of the [illegible] I could conscientiously [illegible] for I always believe in helping the under dog. I felt called upon to reply to him, which I did. He [illegible] clamored to be heard. I then [illegible] the Rev. that if he desired to discuss the subject of Spiritualism in debate, to name the date. This silenced him.

[illegible] two spiritual lectures, something a little out of the ordinary [illegible] day of thought and research. [illegible] sentiment in the town was strong in denunciation of the minister's action. One prominent citizen said the scene reminded him of the one pictured of Joan of Arc, warning the Christians to be careful as they built the fire to consume her body at the stake lest they burn themselves. I think the audience found no trouble in distinguishing who was displaying the Christ spirit.

[illegible] departure from the town [illegible] but think [illegible] awful [illegible] would follow [illegible] remarked [illegible] railroad wrecks and [illegible] earthquake [illegible] commotion among [illegible] indeed [illegible] people among them [illegible] I [illegible] Mrs. [illegible] entertainment [illegible] for [illegible]

[illegible] keep busy.

PREMIUM BOOKS? YES.

We still have a few.

They are well bound, most of them have gilt tops, and they are something everyone wants to read. They are yours for 25 cents each, one or all of them, when the order is sent with a year's subscription to THE SUNFLOWER.

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THE SUNFLOWER

An Exponent of the Spiritual Philosophy; Its Science, and Allied Subjects.

Published weekly at Lily Dale, N. Y., (City of Light Assembly Grounds.)

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SCIENTIFIC THEISM.

A New God Proposed.—A Quadruple Deity.—Woman Coming to the Front.

Charles Dawbarn's commentary on H. Tuttle's book in the SUNFLOWER has excited in me a desire to help in the construction of a new god, ... "a Scientific God." He may construct his God and support it by assertion, theory, assumption, as all Theists do. ...

[illegible]

Christianity wanted a god made up of three persons, but did not want a woman in it, for that did not agree with their ideas of a deity. Their intent was to rule out the female symbol or element, and they made a he-god of three male persons, Father, Son and Holy Ghost, and so made of it a pitiful farce and fraud.

It is true some sects believe in and recognize Mary (Mother of God) as a Patron Saint, but not a member of godhood—not in "The Holy Trinity."

Woman is coming to the front admirably in this modern age, ...

[illegible]

CAMP COUPLETS CONCERNING CASSADAGA CAMP.

[illegible]

THE POSITIVE OR SPIRITUAL WILL.

[illegible]

... traction of the individual becomes too great for the physical to endure.

The first step towards it is to attain spiritualized animal sensation, which is inspiration; the second is spiritualized animal emotion or love, and the last constitutes these two in harmonious vibration—a spiritualized will, which is synonymous to spiritual perfection, and makes the real transition ... from earthbound conditions.

IMMUNITY FROM PAIN.

[illegible]

... does not vitiate the flesh—thus immunity from pains that impure blood causes—of which there are many kinds.

Many also suffer who are pure and kind in disposition, but this is due to inherited discords—their spirituality driving out these impurities thru the flesh, and which old ecclesiastics term "God's ways of purifying mankind."

Self-study, however, exemplifies it as cause and effect, and makes morality a science rather than a religious principle.

Be it as it may, we generally find that people who are the most temperate in their diet, their habits or mode of living, are least troubled with effects of physical suffering, and the good natured types mostly free from troubles that arise from ... blood.

To be relieved from avoidable physical suffering and disease, therefore, be temperate and kind hearted—being at the same time, all the ... needed to be generally healthy in spirit and happy in soul.

CHILD IN ITS DOTAGE.

Eleven-Year-Old James Anderton Had Gray Hair and Failing Eyesight.

A dispatch from Minneapolis says: James Anderton, who died here yesterday, aged 11 years and ... months, was in the opinion of physicians ...

[illegible]

F. ...

LIGHT FROM EVERYWHERE

EAST NORTH WEST SOUTH

[illegible]

Mrs. Sarah A. [illegible] the Grand Rapids, Mich. [illegible] during February. [illegible] dressed at General Delivery, Grand Rapids, Mich., or at her home [illegible] Elm street. [illegible]

On Sunday, January [illegible] Oscar A. Edgerly concluded a very successful month's engagement at Ayer's Spiritual Temple, Boston, Mass. On Sunday, February 3 [illegible] Mr. Edgerly will begin a month's engagement with the First Church of Spiritualists of Pittsburg [illegible]

Will [illegible] Spiritualist lecturer of La Crosse, Wis., engaged with the Indiana Spiritualist Association, delivered [illegible] lectures at Mozart Hall last week [illegible] subject [illegible] "In the Laboratory of the Soul" and "Spiritual [illegible]" He is a young man and was greeted at each lecture by [illegible] audiences. He proved himself a man of ability and sincerity, a student of human nature.—[illegible]

Louise [illegible] Zimmerman writes: It is sometime since [illegible] has been heard from and she seems to have dropped into the shade, but the work is going on, even the services are not being held in the church. Parlor meetings are held at the homes of the members where local talent and developing mediums are doing good work. On January 27th with the mercury [illegible] the good mark, a goodly number attended meeting held at the home of the president, [illegible] Evans, at the close of which, it being his birthday anniversary, a surprise was presented to him in the form of a very handsome, substantial oak combination Morris and rocking chair, as a token of [illegible] appreciation of his efforts in behalf of the church and Spiritualism. [illegible] short time was spent in [illegible] tions and surprise number two was sprung [illegible] an invitation to the dining room, where a table groaning with good things [illegible] had been prepared [illegible] wife and [illegible] and to which all did ample [illegible] The evening [illegible] social [illegible] messages from the loved ones [illegible] passing [illegible] goodnights [illegible] departing guests [illegible] many happy returns [illegible] voting host and hostess [illegible] tainers [illegible] evening [illegible] always remain [illegible] to those present.

[illegible]

On Sunday evening [illegible] Mrs. [illegible] parlors [illegible] She [illegible] is to [illegible] unseen [illegible] service [illegible] the audience [illegible] to a higher [illegible] one visiting [illegible] to attend [illegible] will always find a welcome on Sunday and Wednesday evening at Mrs. [illegible]

Dr. [illegible] W. Fowler [illegible] Lynn, [illegible] South Elliott Place, Brooklyn, N. Y., where he will continue to [illegible] the public and private [illegible] Spiritualism. He will represent the SUNFLOWER in Brooklyn and those [illegible] can arrange with him for subscriptions [illegible] or for advertisements. [illegible] Spiritualists of New York City [illegible]

with Titus Merritt, who is authorized to make similar arrangements in New York. Both of these gentlemen are earnest and honest workers and their [illegible]

[illegible]

THE WORK AT WASHINGTON, PA.

The Washington [illegible]

[illegible]

Does the [illegible] with God or [illegible]

[illegible]

BOSTON NOTES.

[illegible]

New York State Association Mass Meeting.

[illegible]

COUNSELINGS.

Written Inspirationally for the Sunflower.

[illegible]

PAPER BY ELEANOR [illegible] EAGER.

Read before the Fourteenth Annual Convention of the [illegible] Spiritualists [illegible] Chicago, Ill., [illegible] 1906.

[illegible]

HOW TO TEACH GOD AND IMMORTALITY.

[illegible]

A Puzzling Case.

In The Open Court, published in Chicago, [illegible]

[illegible]